UGC NET

NODIA

CHAPTERWISE MCQ BANK

COMPARATIVE STUDY OF RELIGIONS

- Full Explanation for Every Question
- Strictly Based on Latest Syllabus
- Matches the Real Exam Pattern Exactly
- Predicted Questions for Upcoming Exam

Scan QR for Demo PDF

Nodia

GET ALL STUDY MATERIAL IN ONE APP!

- Textbooks
- Previous Year Chapterwise Question Banks
- 30 Sets Sample Papers
- Worksheets

FREE!

DOWNLOAD NOW!

SCAN & DOWNLOAD

GET IT ON Google Play

UGC NET 2026

Comparative Study of Religions

Chapter-Wise MCQ Bank
Including Source-Based Questions

NODIA

Downloaded from www.pdf.tube

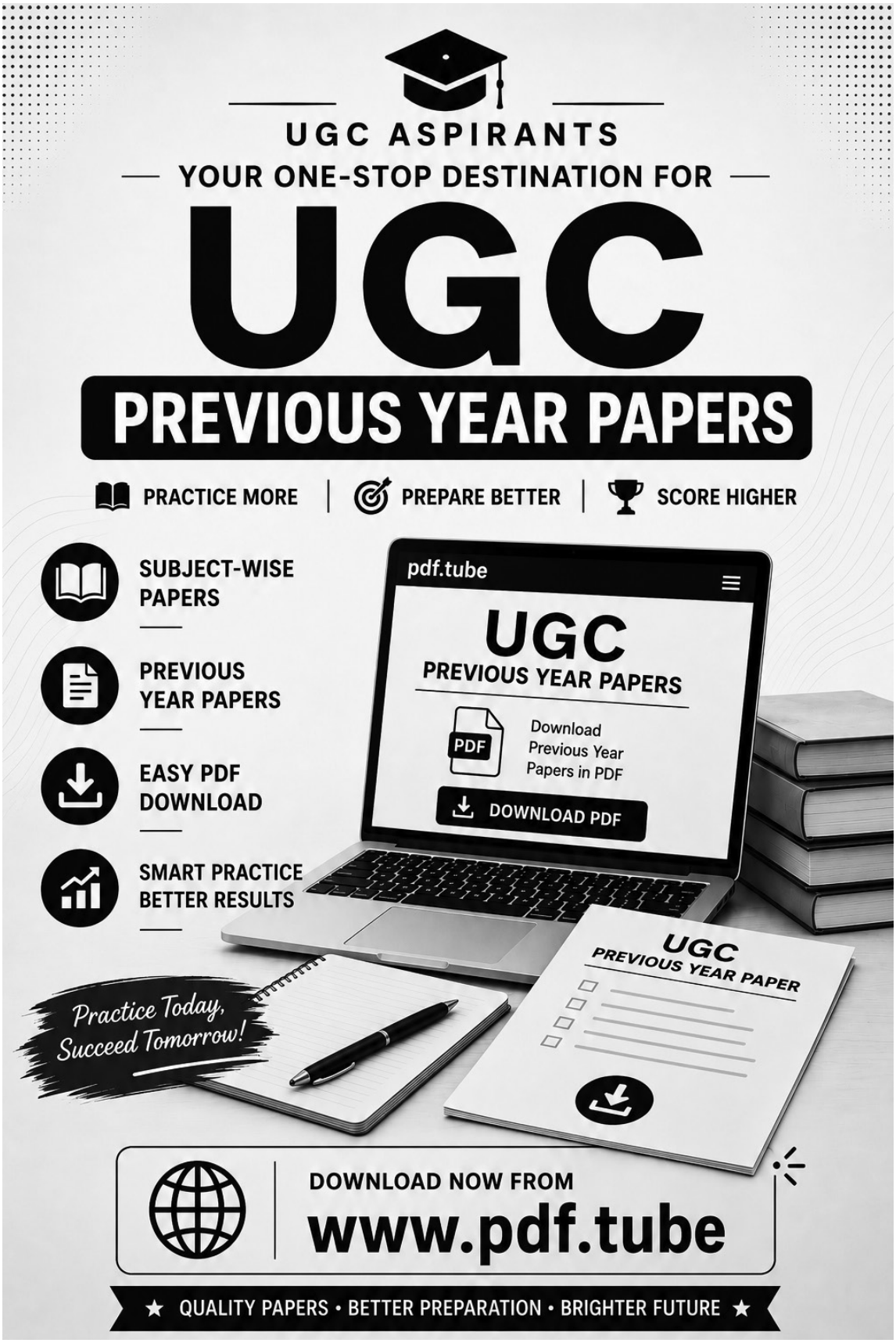
UGC NET Comparative Study of Religions
Edition May 2026
Published by :NODIA
An Imprint of NODIA EDITIONS LLP

Information contained in this book has been obtained by author, from sources believes to be reliable. However, neither NODIA nor its author guarantee the accuracy or completeness of any information herein and NODIA nor its author shall be responsible for any error, omissions, or damages arising out of use of this information. This book is published with the understanding that NODIA and its author are supplying information but are not attempting to render engineering or other professional services.

© NODIA EDITIONS LLP

MRP ₹730.00

NODIA EDITIONS LLP
125, Sector 6, Vidyadhar Nagar, Jaipur 302039
Phone :+91 9001005245
email : mail@nodia.in



Click Here to Buy book on Amazon

CONTENTS

Ch 01	Study of Religion	9
Ch 02	Pre-Historical Religious Forms	81
Ch 03	Modern Trends in the Study of Religion	153
Ch 04	Hinduism	228
Ch 05	Jainism	297
Ch 06	Buddhism	369
Ch 07	Judaism	443
Ch 08	Christianity	511
Ch 09	Islam	585
Ch 10	Sikhism	655

NODIA

****

UNIVERSITY GRANTS COMMISSION
NET BUREAU

SYLLABUS

SUBJECT: COMPARATIVE STUDY OF RELIGIONS Code No. : 62

(PROPOSED TITLE: RELIGIOUS STUDIES)

UNIT I: STUDY OF RELIGION

a. Religion: Meaning, Definition, Nature, and Scope
b. Theories: Origin of Religion
c. Study of Religion: Aims and objectives
d. Dimensions of Religion: Doctrinal, social, moral code of conduct, devotional praxis
e. Religion's Relationship with other Disciplines: Theology, Ethics, Philosophy, Sociology, Psychology, Culture and Arts

UNIT II: PRE-HISTORICAL RELIGIOUOS FORMS

a. Early forms of Religious Expression: Mana, Magic, Fetishes, Shamans, Totem, Taboo, Ancestor worship
b. Nature of Holy: Animism, Naturism, Theism, Polytheism, Henotheism, Deism, Monotheism, Pantheism, and Panentheism
c. Task and Objectives: Myths, Rituals, Rites of Passage, Sacraments, Prayers, Festivals, Sacrifices
d. Religion of the Major Civilizations: Indus Valley, Mesopotamian, Egyptian, Greek, Roman, Chinese.
e. Meaning and Nature: Syncretism, Mysticism, Schism, Sect, etc.
f. Zoroastrianism : Beliefs and Practices

UNIT III: MODERN TRENDS IN THE STUDY OF RELIGION

a. Approaches to the Study of Religion: Anthropological, Sociological, Phenomenological, Psychological, Historical, and Experiential.
b. Challenges to Religion: Atheism, Agnosticism, Existentialism, Humanism, Marxism, Rationalism, Materialism, Secularism, Relativism, Globalization, Clash Civilizations.
c. Modern Trends in the Study of Religion: Holistic or all inclusive approach, interfaith understanding and dialogue, co-existence, human rights, empowerment of the Subaltern or social justice, gender equality, ecology and environment, world peace and harmony.

Downloaded from www.pdf.tube

d. Religious Authority: Tradition, magician, diviner, scripture, seer, saint, reformer, founder, prophet

UNIT IV: HINDUISM

a. Nature of Vedic Religion and Culture
b. Vedic Literature – Samhita-s, Aranyak-s, Upanisad-s
c. Shaivism, Vaishnavism, Shaktism, Tantraism, etc.
d. Six Systems of Hindu Philosophy – Sankhya, Yoga, Nyaya, Vaisheshika, Mimamsa, and Vedanta
e. Epics (Ramayana, Mahabharata) and Purana-s
f. Bhakti and Reform Movements of the Medieval Period
g. Modern Reform Movements (Brahmosamaja, Aryasamaja, Ramakrishna Mission, etc.)

INDIA

UNIT V: JAINISM

a. Sramana Culture and Tirthankara Tradition (Rsabhadeva to Mahavira)
b. Main Sects of Jainism – Digambara and Svethambara
c. Prakrit Agama Literature and Prominent Acaryas
d. Basic Doctrines, Principles and Philosophy
e. Contribution to Arts and Arhitecture
f. Social Aspects of Jainism
g. Contemporary Developments of Jainism
h. Jain Pilgrimage and Jain Festivals

UNIT VI: BUDDHISM

a. Background, Life and Teaching of Gautama Buddha
b. Pali Tipitaka Literature and Mahayana Sutra-s
c. Main Sects – Hinayana, Mahayana, etc.
d. Basic Doctrines, Principles and Philosophy
e. Contribution to Arts and Architecture
f. Expansion of Buddhism Outside India
g. Social Aspects and Revival of Buddhism

UNIT VII: JUDAISM

a. Origin and Development: Creation, the Call of Abraham, the Call of Moses, the Exodus, the Covenant on Mount Sinai
b. Hebrew Scripture: Pentateuch (Torah), Prophets (Nibium), Writings (Ketubium)
c. Jewish Beliefs: Ten Commandments, Talmud, Midrash, Passover, Messiah, etc.
d. Jewish Celebration: Sabbath, Synagogue Assembly, Passover, Feast of Weeks, Feast of Tabernacles
e. Jewish Ethics: Covenant consciousness, Mosaic Laws, Jubilee stipulations, marriage and family
f. Importance of Jerusalem
g. Major Denomination of Judaism

UNIT VIII : CHRISTIANITY

a. The Life and Message of Jesus Christ
b. The beginning of Christianity and the Sermon on the Mount
c. Old Testament and New Testament Scriptures
d. Main Christian Churches (Catholic, Orthodox, and Protestant)
e. Important Beliefs and Teachings of Christianity
f. Christian Life: Worship, Rituals, and Mysticism
g. History of Christianity in India
h. Contemporary Trends in Christian Theology

UNIT IX: ISLAM

a. The social, religious condition of Arabia before the advent of Islam
b. Life of the Prophet Mohammad and the basic teachings of the Quran, the establishment of the Islamic community and the Madina state.
c. Introduction of Hadith and Fiqh and some important Muhaddith (Imam Bukhari, Imam Muslim) and Faqi (Imam Abu Hanifa, Imam Shafi, Imam Malki Imam Hanbal)
d. Some important Muslim thinkers: Ali ibn e Hazam, Abu Hamid al-Ghazali, ibn-e-Taimiyah and Shah Waliullah

Click Here to Buy book on Amazon

e. Development of Sufism, some important Sufi order's (Chishtiyah, Qadriayah, Suharwardiyah, Naqsbandiyah, and their impact on society
f. Challenges of modernity and the reform movements among Muslim in India
g. Origin and development of sects: ithna Ashari, Mutazilites and Asharits
h. The contribution of Medieval Islam to Rational sciences, philosophy and fine arts.

UNIT X: SIKHISM

a. Socio-religious milieu and life and mission of Guru Nanak
b. Development of the Sikh Panth (1539-1708)
c. The Sikh Scripture (Sri Guru Granth Sahib) and the Sikh Literature
d. The Sikh beliefs and the code of conduct
e. The Sikh institutions, ceremonies and festivals
f. The Sikh sects and Modern socio-religious movements
g. The Sikh diaspora and Modern Issues

Downloaded from www.pdf.tube

CHAPTER 01
Study of Religion

NODIA

1. What is the etymological meaning of the Latin word 'religare', from which 'religion' is often derived?
(A) To worship blindly
(B) To bind or connect
(C) To fear the unknown
(D) To philosophical inquiry

2. Who defined religion as "the feeling of absolute dependence"?
(A) Friedrich Schleiermacher
(B) Karl Marx
(C) Sigmund Freud
(D) Immanuel Kant

3. Which of the following statements correctly describes the nature of religion?
(A) It is exclusively a solitary individual experience with no communal aspect.
(B) It is a pursuit that is entirely synonymous with modern empirical science.
(C) It involves a system of beliefs and practices related to the sacred.
(D) It functions by rejecting all forms of traditional ethical and moral codes.

4. Which of the following statements about the scope of religion is incorrect?
(A) It encompasses diverse rituals and complex mythologies.
(B) It addresses profound questions of ultimate human meaning.
(C) It influences social structures and systems of ethics.
(D) It is strictly limited to verifiable physical phenomena.

5. Given below are two statements, one is labelled as Assertion (A) and the other as Reason (R).
Assertion (A): Religion fundamentally involves a distinction between the sacred and the profane.
Reason (R): Emile Durkheim argued that all religious beliefs separate the world into these two domains.
Select the correct answer from the codes given below:
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

6. Identify the correct pair regarding the definition of religion.
(A) Karl Marx - Religion is the ultimate concern
(B) E.B. Tylor - Religion is the belief in spiritual beings
(C) Paul Tillich - Religion is the opiate of the masses
(D) Sigmund Freud - Religion is a social cement

7. Identify the incorrect pair regarding the nature of religion.
(A) Substantive approach - Focuses on what religion is through specific beliefs
(B) Functional approach - Focuses on what religion does (social cohesion)
(C) Etymological approach - Traces the historical linguistic roots of the term
(D) Phenomenological approach - Reduces religion to psychological neurosis

8. Which of the following is NOT typically considered within the scope of the study of religion?
(A) Astronomical planetary composition
(B) Cultic practices
(C) Eschatological beliefs
(D) Moral codes of conduct

9. What is the most appropriate way to describe the 'scope' of religion in human life?
(A) It dictates purely partisan political ideologies.
(B) It only operates during specific ritual hours.
(C) It permeates cultural, psychological, and

social dimensions of human existence.
(D) It functions as an isolated cognitive process.

10. Match the scholar in List I with their perspective on religion in List II:
List I: (Scholar)
P. Karl Marx
Q. Sigmund Freud
R. E.B. Tylor
S. Emile Durkheim
List II: (Perspective)
1. Social cohesion and the sacred
2. Belief in spiritual beings
3. Illusion and universal neurosis
4. Sigh of the oppressed creature
(A) P-4, Q-3, R-2, S-1
(B) P-1, Q-2, R-3, S-4
(C) P-4, Q-2, R-3, S-1
(D) P-3, Q-4, R-1, S-2

11. A sociologist observing a community notes that their shared rituals create strong group solidarity. Which theoretical competency does this observation best support?
(A) Frazer's evolutionary theory
(B) Freud's psychoanalytic theory
(C) Tylor's animistic theory
(D) Durkheim's functionalist theory

12. Read the following two statements and select the correct option:
Statement I: Substantive definitions of religion often focus on the belief in supernatural beings.
Statement II: Functional definitions focus on how religion provides meaning and binds society together.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true but Statement II is false.
(D) Statement I is false but Statement II is true.

13. Read the following case and identify the aspect of religion it highlights:
A tribe performs an annual harvest dance believing it sustains cosmic order, though they lack formal theological texts. What aspect of religion does this case primarily highlight?
(A) Scriptural orthodoxy
(B) Secular humanism
(C) Ritualistic practice and myth
(D) Agnosticism

14. If a researcher studies how the concept of 'Karma' influences daily ethical decisions of an individual, they are applying which concept?
(A) A framework of economic determinism
(B) The principles of political theology
(C) A system of atheistic existentialism
(D) Doctrinal impact on moral conduct

15. Consider the following statements about the 'nature of religion':
I. It involves community organization.
II. It is devoid of emotional elements.
III. It usually includes a moral framework.
IV. It addresses existential questions.
Which of the above statement(s) is/are correct?
(A) I, III, and IV
(B) I, II, and III
(C) II, III, and IV
(D) I, II, and IV

16. What is the primary cause of a 'reductionist' view in the study of religion, and its effect?
(A) Cause: Acknowledging the sacred; Effect: Enhanced theological depth.
(B) Cause: Explaining religion solely through non-religious causes (like sociology); Effect: Losing the unique 'sacred' essence of the religion.
(C) Cause: Practicing multiple faiths; Effect: The development of syncretism.
(D) Cause: Studying ancient texts; Effect: The mastery of religious language.

17. The phenomenological definition of religion primarily emphasizes:
(A) The underlying economic roots of temple ritual.
(B) The lived experience of the sacred as it appears to the believer.
(C) The biological evolution of the human prefrontal cortex.
(D) The statistical frequency of modern church attendance.

18. The term 'Sui Generis' in the context of religious study implies that religion is:
(A) Of its own kind and irreducible to other phenomena.
(B) A psychological projection and entirely an illusion.
(C) A socioeconomic product resulting from

Click Here to Buy book on Amazon

class struggle.
(D) A primitive stage of thought synonymous with magic.

19. Which statement correctly identifies a key feature of 'the sacred' as defined by Mircea Eliade?
(A) It is indistinguishable from the daily routine of the secular world.
(B) It is a purely economic construct meant to protect temple assets.
(C) It manifests itself as something wholly different from the profane.
(D) It is only found within the structures of organized modern religions.

20. Consider the following components often included in the scope of religion:
I. Cosmogony
II. Eschatology
III. Soteriology
IV. Metallurgy
V. Ritual praxis
Which of the above statement(s) is/are correct?
(A) I, II, III, and IV
(B) II, III, IV, and V
(C) I, III, IV, and V
(D) I, II, III, and V

21. Which statement incorrectly describes the 'family resemblance' approach to defining religion?
(A) It was inspired by the philosopher Ludwig Wittgenstein.
(B) It suggests religions share a network of overlapping similarities.
(C) It argues there is one single defining essence all religions share.
(D) It avoids the rigid boundaries of substantive definitions.

22. Identify the correct pair.
(A) J.G. Frazer - The Elementary Forms of Religious Life
(B) Rudolf Otto - The Idea of the Holy
(C) Emile Durkheim - The Golden Bough
(D) Max Weber - Totem and Taboo

23. Identify the incorrect pair regarding dimensions of religion.
(A) Mythic - Sacred narratives
(B) Experiential - Emotional encounters with the divine
(C) Material - Sacred architecture and art
(D) Institutional - Individual solitary meditation

24. Which of the following is an exception to the elements generally found in a universalizing religion?
(A) Strict restriction to one specific ethnic group.
(B) Seeking converts across different cultures.
(C) A message intended for all humanity.
(D) Transcending geographical boundaries.

25. Arrange the following conceptual shifts in the academic study of religion in the correct chronological order:
I. Evolutionary theories (e.g., Animism)
II. Enlightenment critique of religion
III. Post-modern deconstruction of the category of 'religion'
IV. Phenomenological approach (e.g., Eliade)
(A) I, II, III, IV
(B) II, IV, I, III
(C) II, I, IV, III
(D) I, IV, II, III

26. The theory of 'Animism' as the origin of religion defines it as the belief in:
(A) Spiritual beings animating nature
(B) Specific types of totemic plants
(C) Only the ghosts of one's ancestors
(D) A single, distant monotheistic God

27. Who is the primary author associated with the theory of 'Animatism' (Mana)?
(A) E.B. Tylor
(B) J.G. Frazer
(C) Max Müller
(D) R.R. Marett

28. Which of the following statements correctly characterizes Max Müller's 'Naturism' theory?
(A) Religion began as an attempt to control society through fear.
(B) Religion originated from the personification of overwhelming natural forces.
(C) Religion is a byproduct of the subconscious Oedipus complex.
(D) Religion started as a primitive form of sympathetic magic.

NODIA

29. Which statement incorrectly represents James Frazer's evolutionary view of human thought?
(A) Magic precedes religion.
(B) Religion is an attempt to placate beings when magic fails.
(C) Religion preceded magic as the earliest human cognitive stage.
(D) Science is the final stage replacing religion.

30. Given below are two statements, one is labelled as Assertion (A) and the other as Reason (R).
Assertion (A): Sigmund Freud viewed religion as an illusion stemming from psychological needs.
Reason (R): He argued it was a projection of the childhood desire for a protective father figure.
Select the correct answer from the codes given below:
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

31. Identify the correct pair regarding theories of religion's origin.
(A) E.B. Tylor - Dream theory and Animism
(B) Emile Durkheim - Naturism
(C) Max Müller - Totemism
(D) R.R. Marett - Psychoanalytic theory

32. Identify the incorrect pair regarding the origin of religion.
(A) Totemism - Emile Durkheim
(B) Sympathetic Magic - Max Weber
(C) Illusion/Neurosis - Sigmund Freud
(D) Animatism - R.R. Marett

33. All of the following are evolutionary theories of religion EXCEPT:
(A) Animism
(B) Cognitive Science of Religion
(C) Animatism
(D) Totemism (as an evolutionary stage)

34. Which is the most appropriate description of 'Totemism' as theorized by Durkheim?
(A) The veneration of a plant or animal that symbolizes the social group itself.
(B) The communal worship of a single, omnipotent creator deity.
(C) The belief in an impersonal and pervasive spiritual power.
(D) The personification of various celestial and terrestrial bodies.

35. Match the term related to origins of religion in List I with its defining characteristic in List II:
List I: (Term)
P. Mana
Q. Taboo
R. Magic
S. Animism
List II: (Characteristic)
1. Attempt to manipulate natural forces directly
2. Impersonal supernatural force
3. Belief in distinct spiritual beings
4. Sacred prohibition
(A) P-1, Q-2, R-3, S-4
(B) P-4, Q-3, R-2, S-1
(C) P-2, Q-4, R-1, S-3
(D) P-2, Q-1, R-4, S-3

36. An anthropologist analyzes an ancient myth where the sun is named and worshiped as a powerful deity because of its life-giving warmth. Which theory is the anthropologist applying?
(A) Totemism
(B) Psychoanalytic theory
(C) Functionalism
(D) Naturism

37. Read the following two statements and select the correct option:
Statement I: Tylor argued that early humans developed the idea of a 'soul' to explain experiences like dreams and death.
Statement II: Frazer agreed with Tylor but argued that human intellect moved from religion to magic before reaching science.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true but Statement II is false.
(D) Statement I is false but Statement II is true.

38. Read the following case and identify the concept it illustrates:
A hunting tribe considers the Bear as their sacred ancestor, forbidding its consumption except during one annual ritual. This scenario is a

Downloaded from www.pdf.tube

classic illustration of:
(A) Animatism
(B) Totemism
(C) Naturism
(D) Polytheism

39. Consider the following scenario and identify the conceptual view:
Applying Freud's psychoanalytic theory of religion to a devout individual's prayer for protection, the 'God' being prayed to is conceptually viewed as:
(A) An environmental force.
(B) A projected, exalted father figure.
(C) An abstraction of social solidarity.
(D) A manifestation of Mana.

40. Consider the following theories of the origin of religion:
I. Animism
II. Naturism
III. Psychoanalytic projection
IV. Social cohesion/Totemism
Which of the above statements correctly attributes theories to late 19th and early 20th-century scholarship?
(A) I, II, III, and IV
(B) I and II only
(C) III and IV only
(D) I, II, and IV only

41. What is the cause of the shift from magic to religion according to J.G. Frazer, and what is its effect?
(A) Cause: Economic surplus; Effect: Building of temples.
(B) Cause: Dreams of ancestors; Effect: Belief in souls.
(C) Cause: The realization that rituals fail to coercively control nature; Effect: Resorting to pleading and placating spiritual beings.
(D) Cause: Fear of lightning; Effect: Development of meteorology.

42. According to R.R. Marett, 'Animatism' differs from 'Animism' because Animatism is:
(A) The belief in an impersonal supernatural power.
(B) The belief in the existence of multiple personal gods.
(C) The belief in sacred plants and animal totems.
(D) The belief in the possibility of an afterlife.

43. Who proposed the theory of 'Primitive Monotheism' (Urmonotheismus)?
(A) Karl Marx
(B) J.G. Frazer
(C) Max Müller
(D) Wilhelm Schmidt

44. Which statement correctly outlines Wilhelm Schmidt's theory of Primitive Monotheism?
(A) Humans evolved from animism to monotheism.
(B) Early humans initially believed in a single High God before degenerating into polytheism.
(C) Monotheism is exclusively a modern construct.
(D) Monotheism evolved purely from economic necessity.

NODIA

45. Consider the following elements of Frazer's theory of magic:
I. Law of Similarity
II. Law of Contact
III. Law of Economics
IV. Sympathetic Magic
V. Contagious Magic
Which of the above combination of concepts was used by Frazer?
(A) I, II, III, and IV
(B) II, III, IV, and V
(C) I, II, IV, and V
(D) I, III, IV, and V

46. Which statement incorrectly identifies a critique of early evolutionary theories of religion?
(A) They relied heavily on "armchair anthropology."
(B) They assumed indigenous peoples had inferior intellectual capacities.
(C) They imposed Western linear progress models onto diverse cultures.
(D) They were supported by extensive, modern, unbiased ethnographic fieldwork.

47. Identify the correct pair regarding the origin of religion.
(A) Oedipus Complex - Sigmund Freud
(B) Disease of Language - E.B. Tylor
(C) Law of Contagion - Emile Durkheim

(D) The Sacred Canopy - Wilhelm Schmidt

48. Identify the incorrect pair regarding the theorist and their core concept.
(A) Max Müller - Disease of language (mythology)
(B) Karl Marx - Collective Effervescence
(C) E.B. Tylor - Survivals
(D) J.G. Frazer - Evolutionary stages (Magic, Religion, Science)

49. All of the following scholars focused on the social/functional origins of religion EXCEPT:
(A) Emile Durkheim
(B) Max Müller
(C) Karl Marx
(D) Talcott Parsons

50. Arrange the following influential works on the origin of religion in the correct chronological order:
I. The Elementary Forms of Religious Life (Durkheim)
II. Primitive Culture (Tylor)
III. The Golden Bough (Frazer)
IV. Totem and Taboo (Freud)
(A) II, III, I, IV
(B) III, II, IV, I
(C) II, I, III, IV
(D) I, II, IV, III

51. The academic study of religion (Religionswissenschaft) aims primarily to:
(A) Prove the existence of God.
(B) Convert individuals to a specific faith.
(C) Understand and analyze religious phenomena objectively.
(D) Disprove ancient mythologies.

52. The term "Religionswissenschaft" was popularized by which scholar?
(A) F. Max Müller
(B) Ninian Smart
(C) Mircea Eliade
(D) Joachim Wach

53. Which statement correctly describes the objective of the phenomenological study of religion?
(A) To judge the moral validity of a religion.
(B) To rank religions from most primitive to most advanced.
(C) To suspend personal beliefs (epoché) and understand the believer's perspective.
(D) To explain away religious feelings as psychological errors.

54. Which of the following statements about the 'insider vs. outsider' problem in the study of religion is incorrect?
(A) Insiders provide subjective, lived experience.
(B) Outsiders strive for objective, critical analysis.
(C) Balancing both perspectives is a key objective of religious studies.
(D) The academic study only values the insider perspective and rejects critical analysis.

55. Given below are two statements, one is labelled as Assertion (A) and the other as Reason (R).
Assertion (A): The academic study of religion is distinct from theology.
Reason (R): Theology generally assumes the truth of a specific faith to understand God, whereas the academic study is a non-sectarian, empirical, or historical inquiry.
Select the correct answer from the codes given below:
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

56. Identify the correct pair regarding the approaches to the study of religion.
(A) Historicism - Studies religion purely as abstract philosophy
(B) Phenomenology - Emphasizes epoché (bracketing) and empathy
(C) Theology - Focuses on debunking religious texts
(D) Reductionism - Elevates religion to an unquestionable truth

57. Identify the incorrect pair regarding the aims of the study of religion.
(A) Descriptive aim - Documenting rituals and beliefs accurately
(B) Comparative aim - Finding similarities and differences across traditions

Click Here to Buy book on Amazon

(C) Explanatory aim - Providing psychological or social reasons for beliefs
(D) Apologetic aim - Defending a specific religion against criticism

58. Which of the following is an exception to the objective aims of Religious Studies?
(A) Establishing the singular true path to salvation.
(B) Promoting cross-cultural understanding.
(C) Analyzing the historical development of texts.
(D) Investigating the social impact of religious institutions.

59. Which is the most appropriate approach for an academic scholar studying a controversial religious sect?
(A) Denouncing the sect based on personal religious beliefs.
(B) Joining the sect to become a full-time advocate.
(C) Maintaining methodological agnosticism while analyzing their texts and practices.
(D) Ignoring the sect to avoid controversy.

60. Match the methodological term in List I with its meaning in List II:
List I: (Methodological Term)
P. Epoché
Q. Empathy
R. Typology
S. Methodological Agnosticism
List II: (Meaning)
1. Classification of religious phenomena into categories
2. Bracketing one's own beliefs
3. Neither affirming nor denying the truth of religious claims
4. Understanding the feelings/experience of the believer
(A) P-2, Q-4, R-1, S-3
(B) P-1, Q-2, R-3, S-4
(C) P-3, Q-1, R-4, S-2
(D) P-2, Q-3, R-1, S-4

61. A student writes a paper arguing that the Hindu concept of Moksha and the Buddhist concept of Nirvana share structural similarities but different ontological premises. This demonstrates competency in:
(A) Dogmatic theology
(B) Evolutionary biology
(C) Religious apologetics
(D) Comparative religion

62. Read the following two statements and select the correct option:
Statement I: The primary objective of religious studies in a secular university is to foster spiritual enlightenment.
Statement II: The primary objective is to critically examine the historical, cultural, and social dimensions of religion.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true but Statement II is false.
(D) Statement I is false but Statement II is true.

NODIA

63. Read the following case and identify the type of study it represents:
A researcher lives with a monastic community for a year, observing their daily routines, translating their texts, and recording their oral histories without participating in their worship. This is an example of:
(A) Evangelical outreach
(B) Theological justification
(C) Ethnographic study of religion
(D) Biological reductionism

64. Applying the 'comparative method' to the study of origin myths involves:
(A) Proving one myth is historically true and others are false.
(B) Translating myths to ensure they align with modern science.
(C) Identifying recurring motifs and structures across different cultural myths.
(D) Ignoring the cultural context of the myths.

65. Consider the following objectives of studying religion:
I. To understand human history and culture.
II. To evaluate the truth claims of divine revelation.
III. To foster religious tolerance.
IV. To analyze the psychological aspects of belief.
Which of the above combination of objectives aligns with the secular academic study of religion?

(A) I, III, and IV
(B) I, II, and III
(C) II, III, and IV
(D) I, II, III, and IV

66. What is the cause of 'methodological agnosticism' in religious studies, and its effect?
(A) Cause: The inability to scientifically prove God; Effect: Rejection of all religious study.
(B) Cause: The need for academic neutrality; Effect: Scholars analyze religion without validating or invalidating its transcendental claims.
(C) Cause: Atheistic bias; Effect: Hostility towards believers.
(D) Cause: Government mandates; Effect: Creation of new religions.

67. The concept of "thick description" in the cultural study of religion was introduced by:
(A) Clifford Geertz
(B) Max Weber
(C) Carl Jung
(D) William James

68. The "hermeneutics of suspicion" in studying religion is most closely associated with uncovering:
(A) Hidden power structures, economic motives, or psychological repressions.
(B) The divine inspiration behind texts.
(C) The literal historical truth of miracles.
(D) The architectural techniques of ancient temples.

69. Which statement correctly identifies Ninian Smart's contribution to the study of religion?
(A) He argued for the abolition of religion.
(B) He proved that magic precedes religion.
(C) He developed a multidimensional framework for analyzing religions.
(D) He claimed all religions are essentially identical in doctrine.

70. Consider the following approaches used in the study of religion:
I. Historical
II. Sociological
III. Phenomenological
IV. Anthropological
V. Apologetic

Which of the above statement(s) are considered standard secular academic methodologies?
(A) I, II, III, and IV
(B) II, III, IV, and V
(C) I, III, IV, and V
(D) I, II, IV, and V

71. Which statement incorrectly characterizes the comparative study of religion?
(A) It seeks to find universal patterns.
(B) It highlights unique, culturally specific elements.
(C) It can examine themes like sacrifice, priesthood, or cosmogony across traditions.
(D) It inherently requires the scholar to believe in the religions being compared.

NODIA

72. Identify the correct pair regarding disciplinary aims.
(A) Psychology of Religion - Aims to uncover the neurological and mental bases of religious experience
(B) Sociology of Religion - Aims to prove the existence of an afterlife
(C) History of Religion - Aims to predict future religious phenomena
(D) Philosophy of Religion - Aims to excavate ancient religious artifacts

73. Identify the incorrect pair regarding key scholars and their methodologies.
(A) Mircea Eliade - History of Religions / Phenomenology
(B) Clifford Geertz - Cultural Anthropology
(C) Emile Durkheim - Sociology
(D) Max Weber - Psychoanalysis

74. All of the following are recognized sub-disciplines in the academic study of religion EXCEPT:
(A) Astrodynamics of Religion
(B) Anthropology of Religion
(C) Sociology of Religion
(D) Philosophy of Religion

75. Arrange the following methodological developments in the study of religion in the correct chronological order:
I. Philological study of sacred texts (e.g., Max Müller's SBE)
II. Post-colonial critique of 'Religion' as a

Western construct
III. Classical sociological functionalism (e.g., Durkheim)
IV. Phenomenological emphasis on the 'Sacred' (e.g., Eliade)
(A) I, III, IV, II
(B) I, IV, III, II
(C) III, I, IV, II
(D) III, IV, I, II

76. The 'Doctrinal' dimension of religion primarily refers to:
(A) The emotional experiences of the followers.
(B) The systematic formulation of religious teachings and beliefs.
(C) The physical buildings used for worship.
(D) The community structures and hierarchies.

77. Which scholar is famous for formulating the "Seven Dimensions of Religion"?
(A) Ninian Smart
(B) Huston Smith
(C) Karen Armstrong
(D) Wilfred Cantwell Smith

78. Which of the following statements correctly defines the 'Social' dimension of religion?
(A) It deals with the institutional organization, roles, and community dynamics of a faith.
(B) It involves personal mystical experiences isolated from others.
(C) It focuses exclusively on the logical coherence of dogmas.
(D) It is restricted to the study of ancient texts.

79. Which of the following statements incorrectly describes a 'moral code of conduct' in religion?
(A) It dictates ethical behavior for adherents.
(B) It often derives its authority from perceived divine revelation.
(C) It guides daily life, including dietary and marital laws.
(D) It is entirely identical across all world religions without variation.

80. Given below are two statements, one is labelled as Assertion (A) and the other as Reason (R).
Assertion (A): Devotional praxis is a critical dimension of religion.
Reason (R): It transforms abstract doctrinal beliefs into lived, tangible actions such as prayer, worship, and pilgrimage.
Select the correct answer from the codes given below:
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

81. Identify the correct pair regarding Ninian Smart's dimensions.
(A) Experiential - Architecture and art
(B) Mythic/Narrative - Sacred stories and history
(C) Ritual - Systematic theology
(D) Doctrinal - Church hierarchy

82. Identify the incorrect pair regarding the dimensions of religion.
(A) Devotional Praxis - Fasting during Ramadan
(B) Social Dimension - The Sangha in Buddhism
(C) Moral Code - The Ten Commandments
(D) Doctrinal Dimension - The physical Kaaba in Mecca

83. Which of the following is an exception to the 'Doctrinal' dimension of religion?
(A) The Nicene Creed in Christianity
(B) The concept of Trinity
(C) The formulation of the Four Noble Truths
(D) The architectural style of a Gothic cathedral

84. Which represents the most appropriate example of the interplay between the 'moral' and 'social' dimensions of religion?
(A) A religious community establishing a charity hospital based on the ethical teaching of compassion.
(B) An individual meditating alone in a cave.
(C) A theologian writing a book on eschatology.
(D) A historian translating an ancient manuscript.

85. Match the religious practice or concept in List I with its corresponding dimension in List II:
List I: (Practice/Concept)
P. The Five Pillars of Islam
Q. Papal authority in Catholicism
R. The story of the Exodus
S. The doctrine of Karma

Downloaded from www.pdf.tube

List II: (Dimension)
1. Social/Institutional dimension
2. Mythic/Narrative dimension
3. Doctrinal/Philosophical dimension
4. Ritual/Practical dimension

(A) P-4, Q-1, R-2, S-3
(B) P-1, Q-2, R-3, S-4
(C) P-4, Q-2, R-1, S-3
(D) P-3, Q-1, R-2, S-4

86. A scholar evaluating how the concept of 'Ahimsa' shapes the dietary habits of Jain communities is demonstrating competency in analyzing which dimensions?
(A) Doctrinal and Moral
(B) Mythic and Material
(C) Institutional and Experiential
(D) Historical and Linguistic

87. Read the following two statements and select the correct option:
Statement I: Devotional praxis (Bhakti, prayer) is purely a mechanical routine devoid of emotional significance.
Statement II: Devotional praxis serves to connect the practitioner experientially with the sacred.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true but Statement II is false.
(D) Statement I is false but Statement II is true.

88. Read the following case and identify the primary religious dimension it exemplifies:
In Hinduism, the chanting of mantras during a fire sacrifice (Yajna) involves precise actions, vocalizations, and offerings. This is a primary example of which dimension?
(A) Doctrinal
(B) Ritual/Devotional praxis
(C) Social
(D) Moral

89. Consider the following context and identify the area of study:
Applying the 'social dimension' of religion to the Indian context involves studying:
(A) The exact phonetic pronunciation of Vedic Sanskrit.
(B) The chemical properties of temple offerings.
(C) The interplay between religious identity and the caste system.
(D) The geological history of the Himalayas.

90. Consider the following statements about the 'Moral code of conduct':
I. It provides norms for evaluating right and wrong.
II. It is often codified in religious texts (e.g., Sharia, Halakha).
III. It has no bearing on secular legal systems.
IV. It regulates interpersonal relationships within the community.
Which of the above statement(s) is/are correct?
(A) I, II, and IV
(B) I, II, and III
(C) II, III, and IV
(D) I, III, and IV

91. What is a common cause for changes in a religion's 'Social' dimension over time, and its effect?
(A) Cause: Unchanging divine nature; Effect: Permanent social stagnation.
(B) Cause: Encounters with modernity and secularization; Effect: Restructuring of religious authority and community roles.
(C) Cause: Strict adherence to ritual; Effect: Alteration of core doctrine.
(D) Cause: Loss of mythological texts; Effect: Immediate collapse of the religion.

92. The 'Material' dimension of religion, closely tied to devotional praxis, includes:
(A) Sacred artifacts, relics, and geographic sites.
(B) The abstract concept of the soul.
(C) The ethical principle of non-violence.
(D) The historical analysis of texts.

93. In Ninian Smart's model, the 'Experiential/ Emotional' dimension is best exemplified by:
(A) The financial records of a church.
(B) The enlightenment of the Buddha under the Bodhi tree.
(C) The systematic theology of Thomas Aquinas.
(D) The dietary laws in Leviticus.

94. Which statement correctly differentiates between the 'mythic' and 'doctrinal' dimensions?
(A) Myth is historically verified fact; doctrine is fictional.

NODIA

(B) Myth is used only by primitive societies; doctrine by modern societies.
(C) There is no difference; the terms are synonymous.
(D) Myth involves sacred narratives and stories; doctrine is the systematic intellectual formulation of beliefs.

95. Consider the following dimensions of religion proposed by Ninian Smart:
I. Practical/Ritual
II. Experiential/Emotional
III. Narrative/Mythic
IV. Doctrinal/Philosophical
V. Ethical/Legal
Which of the above statement(s) represents the complete first 5 dimensions of his 7-dimension model?
(A) I, II, III, IV, and V
(B) II, III, IV, V, and Material
(C) I, III, IV, V, and Social
(D) I, II, IV, V, and Institutional

96. Which statement incorrectly characterizes devotional praxis?
(A) It can include both communal worship and private prayer.
(B) It is solely an intellectual exercise requiring no physical action.
(C) It often utilizes material objects like rosaries or incense.
(D) It reinforces the emotional and experiential bond with the divine.

97. Identify the correct pair.
(A) Devotional praxis - The concept of original sin
(B) Moral code - The Eightfold Path (Right Speech, Right Action)
(C) Social dimension - The story of Ramayana
(D) Doctrinal dimension - Pilgrimage to Mecca (Hajj)

98. Identify the incorrect pair regarding examples of dimensions.
(A) Institutional - The Papacy
(B) Material - The Ganges River
(C) Ritual - Baptism
(D) Experiential - The Code of Manu (Manusmriti)

99. All of the following are examples of the 'moral code' dimension EXCEPT:
(A) The architectural blueprints of a synagogue
(B) The Five Precepts in Buddhism
(C) The Sermon on the Mount in Christianity
(D) The Yamas and Niyamas in Yoga

100. Arrange the following from the most abstract to the most physically tangible dimension of religion:
I. Doctrinal formulation of God's omnipresence
II. Mythic narrative of creation
III. Moral code guiding behavior
IV. Material sacred artifact (e.g., a relic)
(A) II, I, III, IV
(B) I, III, II, IV
(C) IV, III, II, I
(D) I, II, III, IV

101. The relationship between Religion and Theology is best described as:
(A) Mutually exclusive; they never overlap.
(B) Theology is the critical internal study of the divine within a specific religion.
(C) Religion is a sub-branch of Christian Theology.
(D) Theology relies solely on empirical scientific methods.

102. Ethics as a discipline relates to religion by:
(A) Providing a philosophical framework to evaluate the moral codes often derived from religion.
(B) Rejecting all religious principles.
(C) Replacing the need for ritual praxis.
(D) Focusing only on legal jurisprudence.

103. Which statement correctly describes the intersection of Religion and Philosophy?
(A) Philosophy dictates the ritual practices of a religion.
(B) Religion completely ignores philosophical inquiry.
(C) Philosophy of religion critically analyzes religious concepts, arguments for God, and the problem of evil.
(D) Philosophy of religion is identical to theology.

Click Here to Buy book on Amazon

104. Which statement incorrectly describes the Sociology of Religion?
(A) It studies the societal impact of religious beliefs.
(B) It analyzes religious institutions and group dynamics.
(C) It examines secularization and religious movements.
(D) It aims to prove the theological truth of religious doctrines.

105. Given below are two statements, one is labelled as Assertion (A) and the other as Reason (R).
Assertion (A): The Psychology of Religion investigates how religious beliefs affect individual mental health and behavior.
Reason (R): Scholars like William James focused extensively on the varieties of personal religious experience and their psychological impacts.
Select the correct answer from the codes given below:
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

106. Identify the correct pair regarding disciplinary intersections.
(A) Religion and Sociology - The problem of free will vs. determinism
(B) Religion and Arts - Iconography, temple architecture, and sacred music
(C) Religion and Psychology - Carbon dating of religious texts
(D) Religion and Theology - Statistical mapping of religious demographics

107. Identify the incorrect pair.
(A) Philosophy of Religion - Epistemology of religious belief
(B) Sociology of Religion - Church-Sect typology
(C) Psychology of Religion - Coping mechanisms and faith
(D) Theology - Objective, non-sectarian study of all world religions

108. Which discipline is NOT typically considered a primary dialogue partner in the Humanities' study of religion?
(A) Quantum Mechanics
(B) History
(C) Philosophy
(D) Cultural Studies

109. What is the most appropriate way to describe the relationship between religion and culture?
(A) Religion and culture are entirely distinct and never influence each other.
(B) Religion is inherently anti-cultural.
(C) Religion and culture are deeply intertwined, with religion often shaping cultural norms and culture contextualizing religious expressions.
(D) Culture is solely a product of religion.

110. Match the scholar in List I with their primary disciplinary approach to religion in List II:
List I: (Scholar)
P. William James
Q. Max Weber
R. Thomas Aquinas
S. Immanuel Kant
List II: (Approach)
1. Sociology of Religion
2. Psychology of Religion
3. Philosophy/Ethics
4. Theology
(A) P-2, Q-1, R-4, S-3
(B) P-1, Q-2, R-3, S-4
(C) P-4, Q-3, R-1, S-2
(D) P-2, Q-4, R-1, S-3

NODIA

111. A scholar analyzing how religious motifs influenced Renaissance paintings is demonstrating competency in the intersection of Religion and:
(A) Theology
(B) Ethics
(C) Psychology
(D) Culture and Arts

112. Read the following two statements and select the correct option:
Statement I: Ethics and Religion are synonymous; one cannot have ethics without religion.
Statement II: While religions provide moral

frameworks, philosophical ethics can exist independently of religious belief.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true but Statement II is false.
(D) Statement I is false but Statement II is true.

113. Read the following case and identify the field of research it falls under:
During a major economic crisis, a specific religious group experiences a surge in membership. A researcher studies this phenomenon focusing on class disparities and social anxiety. This research falls under:
(A) Philosophy of Religion
(B) Systematic Theology
(C) Sociology of Religion
(D) Religious Aesthetics

114. Read the following context and identify the investigator's likely focus:
Applying the 'psychology of religion' to the practice of meditation, a researcher would most likely investigate:
(A) The historical origins of the meditation technique.
(B) The aesthetic beauty of the meditation hall.
(C) The theological justification for meditation.
(D) The neurological and emotional changes experienced by the practitioner.

115. Consider the following statements regarding Religion and Theology:
I. Theology is often confessional.
II. Religious Studies is typically non-confessional.
III. Theology requires a starting assumption of faith.
IV. Religious Studies uses empirical, historical, and comparative methods.
Which of the above statement(s) is/are correct?
(A) I, II, III, and IV
(B) I and II only
(C) I, II, and III only
(D) II, III, and IV only

116. What is the cause of tension between Religion and secular Philosophy, and its common effect?
(A) Cause: Disagreement over epistemology (revelation vs. reason); Effect: Extensive philosophical debates on faith and rationality.
(B) Cause: Shared rituals; Effect: Merging of the two disciplines.
(C) Cause: Economic competition; Effect: Suppression of universities.
(D) Cause: Agreement on the origin of the universe; Effect: Cessation of scientific inquiry.

117. Max Weber's "The Protestant Ethic and the Spirit of Capitalism" is a foundational text demonstrating the relationship between Religion and:
(A) Sociology (and Economics)
(B) Psychology
(C) Fine Arts
(D) Biology

118. The "Problem of Evil" (Theodicy) is a classic topic primarily located at the intersection of Religion and:
(A) Philosophy / Theology
(B) Sociology
(C) Psychology
(D) Anthropology

119. Which statement correctly identifies how 'Arts' serve religion?
(A) Arts are universally banned in all major religions.
(B) Arts only distract from true religious practice.
(C) Arts provide visual, auditory, and spatial mediums to express the ineffable and aid in devotion.
(D) Arts are used exclusively to mock religious beliefs.

120. Consider the following disciplines:
I. Sociology
II. Psychology
III. Philosophy
IV. Theology
V. Culture and Arts
Which of the above combination of statements represents fields that critically analyze religion from an 'outsider' academic perspective?
(A) I, II, and III only
(B) I, II, III, and V
(C) IV and V only
(D) I, III, IV, and V

Downloaded from www.pdf.tube

121. Which statement incorrectly characterizes the relationship between religion and psychology?
(A) Jung saw religious symbols as expressions of the collective unconscious.
(B) William James studied the pragmatic effects of religious experiences.
(C) Freud viewed religion positively as a necessary factor for mature psychological development.
(D) Psychology explores the cognitive mechanisms of belief.

122. Identify the correct pair regarding religious aesthetics.
(A) Murti (Iconography) - Strictly prohibited in Hinduism
(B) Calligraphy - Highly developed in Islamic art due to aniconism
(C) Gregorian Chant - Associated with Buddhist meditation
(D) Mandala - Primary art form in Protestant Christianity

123. Identify the incorrect pair regarding disciplines and their focal questions regarding religion.
(A) Ethics - What is the moral good dictated by faith?
(B) Sociology - How does religion justify social stratification?
(C) Philosophy - Can the existence of God be logically proven?
(D) Theology - What is the chemical composition of holy water?

124. Which of the following is NOT an approach typically utilized in the Philosophy of Religion?
(A) Analyzing the coherence of religious language.
(B) Conducting ethnographic surveys on church attendance.
(C) Examining the compatibility of divine omniscience and human free will.
(D) Evaluating arguments for the existence of God.

125. Which is the best answer describing the sociological concept of 'Secularization'?
(A) The forced conversion of society to a new religion.
(B) The integration of church and state.
(C) The historical process in which religion loses social and cultural significance.
(D) The revival of ancient animistic practices.

126. The term 'Theology' literally means:
(A) The study of the divine or God
(B) The study of humanity
(C) The study of social behavior
(D) The study of ethics

NODIA

127. Who is recognized for distinguishing between "Substantive" and "Functional" definitions of religion?
(A) Max Weber
(B) Karl Marx
(C) Sigmund Freud
(D) Peter Berger

128. Which statement correctly identifies a 'Functional' approach to religion?
(A) Religion is a system of beliefs about spiritual beings.
(B) Religion provides ultimate meaning, answers existential questions, and builds community.
(C) Religion is defined exclusively by the worship of a creator God.
(D) Religion is characterized by belief in the afterlife.

129. Which statement incorrectly explains the 'Nature' of religion?
(A) It is a multifaceted phenomenon encompassing belief, practice, and community.
(B) It addresses human encounters with what is considered ultimate reality.
(C) It provides a framework for understanding human existence.
(D) It is a static entity that never changes or evolves.

130. Given below are two statements, one is labelled as Assertion (A) and the other as Reason (R).
Assertion (A): The definition of religion is highly contested among scholars.
Reason (R): Religion is a complex, culturally embedded phenomenon that resists reduction to a single, universally applicable essence.
Select the correct answer from the codes given below:
(A) Both A and R are true and R is the correct

explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

131. Identify the correct pair regarding definitions.
(A) Clifford Geertz - Religion is a system of symbols
(B) Emile Durkheim - Religion is the opium of the people
(C) Karl Marx - Religion is a unified system of beliefs relative to sacred things
(D) E.B. Tylor - Religion is an ultimate concern

132. Identify the incorrect pair regarding the scope of religion.
(A) Soteriology - Study of salvation
(B) Theodicy - Study of rituals and spells
(C) Eschatology - Study of the end times
(D) Cosmogony - Study of the origin of the universe

133. All of the following highlight the difficulty in defining 'religion' EXCEPT:
(A) The Western, Judeo-Christian bias in early definitions.
(B) The fact that some traditions lack a concept of a personal God (e.g., Buddhism).
(C) The existence of a universally agreed-upon empirical measurement for 'the sacred'.
(D) The blending of cultural and religious practices in many societies.

134. Which is the best answer regarding why early anthropologists focused on indigenous religions to formulate theories of origin?
(A) They believed these religions represented the pure, original state of human thought (the "primitive").
(B) They wanted to convert to these religions.
(C) They thought these religions were technologically superior.
(D) They had no access to major world religions.

135. Match the concept in List I with its context in the scope of religion in List II:
List I: (Concept)
P. Sacred vs. Profane
Q. Ultimate Concern
R. Symbol System
S. Neurosis
List II: (Context/Definition)
1. Paul Tillich's existential definition
2. Freud's psychological critique
3. Durkheim's sociological dichotomy
4. Geertz's cultural definition
(A) P-3, Q-1, R-4, S-2
(B) P-1, Q-2, R-3, S-4
(C) P-4, Q-3, R-2, S-1
(D) P-3, Q-4, R-1, S-2

136. A scholar successfully applies Clifford Geertz's definition of religion. Their analysis will primarily focus on:
(A) Evolutionary biology
(B) The economic value of religious artifacts.
(C) The genetic inheritance of religious traits.
(D) How symbols establish pervasive moods and motivations.

137. Read the following two statements and select the correct option:
Statement I: The substantive definition of religion is often criticized for being too broad.
Statement II: The functional definition is often criticized for being too narrow, excluding political ideologies like Marxism.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true but Statement II is false.
(D) Statement I is false but Statement II is true.

138. Read the following case and identify the assumption it challenges:
In ancient Rome, civic duties, political loyalty, and the worship of state gods were indistinguishable. This challenges the modern Western assumption that:
(A) Religion is inherently polytheistic.
(B) Religion and secular/state spheres are neatly separated.
(C) Religion requires monumental architecture.
(D) Rituals are unnecessary.

139. Applying the concept of "family resemblance" to classify Buddhism and Islam as religions means:
(A) They must share a belief in a creator God.
(B) They share a network of overlapping traits, even if no single trait is common to both.
(C) They originated from the exact same geographical region.

Click Here to Buy book on Amazon

(D) They have identical ritual practices.

140. Consider the following aspects of religion:
I. It functions as a source of social integration.
II. It provides a moral compass.
III. It always demands strict asceticism.
IV. It attempts to explain the unknown.
Which of the above statement(s) accurately reflects the nature of religion universally?
(A) I, II, and IV
(B) I, II, and III
(C) II, III, and IV
(D) I, III, and IV

141. What is the cause of the academic shift away from the term "primitive religions," and its effect?
(A) Cause: Realization of the term's evolutionary bias and derogatory implication; Effect: Adoption of terms like "indigenous" or "primal" religions.
(B) Cause: Lack of funding; Effect: Abandonment of anthropology.
(C) Cause: Discovery of new texts; Effect: Renaming them "modern religions".
(D) Cause: The religions died out; Effect: Shift to studying only major world religions.

142. The Latin term 'religio' originally referred to:
(A) A careful, dutiful observance of rituals and obligations to the gods.
(B) The belief in multiple gods.
(C) The writing of sacred texts.
(D) Personal mystical ecstasy.

143. Which scholar is associated with the idea that religion is an "illusion" derived from human wishes?
(A) Sigmund Freud
(B) Carl Jung
(C) William James
(D) Rudolf Otto

144. Which statement correctly captures Karl Marx's view on the nature of religion?
(A) It is a necessary truth for spiritual salvation.
(B) It is an ideology that masks economic exploitation and alienates human beings.
(C) It is the highest form of philosophical reasoning.
(D) It is a biologically inherited trait.

145. Consider the following definitions of religion:
I. Absolute dependence (Schleiermacher)
II. Opiate of the masses (Marx)
III. Collective effervescence (Durkheim)
IV. Encounter with the Numinous (Otto)
V. Ultimate concern (Tillich)
Which of the above combination of statements focuses on the experiential/existential aspect of religion?
(A) I, IV, and V
(B) II, III, and IV
(C) I, II, and III
(D) III, IV, and V

146. Which statement incorrectly characterizes the 'numinous' as defined by Rudolf Otto?
(A) It is the "mysterium tremendum et fascinans".
(B) It evokes a feeling of awe and dread.
(C) It is the core of the religious experience.
(D) It is an entirely rational, easily explained intellectual concept.

147. Identify the correct pair regarding theological/philosophical concepts.
(A) Theism - Belief in a personal creator God
(B) Deism - Belief that God intervenes daily in human affairs
(C) Pantheism - Belief in no gods
(D) Agnosticism - Certainty that God does not exist

148. Identify the incorrect pair regarding religious classifications.
(A) Monotheism - Judaism, Islam
(B) Polytheism - Ancient Greek Religion, Shinto
(C) Non-theistic - Advaita Vedanta, Theravada Buddhism
(D) Animism - Classical Rabbinic Judaism

149. All of the following are characteristics of 'Magic' as distinct from 'Religion' (in classical anthropological theory) EXCEPT:
(A) It is manipulative and coercive.
(B) It is mechanical and relies on exact formulas.
(C) It is inherently submissive to divine will.
(D) It focuses on immediate, practical ends.

150. Which is the best answer regarding why 'Magic, Science, and Religion' are often studied together in anthropological theories of origin?

Downloaded from www.pdf.tube

(A) They all use the exact same methods.
(B) They represent different historical attempts by humanity to understand and control the world.
(C) They were all invented by E.B. Tylor.
(D) They are completely synonymous terms.

151. The academic study of religion is inherently:
(A) Multidisciplinary
(B) Monolithic
(C) Sectarian
(D) Ahistorical

152. One of the main objectives of studying religion academically is to develop "Religious Literacy." This means:
(A) Understanding the basic beliefs, practices, and histories of various world religions.
(B) Being able to recite sacred texts from memory.
(C) Converting people to one's own faith through literature.
(D) Believing in all religions simultaneously.

153. Which of the following statements correctly defines 'comparative religion'?
(A) It ranks religions to determine which is the most advanced.
(B) It studies the similarities and differences across religious traditions to discern patterns.
(C) It focuses exclusively on one religion in isolation.
(D) It attempts to unify all religions into one global faith.

154. Which statement incorrectly describes the goal of phenomenological epoché (bracketing) in studying religion?
(A) It requires the scholar to temporarily set aside their own religious or anti-religious biases.
(B) It seeks to describe the religious phenomenon as it appears to the believer.
(C) It aims for empathetic understanding.
(D) It demands that the scholar permanently abandon their own faith.

155. Given below are two statements, one is labelled as Assertion (A) and the other as Reason (R).
Assertion (A): The academic study of religion avoids making claims about the metaphysical truth of religious doctrines.
Reason (R): Metaphysical claims (e.g., "God exists") are not subject to empirical verification, which is the basis of academic methodology.
Select the correct answer from the codes given below:
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

156. Identify the correct pair regarding the methodology of religious studies.
(A) Philology - Study of ancient religious languages and texts
(B) Archaeology - Study of future religious trends
(C) Hermeneutics - Study of religious rituals exclusively
(D) Ethnography - Study of biological evolution of religion

NODIA

157. Identify the incorrect pair regarding approaches.
(A) Emic perspective - Insider's view
(B) Etic perspective - Outsider's/Analyst's view
(C) Exegesis - Critical interpretation of a text
(D) Apologetics - Objective historical analysis

158. Which of the following is an exception to the ethical guidelines for an academic researcher studying a religious community?
(A) Respecting the community's sacred spaces.
(B) Obtaining informed consent for interviews.
(C) Maintaining objectivity and fairness in representation.
(D) Secretly participating in closed rituals to expose them.

159. Which of the following represents the most appropriate outcome of studying religion's aims and objectives?
(A) Elimination of all religious belief globally.
(B) Enhanced critical thinking and cross-cultural empathy.
(C) Establishment of a global theocracy.
(D) Proof of the superiority of Western civilization.

160. Match the aim of study in List I with its corresponding method in List II:
List I: (Aim of Study)
P. Deciphering original meaning of a text
Q. Understanding community social dynamics
R. Grasping the subjective feeling of the sacred
S. Tracing the evolution of a doctrine over time
List II: (Method)
1. Historical method
2. Phenomenology
3. Sociology
4. Philology/Exegesis
(A) P-4, Q-3, R-2, S-1
(B) P-1, Q-2, R-3, S-4
(C) P-3, Q-4, R-1, S-2
(D) P-2, Q-1, R-4, S-3

161. A student evaluating the bias in colonial-era translations of Hindu texts is demonstrating competency in:
(A) Post-colonial critique and hermeneutics
(B) Quantitative statistical modeling
(C) Evolutionary psychology
(D) Dogmatic theology

162. Read the following two statements and select the correct option:
Statement I: The academic study of religion was formalized as a discipline in Western universities during the 19th century.
Statement II: F. Max Müller's "Sacred Books of the East" project was highly influential in establishing comparative religion.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true but Statement II is false.
(D) Statement I is false but Statement II is true.

163. Read the following case and identify the suggestion it provides:
A scholar notices that descriptions of near-death experiences vary depending on the cultural and religious background of the individual. This case suggests that:
(A) All near-death experiences are purely biological.
(B) Religious conditioning deeply influences even experiential/mystical phenomena.
(C) Only one religion's description is true.
(D) Culture has no impact on religion.

164. Consider the following approach and identify its goal:
Applying the 'hermeneutics of retrieval' involves:
(A) Assuming all texts are deceptive.
(B) Seeking to uncover the positive, constructive meaning and truth-value within a religious tradition.
(C) Destroying ancient texts.
(D) Translating texts into modern slang.

165. Consider the following statements about the 'Etic' approach:
I. It uses the analytical concepts of the researcher.
II. It is the outsider's perspective.
III. It perfectly mirrors the vocabulary of the believer.
IV. It facilitates cross-cultural comparison.
Which of the above statement(s) is/are correct?
(A) I, II, and IV
(B) I, II, and III
(C) II, III, and IV
(D) I, III, and IV

166. What is the cause for emphasizing 'Religious Literacy' in modern education, and its effect?
(A) Cause: Increasing global interconnectedness and religious pluralism; Effect: Mitigation of prejudice and better civic engagement.
(B) Cause: Desire to convert students; Effect: Increased sectarian violence.
(C) Cause: Government mandates; Effect: Creation of state religions.
(D) Cause: Decline of science; Effect: Return to medieval scholasticism.

167. The objective of 'Theodicy' in theological studies is to:
(A) Justify the existence of God in the face of widespread evil and suffering.
(B) Prove that God does not exist.
(C) Classify different types of demons.
(D) Explain the origin of rituals.

168. Which term refers to the merging or blending of distinct religious traditions to form a new one?
(A) Syncretism
(B) Orthodoxy
(C) Fundamentalism
(D) Exclusivism

Click Here to Buy book on Amazon

169. Which statement correctly differentiates Orthodoxy from Orthopraxy?
(A) Orthopraxy emphasizes correct practice; Orthodoxy emphasizes correct belief.
(B) Orthodoxy emphasizes correct belief; Orthopraxy emphasizes correct practice.
(C) Both mean the exact same thing.
(D) Orthodoxy applies only to Eastern religions; Orthopraxy to Western religions.

170. Consider the following concepts studied in religion:
I. Cosmogony
II. Eschatology
III. Soteriology
IV. Theodicy
V. Epistemology
Which of the above statement(s) represents core theological concepts heavily studied in comparative religion?
(A) I, II, III, and IV
(B) I, III, IV, and V
(C) II, III, IV, and V
(D) I, II, IV, and V

171. Which statement incorrectly characterizes the 'Mythic' dimension of religion?
(A) In religious studies, 'myth' means a false or fabricated story.
(B) It consists of stories that convey profound truths about the world and humanity.
(C) It provides a narrative framework for rituals.
(D) It often details cosmogony (creation of the world).

172. Identify the correct pair regarding elements of the Doctrinal dimension.
(A) Creed - A formal statement of beliefs
(B) Ritual - A philosophical treatise
(C) Pilgrimage - A systematic theology
(D) Fasting - A myth of origin

173. Identify the incorrect pair regarding the intersection of Religion and Ethics.
(A) Divine Command Theory - Morality is dictated by God's commands
(B) Ahimsa - The ethical principle of non-violence in Indian religions
(C) Karma - The principle that actions have moral consequences
(D) Nihilism - The foundational ethical code of all major world religions

174. All of the following belong to the 'Ritual/ Practical' dimension EXCEPT:
(A) The Catholic Mass
(B) The Islamic Salat (prayer)
(C) The concept of Nirvana
(D) The Hindu Puja

175. Which is the best answer describing how the 'Social' dimension sustains religion?
(A) By creating institutions, hierarchies, and communities that transmit beliefs across generations.
(B) By isolating individuals from the world.
(C) By solely relying on spontaneous mystical experiences.
(D) By avoiding all financial and organizational structures.

176. Which of the following defines the 'Experiential' dimension according to Ninian Smart?
(A) The subjective, emotional encounters such as visions, enlightenment, or a sense of the numinous.
(B) The physical architecture of a shrine.
(C) The codification of religious law.
(D) The historical timelines of religious founders.

177. When a religion dictates specific dietary laws, such as Kosher or Halal, this primarily falls under which dimension?
(A) Mythic
(B) Moral/Ethical and Practical
(C) Doctrinal
(D) Experiential

178. Which statement correctly identifies the function of the 'Material' dimension?
(A) It anchors abstract beliefs and invisible realities into tangible spaces, art, and objects.
(B) It strictly forbids the use of any physical objects in worship.
(C) It is only relevant in animistic traditions.
(D) It attempts to replace spiritual belief with materialism.

NODIA

179. Which statement incorrectly describes the relationship between the Doctrinal and Mythic dimensions?
(A) Doctrines are often systematic formulations derived from underlying myths.
(B) Myths are narratives, while doctrines are intellectual propositions.
(C) Doctrines frequently attempt to bring logical coherence to mythic narratives.
(D) Myths completely disappear once a religion develops a Doctrinal dimension.

180. Given below are two statements, one is labelled as Assertion (A) and the other as Reason (R).
Assertion (A): The Moral dimension of religion is rarely static.
Reason (R): As society evolves, religions often reinterpret their ethical codes to address new dilemmas (e.g., bioethics).
Select the correct answer from the codes given below:
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

181. Identify the correct pair regarding the seven dimensions.
(A) Material dimension - St. Peter's Basilica
(B) Experiential dimension - The Ten Commandments
(C) Mythic dimension - The role of the Priest
(D) Institutional dimension - The story of Genesis

182. Identify the incorrect pair regarding devotional praxis.
(A) Bhakti - Path of loving devotion in Hinduism
(B) Sufi Whirling - Mystical physical devotion in Islam
(C) Japa - Repetition of a mantra
(D) Scholasticism - Ecstatic dancing

183. Which of the following is an exception to the elements that strengthen the Institutional/ Social dimension?
(A) Formation of a priesthood or clergy
(B) Development of monastic orders
(C) Establishment of religious schools
(D) Complete individual anarchism

184. The phrase "Religion is what the individual does with his own solitariness" was famously stated by A.N. Whitehead. This view heavily emphasizes which dimension?
(A) Experiential
(B) Social/Institutional
(C) Material
(D) Ritual

185. Match the religion in List I with a primary example of its Moral/Ethical dimension in List II:
List I: (Religion)
P. Buddhism
Q. Judaism
R. Christianity
S. Hinduism
List II: (Moral/Ethical Example)
1. The Sermon on the Mount
2. The Halakha (Jewish Law)
3. The Eightfold Path
4. Dharma (Duties based on varna/ashrama)
(A) P-3, Q-2, R-1, S-4
(B) P-1, Q-2, R-3, S-4
(C) P-4, Q-3, R-2, S-1
(D) P-2, Q-1, R-4, S-3

186. Evaluating a religious tradition's response to climate change demonstrates an analysis of its:
(A) Moral/Ethical dimension
(B) Mythic dimension
(C) Ritual dimension
(D) Doctrinal dimension

187. Read the following two statements and select the correct option:
Statement I: The social dimension of religion can act as both a unifying force (social cohesion) and a divisive force (sectarian conflict).
Statement II: The moral dimension strictly prevents any form of religious violence.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true but Statement II is false.
(D) Statement I is false but Statement II is true.

188. Read the following case and identify the two dimensions it bridges:
A believer wears a specific pendant (like a cross

Downloaded from www.pdf.tube

or Aum) daily and touches it during times of stress for comfort. This practice bridges which two dimensions?
(A) Material and Experiential
(B) Doctrinal and Social
(C) Institutional and Mythic
(D) Ethical and Doctrinal

189. Consider the following context and identify the primary focus:
Applying the 'Mythic' dimension to the study of a pilgrimage (e.g., the Hajj), one would focus on:
(A) The sacred narratives (e.g., regarding Abraham and Ishmael) that give the locations their meaning.
(B) The logistical crowd control measures.
(C) The economic impact on the host city.
(D) The architectural materials used in the shrines.

190. Consider the following regarding the Doctrinal dimension:
I. It helps define boundaries between orthodoxy and heresy.
II. It is usually developed by theologians and scholars.
III. It is entirely based on empirical scientific evidence.
IV. It organizes beliefs systematically.
Which of the above statement(s) is/are correct?
(A) I, II, and IV
(B) I, II, and III
(C) II, III, and IV
(D) I, III, and IV

191. What is the cause of 'schisms' within the Social/ Institutional dimension of religion, and its effect?
(A) Cause: Uniform agreement on doctrine; Effect: Greater unity.
(B) Cause: Disagreements over doctrine, authority, or practice; Effect: The splitting of a religion into distinct sects or denominations.
(C) Cause: Lack of sacred texts; Effect: Abandonment of the religion.
(D) Cause: External political pressure; Effect: Creation of secularism.

192. The relationship between Religion and Culture is often described as:
(A) Symbiotic
(B) Mutually exclusive
(C) Irrelevant
(D) Antagonistic by default

193. Sociology of Religion heavily utilizes the theories of all the following EXCEPT:
(A) Emile Durkheim
(B) Max Weber
(C) Albert Einstein
(D) Peter Berger

194. Which statement correctly identifies the relationship between Religion and Psychology?
(A) Psychology examines the cognitive, emotional, and developmental aspects of religious belief and experience.
(B) Psychology only seeks to debunk religion.
(C) Religion ignores human psychology entirely.
(D) Psychology and religion have no overlapping areas of interest.

NODIA

195. Consider the following interdisciplinary intersections:
I. Religion and Arts (Iconography, Music)
II. Religion and Ethics (Moral frameworks)
III. Religion and Sociology (Institutional dynamics)
IV. Religion and Theology (Nature of the Divine)
V. Religion and Chemistry (Molecular structures)
Which of the above statement(s) represents genuine interdisciplinary fields in the Humanities?
(A) I, II, III, and IV
(B) I, II, IV, and V
(C) II, III, IV, and V
(D) I, III, IV, and V

196. Which statement incorrectly characterizes Theology in relation to Religious Studies?
(A) Theology and Religious Studies are exactly the same discipline with different names.
(B) Theology is typically an "insider" discipline.
(C) Religious Studies utilizes an "outsider" or objective methodology.
(D) Theology often involves normative claims about God.

197. Identify the correct pair regarding the intersection of Religion and Philosophy.
(A) Epistemology - How do we know religious claims are true?
(B) Aesthetics - What is the structure of the church?
(C) Logic - How to perform a ritual correctly?
(D) Ontology - What is the history of the papacy?

198. Identify the incorrect pair regarding Religion and Culture.
(A) Acculturation - A religion adapting to a new cultural context
(B) Iconoclasm - The destruction of religious images
(C) Syncretism - The strict isolation of a religion from cultural influence
(D) Inculturation - Integrating theological concepts into local cultural forms

199. All of the following are studied within the intersection of Religion and Arts EXCEPT:
(A) The statistical analysis of church demographics
(B) Sacred geometries in architecture
(C) The role of chanting and hymns
(D) The depiction of divine figures in paintings

200. Which is the best answer regarding why Ethics is considered a distinct discipline from Religion?
(A) Because ethical systems can be formulated using reason and philosophy independent of divine revelation.
(B) Because Ethics only applies to atheists.
(C) Because Religion has no moral dimension.
(D) Because Ethics is illegal in many religious states.

201. Which discipline investigates questions like "Is human nature inherently good or evil?" in dialogue with religious doctrines like 'Original Sin' or 'Karma'?
(A) Sociology
(B) Philosophy/Theology
(C) Economics
(D) Geography

202. The concept of "Collective Effervescence," crucial to the Sociology of Religion, describes:
(A) The communal emotional energy generated by religious rituals.
(B) The boiling of sacred water.
(C) The psychological guilt of an individual.
(D) The philosophical proof of God.

203. Which of the following statements correctly addresses the 'Religion and Science' dialogue?
(A) Science has proven the existence of angels.
(B) They have always been in a state of absolute warfare (Conflict Thesis).
(C) The relationship is complex, involving models of conflict, independence, dialogue, and integration.
(D) Religion has fully replaced the need for scientific inquiry.

204. Which statement incorrectly describes the intersection of Religion and Psychology?
(A) It studies the psychological benefits of prayer.
(B) It examines religious conversion as a psychological process.
(C) It analyzes the phenomenon of religious fundamentalism psychologically.
(D) It attempts to prove the metaphysical reality of God through brain scans.

205. Given below are two statements, one is labelled as Assertion (A) and the other as Reason (R).
Assertion (A): The study of religious art and architecture is vital for understanding a tradition.
Reason (R): Art and architecture visually encode the theological and cosmological beliefs of the community.
Select the correct answer from the codes given below:
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

206. Identify the correct pair regarding theoretical models of religion and science.
(A) Ian Barbour - Developed a 4-typology model (Conflict, Independence, Dialogue, Integration)
(B) Richard Dawkins - Advocated for the complete integration of religion and science
(C) Stephen Jay Gould - Proposed that science

Click Here to Buy book on Amazon

and religion are the exact same magisterium
(D) Galileo Galilei - Invented the Sociology of Religion

207. Identify the incorrect pair regarding Religion and Society.
(A) Karl Marx - Religion justifies social inequality
(B) Max Weber - Religious ideas can drive economic change
(C) Peter Berger - Religion provides a "sacred canopy" of meaning
(D) Emile Durkheim - Religion divides society into warring factions

208. Which is an exception to the major areas studied in the Philosophy of Religion?
(A) Arguments for God's existence (Ontological, Cosmological)
(B) The problem of evil and suffering
(C) The nature of religious language (e.g., analogy, symbolism)
(D) The biological mechanisms of genetic inheritance

209. What is the most appropriate term for the philosophical position that knowledge of God's existence is impossible to attain?
(A) Agnosticism
(B) Atheism
(C) Theism
(D) Pantheism

210. Match the discipline in List I with its characteristic subject matter in relation to religion in List II:
List I: (Discipline)
P. Cultural Anthropology
Q. Sociology
R. Psychology
S. Ethics
List II: (Subject Matter)
1. Impact of belief on personal mental health
2. Moral justification of warfare (Just War theory)
3. Rituals and myths in indigenous societies
4. Church-state relations and secularization
(A) P-3, Q-4, R-1, S-2
(B) P-1, Q-2, R-3, S-4
(C) P-4, Q-3, R-2, S-1
(D) P-2, Q-1, R-4, S-3

211. A scholar researching how the aesthetic beauty of Sufi poetry facilitates mystical experience is working at the intersection of:
(A) Religion, Arts, and Psychology
(B) Religion, Economics, and Law
(C) Sociology, Geography, and Biology
(D) Theology, Mathematics, and Physics

212. Read the following two statements and select the correct option:
Statement I: The "secularization thesis" posits that as societies modernize, religion will inevitably decline in social significance.
Statement II: Recent sociological studies show that the secularization thesis has been uniformly proven true across all global cultures.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true but Statement II is false.
(D) Statement I is false but Statement II is true.

213. Read the following case and identify the area of application:
A psychologist studies individuals who claim to have spoken in tongues (glossolalia) during a church service, mapping their brain activity. This is an application of:
(A) Neurotheology/Cognitive Science of Religion
(B) Historical textual analysis
(C) Sociological demographic study
(D) Philosophical epistemology

214. Consider the following context and identify the investigator's focus:
Applying sociological tools to study "New Religious Movements" (NRMs) primarily involves investigating:
(A) How they form, recruit, and interact with the broader society.
(B) The absolute truth of their newly revealed scriptures.
(C) The physical geography of their headquarters.
(D) Their architectural blueprints.

215. Consider the following statements about Religion and Culture:
I. Culture provides the language and symbols through which religion is expressed.
II. Religion often acts as a preserver of

NODIA

traditional culture.
III. Religion can act as a catalyst for cultural transformation.
IV. Culture and religion exist in isolated vacuums.
Which of the above statement(s) is/are correct?
(A) I, II, and III
(B) I, II, and IV
(C) II, III, and IV
(D) I, III, and IV

216. What is the cause of "Civil Religion" (e.g., in the United States), and its effect?
(A) Cause: The need to integrate a diverse population; Effect: The sacralization of national symbols, documents, and historical events.
(B) Cause: A state mandate to abolish all churches; Effect: Forced atheism.
(C) Cause: The discovery of ancient texts; Effect: Reversion to animism.
(D) Cause: Economic prosperity; Effect: Elimination of the military.

217. The academic discipline that focuses on the critical interpretation of sacred texts is known as:
(A) Apologetics
(B) Exegesis / Hermeneutics
(C) Theodicy
(D) Soteriology

218. In the Philosophy of Religion, the "Teleological Argument" is also known as:
(A) The argument from design
(B) The argument from motion
(C) The ontological argument
(D) The moral argument

219. Which statement correctly links Religion and Sociology regarding 'rites of passage'?
(A) Rites of passage mark the transition of an individual from one social status to another, reinforcing community structure.
(B) Rites of passage are purely psychological with no social function.
(C) They are exclusively studied by theologians.
(D) They were invented in the 20th century.

220. Consider the following relationships regarding disciplinary intersections:
I. Religion & Theology: Focus on nature/will of God
II. Religion & Ethics: Focus on moral conduct
III. Religion & Psychology: Focus on mental states and behavior
IV. Religion & Sociology: Focus on institutions and society
V. Religion & Arts: Focus on aesthetic expression of the sacred
Which of the above combination of statements correctly maps these intersections?
(A) I, II, III, IV, and V
(B) I, II, III, and IV only
(C) II, III, IV, and V only
(D) I, III, IV, and V only

221. Which statement incorrectly characterizes the relationship between Religion and Ethics?
(A) Secular ethics reject any overlapping moral values with religious traditions.
(B) Religious ethics often claim universal applicability based on divine mandate.
(C) Many legal systems have historical roots in religious ethical codes.
(D) Religious ethics can sometimes conflict with modern secular human rights frameworks.

222. Identify the correct pair regarding psychological theories of religion.
(A) Gordon Allport - Intrinsic vs. Extrinsic religious orientation
(B) Carl Jung - Religion is a mere illusion
(C) Sigmund Freud - Religion is the highest state of self-actualization
(D) B.F. Skinner - Religion is an archetypal reality

NODIA

223. Identify the incorrect pair regarding philosophical concepts.
(A) Cosmological argument - Arguing for God as the first cause
(B) Theodicy - Justifying God's goodness given the existence of evil
(C) Epistemology - Study of the nature of being (Ontology)
(D) Omniscience - All-knowing attribute of God

224. Which of the following is NOT typically classified as a major dimension of religion by Ninian Smart?
(A) The Financial

(B) The Doctrinal
(C) The Experiential
(D) The Mythic

225. Which is the best answer regarding why 'Devotional Praxis' is essential to study alongside 'Doctrinal' dimensions?
(A) Because doctrines are false without praxis.
(B) Praxis shows how abstract doctrines are actually lived, felt, and applied by ordinary believers.
(C) Praxis replaces the need for any texts.
(D) Only praxis is considered true religion.

226. 'Soteriology' primarily addresses:
(A) The means and nature of salvation or liberation.
(B) How the universe was created.
(C) The rules for temple architecture.
(D) The dietary restrictions of a faith.

227. The concept of 'Animatism' is most closely associated with the Polynesian term:
(A) Taboo
(B) Mana
(C) Totem
(D) Shaman

228. Which statement correctly identifies a key difference between Magic and Religion according to Frazer?
(A) Magic assumes nature operates by unvarying laws (like science); Religion assumes nature is controlled by personal, capricious beings.
(B) Religion seeks to control nature directly; Magic pleads with deities.
(C) Magic is public; Religion is always private.
(D) There is no difference; Frazer used the terms interchangeably.

229. Which statement incorrectly describes Durkheim's view of the 'Sacred'?
(A) The sacred is just an illusion with no real social function.
(B) The sacred is set apart and forbidden.
(C) The sacred is intimately tied to the social group.
(D) Society itself is the true object of religious veneration in disguise.

230. Given below are two statements, one is labelled as Assertion (A) and the other as Reason (R).
Assertion (A): Anthropological studies of religion emphasize ethnographic fieldwork.
Reason (R): Immersing oneself in the culture allows the researcher to understand the context and lived reality of religious practices.
Select the correct answer from the codes given below:
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

231. Identify the correct pair regarding theoretical approaches.
(A) Substantive approach - Tylor's belief in spiritual beings
(B) Functional approach - Eliade's phenomenology of the sacred
(C) Phenomenological approach - Marx's critique of capitalism
(D) Psychoanalytic approach - Weber's Protestant Ethic

232. Identify the incorrect pair regarding origin theories.
(A) Collective Unconscious - Emile Durkheim
(B) Ghost Theory / Dream Theory - E.B. Tylor
(C) Urmonotheismus (Primitive Monotheism) - Wilhelm Schmidt
(D) Naturism - F. Max Müller

233. All of the following scholars viewed religion primarily as a social/cultural construct EXCEPT:
(A) Karl Marx
(B) Rudolf Otto
(C) Emile Durkheim
(D) Clifford Geertz

234. Which is the best answer explaining why 'myth' is considered a crucial dimension of religion?
(A) It provides foundational narrative that gives meaning to human existence, suffering, and the cosmos.
(B) It provides fictional entertainment for children.
(C) It replaces the need for any scientific explanation.

Downloaded from www.pdf.tube

(D) It proves the historical accuracy of all religious events.

235. Match the concept in List I to the discipline that primarily studies it in List II:
List I: (Concept)
P. Group socialization through ritual
Q. Epistemological status of revelation
R. Neurological responses to prayer
S. Exegetical analysis of a text
List II: (Discipline)
1. Philosophy of Religion
2. Sociology of Religion
3. Philology / Hermeneutics
4. Psychology of Religion / Cognitive Science
(A) P-2, Q-1, R-4, S-3
(B) P-1, Q-2, R-3, S-4
(C) P-4, Q-3, R-2, S-1
(D) P-2, Q-4, R-1, S-3

236. A scholar is studying how a specific community uses music to induce a trance state during worship. This requires competency in:
(A) Economics and Law
(B) Philology and Geography
(C) Political Science and Theology
(D) Psychology, Arts, and Anthropology

237. Read the following two statements and select the correct option:
Statement I: The moral code of conduct in a religion is often intrinsically linked to its eschatology (beliefs about the afterlife).
Statement II: Adherence to the moral code is frequently seen as a condition for favorable eschatological outcomes.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true but Statement II is false.
(D) Statement I is false but Statement II is true.

238. Read the following case and identify the sociological interest:
In a particular society, the religious leaders are also the primary political rulers (a theocracy). A sociologist studying this would be most interested in:
(A) The phonetic structure of their prayers.
(B) The artistic merit of their temples.
(C) The psychological profile of a single follower.
(D) The intersection of religious authority and social power structures.

239. Consider the following approach and identify its methodology:
Applying the 'historical method' to the study of a religious text involves:
(A) Accepting the text as an infallible divine dictate outside of time.
(B) Analyzing the text's authorship, cultural context, date of composition, and transmission history.
(C) Using the text to predict the future.
(D) Ignoring the language in which it was written.

240. Consider the following definitions of religion:
I. Religion is the sigh of the oppressed creature.
II. Religion is a unified system of beliefs and practices relative to sacred things.
III. Religion is the belief in spiritual beings.
IV. Religion is the feeling of absolute dependence.
Which of the above statement(s) lists the functional and psychological definitions?
(A) I, II, and IV
(B) I, II, and III
(C) II, III, and IV
(D) I, III, and IV

241. What is the cause of the development of the 'Cognitive Science of Religion' (CSR), and its effect?
(A) Cause: Advances in evolutionary biology and neuroscience; Effect: Studying religion as a natural byproduct of human cognitive architecture.
(B) Cause: The decline of philosophy; Effect: Reliance entirely on mythology.
(C) Cause: The discovery of new continents; Effect: Global syncretism.
(D) Cause: The invention of the printing press; Effect: Mass literacy.

242. The term "Mysterium tremendum et fascinans" was coined by Rudolf Otto to describe:
(A) The dual experience of the holy as terrifying and profoundly attractive.
(B) The fear of ghosts.
(C) The complexity of social rituals.

NODIA

(D) The logical structure of theology.

243. Which of the following best describes the "Phenomenology of Religion"?
(A) It studies the demographic spread of religion.
(B) It seeks to classify and describe religious phenomena (e.g., myths, rituals) as they appear, suspending judgment on their objective truth.
(C) It aims to reduce religion to biological impulses.
(D) It evaluates the ethical validity of religious laws.

244. Which statement correctly captures the concept of "Epoché" in phenomenological studies?
(A) It is the act of converting to the religion being studied.
(B) It is the bracketing or suspending of one's own assumptions and judgments to study phenomena objectively.
(C) It is the historical period when a religion was founded.
(D) It is a type of sacrificial ritual.

245. Consider the following dimensions of religion:
I. Doctrinal
II. Social
III. Moral
IV. Material
V. Mythic
Which of the above statement(s) represents dimensions most frequently debated at the intersection of Religion and modern Secular Law?
(A) II and III
(B) I and V
(C) IV and V
(D) I and IV

246. Which statement incorrectly describes the aim of the 'History of Religions' (Religionsgeschichte) approach?
(A) It traces the chronological development of religious traditions.
(B) It utilizes philological and historical-critical methods.
(C) It examines the historical interactions and syncretism between different religions.
(D) It aims to establish the theological superiority of one faith over other faiths.

247. Identify the correct pair regarding scholars and their major work.
(A) Mircea Eliade - The Sacred and the Profane
(B) E.B. Tylor - The Protestant Ethic and the Spirit of Capitalism
(C) Max Weber - Primitive Culture
(D) Sigmund Freud - The Elementary Forms of Religious Life

248. Identify the incorrect pair regarding methodological concepts.
(A) Reductionism - Explaining religion solely in non-religious terms (e.g., sociology, psychology)
(B) Sui Generis - Treating religion as a unique, irreducible phenomenon
(C) Prejudging religious claims as definitively false - Agnosticism (Methodological)
(D) Empathy - Attempting to understand the believer's inner experience

249. All of the following are primary objectives of the academic Study of Religion EXCEPT:
(A) Descriptive accuracy of religious traditions
(B) Comparative analysis of religious phenomena
(C) Apologetic defense of a specific doctrine
(D) Critical examination of the origins of beliefs

250. Which is the best answer regarding why understanding the 'Scope' of religion is essential for academic research?
(A) It provides a comprehensive framework to analyze the multifaceted nature of human religious experience across cultures, histories, and disciplines.
(B) It allows researchers to limit their studies exclusively to specific localized philosophies that ignore external social influences.
(C) It helps in memorizing the names of deities and dates of prophets without engaging in a deeper level of critical analysis.
(D) It restricts analysis to purely economic factors that do not account for the psychological motivations of individual practitioners.

Direction : Please read the following source carefully.

Click Here to Buy book on Amazon

In a recent academic symposium focusing on the foundational paradigms of belief systems, scholars convened to debate the meaning and definition of religion. The case study presented by the lead researcher highlighted the inherent complexities in establishing a singular definition. Some scholars argued that the meaning of religion must be approached through its functional role in community cohesion, while others emphasized a substantive definition focusing on belief in the transcendent. This symposium illustrated that the definition of religion is not static but dynamically constructed through academic discourse. The panel concluded that understanding the meaning of religion requires acknowledging its multifaceted nature, which resists reduction to a single, universally applicable statement. By analyzing various academic proposals, the symposium participants demonstrated how defining religion acts as a preliminary step for any rigorous scholarly inquiry. Ultimately, the debate underscored that constructing a comprehensive definition of religion involves synthesizing both functional and substantive approaches, thereby enriching the academic framework. The case provided a clear demonstration of how scholarly consensus on the meaning and definition of religion remains an ongoing, negotiated process within the academic community, prioritizing analytical precision over simplistic categorization.
Based on the above source, attempt the following five questions.

251. What was the central focus of the scholars convened at the academic symposium?
(A) Developing a universal moral code for communities
(B) Debating the meaning and definition of religion
(C) Establishing a global religious governing body
(D) Analyzing the economic impact of belief systems

252. According to the symposium, how did some scholars suggest the meaning of religion must be approached?
(A) Through its functional role in community cohesion
(B) Exclusively through the analysis of ancient scriptures
(C) By focusing solely on individualized psychological states
(D) By abandoning all historical and cultural contexts

253. How did the symposium describe the definition of religion?
(A) It is a static concept agreed upon by ancient consensus
(B) It is universally applicable and static across contexts
(C) As a dynamic construct of academic discourse
(D) It is easily reduced to a single, absolute statement

NODIA

254. What does understanding the meaning of religion require, according to the panel?
(A) Selecting a single academic framework for all studies
(B) Acknowledging its substantive focus on the transcendent
(C) Prioritizing simplistic categorization over precision
(D) Acknowledging its multifaceted and complex nature

255. Defining religion acts as a preliminary step for which of the following activities?
(A) Eradicating specific functional approaches from universities
(B) Imposing a singular definition on all global communities
(C) Any rigorous scholarly inquiry
(D) Standardizing community cohesion across regional borders

Direction : Please read the following source carefully.

A university curriculum committee recently undertook a comprehensive review to evaluate the nature and scope of religion within their humanities department. The task force analyzed several case studies to delineate the boundaries of what constitutes the academic study of religion. During their evaluation, they determined that the nature of religion encompasses not only institutionalized belief systems but also individualized spiritual expressions. Consequently, the scope of the discipline was expanded to include both organized traditions

and contemporary, unstructured movements. The committee's findings emphasized that the scope of religion is inherently broad, intersecting with various aspects of human existence and societal development. By examining the nature of religion through diverse geographical and historical lenses, the faculty aimed to construct a syllabus that reflects its vast academic scope. The resulting academic report argued that limiting the scope to merely textual analysis neglects the lived, practical nature of religion. Therefore, acknowledging the extensive scope and the multifaceted nature of religion is crucial for developing a robust academic program that prepares students to analyze religious phenomena critically across different cultural and historical contexts.

Based on the above source, attempt the following five questions.

256. What was the primary objective of the university curriculum committee's review?
(A) To mandate textual analysis across all departments
(B) To evaluate the nature and scope of religion
(C) To restrict the study of unstructured movements
(D) To eliminate historical lenses from the curriculum

257. According to the committee's evaluation, what does the nature of religion encompass?
(A) Only the texts of organized, institutionalized world traditions
(B) Exclusively historical traditions lacking modern societal relevance
(C) Solely the economic and political aspects of human existence today
(D) Beliefs and individualized spiritual expressions

258. How did the committee expand the scope of the academic discipline?
(A) By including both organized and unstructured movements
(B) By focusing entirely on modern contemporary unstructured movements
(C) By excluding all institutionalized belief systems from the study
(D) By replacing historical analysis with strictly textual analysis

259. What did the academic report argue would happen if the scope were limited to merely textual analysis?
(A) It would overwhelm students with excessive academic reading
(B) It would completely destroy organized religious traditions
(C) It would neglect the lived, practical nature of religion
(D) It would artificially broaden the definition of spirituality

260. Why is acknowledging the extensive scope and multifaceted nature of religion crucial?
(A) To develop a robust academic program for critical analysis
(B) To prevent students from engaging with individualized expressions
(C) To strictly standardize the geographical study of religion
(D) To isolate religious studies from other humanities subjects

Direction : Please read the following source carefully.

An international sociological research group recently published a comparative case study examining various theories regarding the origin of religion. The researchers focused on evaluating how different academic frameworks attempt to explain the initial emergence of religious beliefs among early human societies. The study juxtaposed several dominant theories concerning the origin of religion, noting that some scholars attribute its beginnings to humanity's attempt to comprehend natural phenomena, while others propose that its origin lies in the need for social cohesion and moral regulation. By analyzing indigenous community structures as a retrospective model, the researchers evaluated the validity of these origin theories. The case study highlighted that no single theory regarding the origin of religion can entirely account for the diverse manifestations of early belief systems. Instead, the researchers concluded that a synthesis of multiple theories provides a more comprehensive understanding of religion's origin. The debate recorded in the publication demonstrated that theories regarding the origin of religion remain central to anthropological and sociological inquiries, as they offer critical insights into the fundamental cognitive and social

Downloaded from www.pdf.tube

processes that drove the development of early human civilization.

Based on the above source, attempt the following five questions.

261. What was the main subject of the comparative case study published by the research group?
(A) The economic structures of early human civilizations
(B) The decline of religion in contemporary societies
(C) The biological evolution of modern human beings
(D) Theories regarding the origin of religion

262. According to the text, what is one proposed reason for the origin of religion?
(A) Humanity's attempt to isolate communities globally
(B) Humanity's attempt to comprehend natural phenomena
(C) The eventual discovery of modern scientific principles
(D) The elimination of social cohesion and moral rules

263. What did the researchers use as a retrospective model to evaluate the origin theories?
(A) Modern urban demographic data
(B) International political treaties
(C) Indigenous community structures
(D) Contemporary technological networks

264. What conclusion did the researchers reach regarding the multiple theories of origin?
(A) A single dominant theory can explain all early human belief systems
(B) Theories based on natural phenomena are entirely incorrect and invalid
(C) Social cohesion was definitively the only catalyst for religion globally
(D) A synthesis of theories provides better understanding

265. Why do theories regarding the origin of religion remain central to sociological inquiries?
(A) They offer insights into fundamental social processes
(B) They prove that early societies lacked cognitive processes entirely
(C) They mandate the adoption of specific belief systems in today's world
(D) They eliminate the need for further intensive anthropological study

NODIA

Direction : Please read the following source carefully.

The newly established Institute for the Study of Religion recently published its foundational manifesto outlining the primary aims and objectives of the discipline. The document served as an institutional case study, detailing how academic bodies structure their research goals. According to the manifesto, the core aims include fostering a critical, objective understanding of varied belief systems without advocating for any specific tradition. The objectives outlined by the research committee emphasize the development of analytical methodologies to evaluate religious texts, rituals, and institutions. Furthermore, the study of religion holds specific objectives regarding the promotion of cross-cultural literacy and the mitigation of religious conflicts through academic comprehension. The institute's directors argued that the aims of studying religion must transcend mere description, moving toward rigorous analytical critique. By defining these aims and objectives, the institution provides a clear framework for incoming scholars, ensuring that their research aligns with the broader academic goals of the discipline. Ultimately, the document asserted that realizing these aims and objectives is essential for maintaining the academic integrity and societal relevance of the study of religion in the contemporary educational landscape.

Based on the above source, attempt the following five questions.

266. What does the foundational manifesto of the Institute outline?
(A) The hierarchical structure of a specific religious tradition
(B) The primary aims and objectives of studying religion
(C) The financial requirements for establishing universities
(D) The definitive geographical origins of ancient rituals

267. Which of the following is identified as a core aim in the manifesto?
(A) Advocating for a universally accepted

religious tradition worldwide
(B) Fostering critical, objective understanding of beliefs
(C) Eradicating varied belief systems globally through direct intervention
(D) Promoting the descriptive analysis of personal faith alone in society

268. According to the research committee, what do the objectives of the discipline emphasize?
(A) Developing analytical methodologies to evaluate religion
(B) The strict avoidance of cross-cultural academic literacy globally
(C) The active instigation of religious conflicts for focused research
(D) The isolation of religious institutions from textual evaluation work

269. The institute's directors argued that the aims of studying religion must transcend what?
(A) Objective understanding
(B) Analytical critique
(C) Mere description

270. Why is defining these aims and objectives considered essential?
(A) To prevent incoming scholars from evaluating religious texts
(B) To replace objective understanding with active advocacy
(C) To ensure research avoids contemporary societal issues
(D) To maintain academic integrity and societal relevance

Direction : Please read the following source carefully.

A prominent academic journal recently featured a field-based case study investigating the fundamental dimensions of religion, specifically focusing on the intersection of doctrinal frameworks and social structures. The researchers observed a community to understand how the doctrinal dimension, which includes formal teachings, texts, and systematic beliefs, translates into the social dimension of the group. The study revealed that the doctrinal tenets strictly dictate the social hierarchies and community interactions within the observed population. By analyzing the dimensions of religion in this setting, scholars noted that the doctrinal rules provide the theoretical foundation, while the social dimension represents the practical execution of these beliefs in community life. The research highlighted that understanding religion requires analyzing both dimensions simultaneously, as the social organization is incompreional without knowledge of the guiding doctrinal principles. The case study concluded that the doctrinal and social dimensions of religion are highly interdependent. Any academic attempt to isolate the doctrinal teachings from their social application results in an incomplete analysis of the religion's dimensions, demonstrating the necessity of a multifaceted approach to religious studies.

Based on the above source, attempt the following five questions.

271. Which specific dimensions of religion did the field-based case study investigate?
(A) Psychological responses and artistic expressions
(B) Economic policies and geographical landscapes
(C) Doctrinal frameworks and social structures
(D) Historical origins and modern scientific theories

272. What does the doctrinal dimension of religion include, according to the researchers?
(A) Social hierarchies and economic trade routes
(B) Formal teachings, texts, and systematic beliefs
(C) Practical execution of beliefs and community routines
(D) Unstructured spiritual expressions and local arts

273. What did the study reveal regarding the relationship between doctrinal tenets and the community?
(A) Doctrinal tenets have no impact on community interactions
(B) Social hierarchies naturally develop independently of doctrine
(C) Community interactions inevitably dismantle doctrinal tenets
(D) Doctrinal tenets strictly dictate social hierarchies

Click Here to Buy book on Amazon

274. How did the scholars categorize the social dimension in relation to doctrinal rules?
(A) As practical execution of beliefs in community life
(B) As the core theoretical foundation of the religious tradition
(C) As completely unrelated to any systematic belief structures
(D) As a major obstacle to understanding formal textual teachings

275. What happens if an academic attempts to isolate doctrinal teachings from their social application?
(A) It results in a complete and perfect academic analysis of data
(B) It enhances the understanding of social organization significantly
(C) Incomplete analysis of the religion's dimensions
(D) It eliminates the need for a multifaceted approach to the study

Direction : Please read the following source carefully.

An anthropological research team conducted a detailed case study focusing on specific dimensions of religion, namely the moral code of conduct and devotional praxis, within a localized community. The investigation aimed to determine how the ethical guidelines, or the moral code of conduct, directly influence the daily routines of the practitioners. The researchers meticulously documented the community's devotional praxis, which included daily rituals, prayer routines, and ceremonial offerings. The case study demonstrated that the moral code of conduct serves as a regulatory mechanism, ensuring that the community's behavioral standards align with their overarching belief system. Concurrently, the devotional praxis acts as the experiential reinforcement of this moral code, allowing individuals to physically manifest their ethical commitments. The scholars observed that when the moral code of conduct shifted due to external pressures, there was a corresponding adaptation in their devotional praxis. This academic observation proved that these dimensions of religion are deeply intertwined. Ultimately, the study illustrated that evaluating a community's devotional praxis provides critical insights into how their moral code of conduct is internalized and sustained.

Based on the above source, attempt the following five questions.

276. Which dimensions of religion did the anthropological research team focus on?
(A) Moral code of conduct and devotional praxis
(B) Historical architecture and cultural demographics
(C) Sociological theories and metaphysical philosophy
(D) Institutional hierarchies and financial administration

277. What elements were included in the community's documented devotional praxis?
(A) Ethical guidelines, regulatory mechanisms, and legal statutes
(B) External pressures, demographic shifts, and regional politics
(C) Formal teachings, sacred texts, and systemic belief structures
(D) Daily rituals, prayer, and ceremonial offerings

278. How does the moral code of conduct function within the observed community?
(A) It acts exclusively as a historical record of past events
(B) It serves as a regulatory mechanism for behavioral standards
(C) It replaces the need for any physical or ceremonial offerings
(D) It dictates the economic policies of the surrounding area

279. According to the study, what acts as the experiential reinforcement of the moral code?
(A) The overarching belief system
(B) External societal pressures
(C) The devotional praxis
(D) The local regulatory mechanism

280. What happened when the moral code of conduct shifted due to external pressures?
(A) The community entirely abandoned their overarching belief system
(B) The devotional praxis remained completely unchanged and static
(C) The researchers were unable to document

Downloaded from www.pdf.tube

any behavioral changes
(D) There was a corresponding adaptation in their devotional praxis

Direction : Please read the following source carefully.

An interdisciplinary academic conference recently presented a case study exploring religion's relationship with other disciplines, specifically focusing on theology and ethics. The panel evaluated how the academic study of religion differentiates itself from theology, while simultaneously engaging with it. The presentation clarified that while theology often operates from a position of faith, assuming the truth of specific revelations, the study of religion maintains a critical, observational distance. The case study further examined religion's relationship with ethics, analyzing how religious narratives construct ethical frameworks for their adherents. Scholars debated whether ethics could be fully separated from religion or if the two disciplines are inherently co-dependent in certain cultural contexts. The seminar concluded that understanding religion's relationship with theology is crucial for maintaining academic boundaries, whereas analyzing its relationship with ethics is vital for understanding human moral development. The discussion highlighted that theology provides the internal logic of a belief system, which the study of religion analyzes externally, and ethics provides the behavioral outcome. This interdisciplinary approach underscored the complexity of situating religion among foundational academic disciplines.

Based on the above source, attempt the following five questions.

281. What disciplines were the specific focus of the interdisciplinary conference's case study?
(A) Theology and Ethics
(B) Philosophy and Sociology
(C) Psychology and Arts
(D) Demography and Geography

282. How did the presentation differentiate theology from the academic study of religion?
(A) Theology relies on scientific observation, while religion relies on historical records
(B) Faith-based versus critical observation
(C) Theology evaluates ethical outcomes, while religion avoids ethical analysis entirely
(D) Theology maintains observational distance, while religion assumes revelation truth

283. In analyzing religion's relationship with ethics, what did the case study examine?
(A) How ethical frameworks construct geological narratives
(B) How religious narratives construct ethical frameworks
(C) How critical distance destroys human moral development
(D) How theology actively discourages behavioral outcomes

284. Why is understanding religion's relationship with theology considered crucial?
(A) For maintaining academic boundaries within research
(B) For integrating faith positions into scientific methodology
(C) For completely merging the two disciplines together
(D) For eradicating academic boundaries between subjects

NODIA

285. According to the discussion, what provides the internal logic of a belief system?
(A) The study of religion
(B) Ethics
(C) Theology
(D) Critical distance

Direction : Please read the following source carefully.

A collaborative university research project recently published a case study analyzing religion's relationship with other disciplines, emphasizing its intersections with philosophy and sociology. The project investigated how philosophical inquiry and sociological methodology contribute to the comprehensive study of religion. The case study illustrated that religion's relationship with philosophy involves the rigorous analysis of metaphysical claims, the nature of existence, and the logical consistency of belief systems. Conversely, religion's relationship with sociology focuses on the empirical observation of religious institutions, demographic shifts, and the impact of beliefs on social cohesion. The researchers demonstrated that philosophy questions the fundamental truths

proposed by religion, whereas sociology measures the tangible impact of religion on human societies. By integrating these disciplines, the academic team provided a holistic framework for understanding religious phenomena. The findings asserted that neglecting religion's relationship with philosophy results in a lack of intellectual depth, while ignoring its relationship with sociology ignores its practical societal implications. Therefore, the case study validated the necessity of utilizing both philosophical and sociological lenses to achieve a robust academic understanding of religion.

Based on the above source, attempt the following five questions.

286. Which two disciplines did the university research project emphasize in relation to religion?
(A) Psychology and various Culture forms
(B) Theology and systemic human Ethics
(C) Anthropology and traditional Arts
(D) Philosophy and Sociology

287. What does religion's relationship with philosophy primarily involve, according to the study?
(A) Empirical observation of demographic shifts
(B) The tangible impact of belief on social cohesion
(C) Rigorous analysis of metaphysical claims
(D) Measuring the financial assets of religious institutions

288. How does sociology contribute to the comprehensive study of religion?
(A) By questioning the logical consistency of metaphysical claims
(B) By empirically observing religious institutions and social cohesion
(C) By exploring the internal theological logic of divine revelation
(D) By determining the fundamental truths regarding the nature of existence

289. What consequence did the findings assert would occur if religion's relationship with philosophy were neglected?
(A) An ignorance of practical societal implications
(B) An overwhelming abundance of empirical data
(C) The immediate collapse of religious institutions
(D) A lack of intellectual depth

290. According to the case study, what must be integrated to achieve a holistic framework for understanding religious phenomena?
(A) Philosophical questioning and sociological measurement
(B) Strictly internal theological arguments and sacred texts
(C) Empirical demographics and external geographical data
(D) Subjective faith positions and abstract ethical rules

Direction : Please read the following source carefully.

A clinical academic review recently highlighted a specialized case study investigating religion's relationship with other disciplines, with a particular focus on psychology. The research aimed to understand how religious belief systems interact with human cognitive processes and emotional well-being. The study documented religion's relationship with psychology by analyzing how individuals utilize faith-based coping mechanisms during periods of acute psychological stress. Scholars observed that psychological methodologies are essential for interpreting the internal, mental dimensions of religious experiences, such as conversion, mystical states, and the internalization of guilt or comfort. The case study argued that the study of religion greatly benefits from psychological insights, as they decode the personal, subjective impact of religious adherence. Furthermore, the review demonstrated that religion's relationship with psychology is bidirectional; while psychology explains the cognitive mechanisms behind religious belief, religion provides complex subjective experiences that expand the parameters of psychological research. The academic consensus from this review emphasized that integrating psychology into the study of religion is indispensable for analyzing the individualized, internal manifestations of belief systems within human populations.

Based on the above source, attempt the following five questions.

Click Here to Buy book on Amazon

291. The clinical academic review primarily focused on religion's relationship with which discipline?
(A) Cultural Anthropology
(B) Sociology
(C) Psychology
(D) Ethics

292. What specific interaction did the research aim to understand?
(A) Religious interaction with cognitive processes
(B) How religious belief systems interact with modern demographic shifts
(C) How theological texts dictate global and local economic frameworks
(D) How community rituals create formal, rigid institutional hierarchies

293. Why are psychological methodologies considered essential in this context?
(A) For measuring the architectural impact of various religious buildings
(B) For establishing the historical origins of all early belief systems
(C) For separating doctrinal frameworks from complex social dimensions
(D) Interpreting internal dimensions of experiences

294. How did the review describe the relationship between religion and psychology?
(A) As strictly unidirectional from psychology to religion
(B) As bidirectional, with both disciplines informing the other
(C) As completely disconnected and analytically incompatible
(D) As redundant, since both fields study identical external structures

295. What does the integration of psychology into the study of religion allow researchers to analyze?
(A) The universal definition of institutionalized world traditions
(B) The empirical demography of cross-cultural religious movements
(C) Individualized, internal manifestations of belief
(D) The purely objective history of religious conflict mitigation

Direction : Please read the following source carefully.

A university's cultural heritage department launched an academic exhibition acting as a case study to explore religion's relationship with other disciplines, specifically focusing on culture and arts. The exhibition documented how religious beliefs act as the primary catalyst for cultural formation and artistic expression in various societies. The researchers presented evidence demonstrating that religion's relationship with culture is deeply symbiotic; religion provides the foundational narratives and values that shape cultural identity, while culture provides the localized context in which religion is practiced. Additionally, the case study analyzed religion's relationship with arts by showcasing religious architecture, iconography, and liturgical music. The academic curators argued that the arts serve as the physical and sensory manifestation of abstract religious concepts. The study concluded that analyzing religion without considering its relationship with culture and arts yields a sterile, purely theoretical understanding. By recognizing how religion drives artistic innovation and cultural preservation, scholars can better appreciate its tangible societal contributions. The exhibition successfully proved that culture and arts are indispensable disciplines for fully decoding the historical and contemporary expressions of religion.

Based on the above source, attempt the following five questions.

296. What was the specific focus of the academic exhibition launched by the cultural heritage department?
(A) Religion's relationship with psychology and internal cognition
(B) Religion's relationship with theology and ethical frameworks
(C) Religion's relationship with sociological methodology
(D) Religion's relationship with culture and arts

297. How did the researchers describe religion's relationship with culture?
(A) As deeply symbiotic and interconnected
(B) As purely theoretical and disconnected
(C) As historically adversarial and conflicting
(D) As entirely one-sided and strictly dictated

NODIA

298. What role does culture play in its relationship with religion, according to the exhibition?
(A) It provides the foundational narratives and values
(B) It provides the localized context in which religion is practiced
(C) It functions as the primary catalyst for belief formation
(D) It actively eliminates the need for any abstract religious concepts

299. How did the academic curators categorize the role of arts in relation to religion?
(A) As the primary theoretical framework for all religious logic
(B) As the physical and sensory manifestation of abstract concepts
(C) As a distraction from genuine doctrinal and theological study
(D) As a strictly secular endeavor unrelated to cultural preservation

300. What is the consequence of analyzing religion without considering its relationship with culture and arts?
(A) It yields a sterile, purely theoretical understanding
(B) It results in a robust and perfectly objective methodology
(C) It enhances the focus on purely sociological demographics
(D) It provides a complete understanding of historical expressions

www.nodia.in

Downloaded from www.pdf.tube

ANSWERS

1. (B) To bind or connect
The term religion finds its linguistic roots in the Latin verb religare, which signifies the act of binding or fastening together. This etymological origin suggests a foundational purpose of creating a connection between human beings and the divine. It emphasizes the structural role of faith in establishing a persistent bond within the spiritual and communal life of practitioners.

2. (A) Friedrich Schleiermacher
Friedrich Schleiermacher, a prominent German theologian, proposed that the core of religious experience lies in a unique subjective state. He characterized this state as a profound sense of absolute dependence upon a higher reality. This perspective shifted the focus from dogmatic structures to the internal emotional and experiential aspects of faith, influencing modern theological and psychological interpretations.

3. (C) It involves a system of beliefs and practices related to the sacred
Religion is fundamentally defined as a structured framework comprising specific doctrines and habitual actions oriented toward the sacred. This nature differentiates religious life from secular activities by designating certain objects, times, or places as extraordinary. It integrates communal participation with individual devotion, creating a cohesive worldview that addresses metaphysical questions through shared rituals and moral guidelines.

4. (D) It is strictly limited to verifiable physical phenomena
The scope of religion extends far beyond empirical observation of the physical world. It primarily addresses metaphysical concerns, ultimate meaning, and the ethical organization of society. While science deals with verifiable phenomena, religion explores the symbolic, mythological, and spiritual dimensions of existence. It influences cultural identity and social structures, providing a comprehensive framework for understanding non-physical realities.

5. (A) Both A and R are true and R is the correct explanation of A
Emile Durkheim established a foundational sociological framework by defining religion through the distinction between the sacred and the profane. He argued that religious beliefs are categorized by their separation from the ordinary, everyday world. This dichotomy serves to unify a community around shared values and rituals, confirming that the separation is a fundamental characteristic of religious systems.

6. (B) E.B. Tylor - Religion is the belief in spiritual beings
Edward Burnett Tylor provided a classic substantive definition by identifying the belief in spiritual beings as the minimum essential element of religion. This perspective, known as animism, suggests that religion originated from early human attempts to explain life, death, and dreams. His work focused on the cognitive content of religious systems rather than their social or psychological functions.

7. (D) Phenomenological approach - Reduces religion to psychological neurosis
The phenomenological approach seeks to understand religious phenomena as they appear to the believer, emphasizing empathy and the suspension of judgment. Unlike reductionist theories that explain faith through external factors like psychology or economics, phenomenology treats religion as a unique category. Attributing religion to psychological neurosis is characteristic of Freud's psychoanalytic theory, which contradicts the descriptive goals of phenomenology.

8. (A) Astronomical planetary composition
Religious studies focuses on human beliefs, rituals, and ethical systems rather than the physical properties of the universe. While many religions contain cosmogonies explaining the origin of planets, the actual chemical or physical composition of celestial bodies falls under the domain of natural sciences like astronomy.

NODIA

Cultic practices, moral codes, and eschatology are central topics within religious inquiry.

9. (C) It permeates cultural, psychological, and social dimensions of human existence
Religion functions as a comprehensive force that influences multiple layers of human life. Its scope is not restricted to specific times or isolated thoughts but extends into cultural expressions, individual mental health, and the organization of communities. By providing meaning and moral structure, it shapes how individuals perceive reality and interact within their social environments, making it a pervasive phenomenon.

10. (A) P-4, Q-3, R-2, S-1
Different scholars offer unique perspectives on the nature of faith. Karl Marx viewed it as a tool for coping with oppression, while Sigmund Freud interpreted it as a psychological illusion. Edward Burnett Tylor defined it through the lens of animism, focusing on spiritual beings. Emile Durkheim emphasized the sociological role of religion in creating group solidarity and the sacred.

11. (D) Durkheim's functionalist theory
Emile Durkheim's functionalism emphasizes the role of shared rituals in generating social cohesion and group identity. When rituals create solidarity, they serve as a social cement that binds individuals together into a collective moral community. This observation aligns with the idea that religion's primary function is to maintain the integrity of the social structure through communal symbolic actions.

12. (A) Both Statement I and Statement II are true
Scholarly definitions of religion are categorized into two primary types. Substantive definitions identify what religion is by focusing on its content, such as supernatural beliefs. Functional definitions examine what religion does, highlighting its role in providing meaning and social stability. Both perspectives are essential for a comprehensive academic understanding of how religious systems operate and define their boundaries.

13. (C) Ritualistic practice and myth
Many religious traditions emphasize symbolic actions and oral traditions over written scriptures. An annual harvest dance represents a ritualistic practice that embodies a community's belief in the cosmic order. Such myths and rituals provide a framework for understanding the world and maintaining balance, demonstrating that religious expression can exist and flourish even without a formal theological text.

14. (D) Doctrinal impact on moral conduct
The concept of Karma is a central doctrine in many Eastern traditions, dictating that actions have moral consequences. When this belief influences an individual's daily ethical choices, it demonstrates how religious doctrines shape practical behavior. This illustrates the direct connection between internal theological systems and external moral conduct, showing how abstract concepts provide a guiding framework for human life.

15. (A) I, III, and IV
Religion is a multifaceted phenomenon that typically includes community organization, a moral framework, and the addressing of existential questions. It is rarely devoid of emotional elements, as feelings like awe, devotion, and fear are central to religious experience. Therefore, while social, ethical, and philosophical aspects are standard, the exclusion of emotion contradicts the lived reality of most religious traditions.

16. (B) Cause: Explaining religion solely through non-religious causes (like sociology); Effect: Losing the unique 'sacred' essence of the religion
Reductionism occurs when researchers analyze religion exclusively through the lens of other disciplines, such as sociology or psychology. This approach identifies religious phenomena as mere byproducts of social or mental processes. Consequently, the unique, irreducible quality of the sacred is often overlooked. This shift causes the study to focus on external functions while neglecting the internal meaning for believers.

17. (B) The lived experience of the sacred as it appears to the believer
Phenomenology prioritizes the subjective and internal perspective of the religious practitioner.

Click Here to Buy book on Amazon

It aims to describe the essence of religious experiences without reducing them to biological, economic, or social explanations. By focusing on how the sacred is manifested and perceived, this method seeks to capture the unique reality of faith as it is encountered by individuals within their traditions.

18. (A) Of its own kind and irreducible to other phenomena
The term Sui Generis implies that religion is a unique phenomenon that must be understood on its own terms. It suggests that religious experiences cannot be fully explained away by social, psychological, or economic theories. Scholars using this concept argue that there is an essential, irreducible quality to the sacred that necessitates a distinct method of academic study and analysis.

19. (C) It manifests itself as something wholly different from the profane
Mircea Eliade argued that the sacred is fundamentally distinguished from the profane or ordinary world. This manifestation, which he termed hierophany, reveals a different order of reality that provides meaning and orientation to human life. The sacred stands apart from daily routine, creating a dichotomy that allows believers to interact with a transcendent power through specific rituals and symbols.

20. (D) I, II, III, and V
The scope of religious study includes cosmogony, which explores origins; eschatology, which concerns the end of the world; soteriology, focused on salvation; and ritual praxis, involving practical worship. Metallurgy, the study of metals, is a technical and scientific field unrelated to the core components of religious systems. Thus, the other elements represent the standard intellectual and practical boundaries.

21. (C) It argues there is one single defining essence all religions share
The family resemblance approach, inspired by Ludwig Wittgenstein, rejects the idea of a single, universal essence for all religions. Instead, it suggests that different traditions are linked by a network of overlapping similarities, much like the features of a family. This method allows for a flexible definition that accommodates diverse traditions without requiring them to share every specific characteristic.

22. (B) Rudolf Otto - The Idea of the Holy
Rudolf Otto is the author of the influential work The Idea of the Holy, where he explores the non-rational aspects of religious experience. He introduced the concept of the numinous to describe the feeling of awe and mystery encountered in the presence of the sacred. His work remains a cornerstone for understanding the experiential and emotional dimensions of various faiths.

23. (D) Institutional - Individual solitary meditation
The institutional dimension of religion refers to the collective and organized aspects, such as leadership, community structures, and shared hierarchies. Individual solitary meditation belongs more appropriately to the experiential or ritual dimensions, as it focuses on personal practice rather than group organization. Sacred narratives, emotional encounters, and religious art correctly correspond to the mythic, experiential, and material dimensions, respectively.

24. (A) Strict restriction to one specific ethnic group
Universalizing religions are characterized by their message intended for all of humanity, transcending specific cultural or geographical boundaries. They actively seek converts and aim to provide a spiritual path available to anyone, regardless of their ethnic background. Restricting a religion to a single ethnic group is a hallmark of ethnic religions, which contrast with the expansionist nature of universalizing faiths.

25. (C) II, I, IV, III
The academic study of religion evolved through several phases. It began with the Enlightenment critique, followed by 19th-century evolutionary theories like animism. In the 20th century, the phenomenological approach gained prominence, focusing on the essence of the sacred. Finally, post-modernism introduced a deconstruction of the very category of religion, questioning its Western-centric origins and universal applicability in research.

26. (A) Spiritual beings animating nature
Edward Burnett Tylor's theory of animism posits that religion originated from the belief that

NODIA

natural objects and phenomena possess a soul or spirit. This cognitive development allowed early humans to explain experiences like dreams and the transition between life and death. By attributing spiritual agency to the world, ancient peoples established a foundation for later, more complex religious and theological systems.

27. (D) R.R. Marett
Robert Ranulph Marett proposed the theory of animatism, which predates Tylor's animism. He argued that early humans believed in an impersonal, pervasive spiritual power rather than distinct personal spirits. This concept is often associated with the Melanesian term mana. Marett's work highlighted a more primitive, emotional stage of religious thought characterized by the sense of a generalized supernatural force.

28. (B) Religion originated from the personification of overwhelming natural forces
Max Müller's theory of naturism suggests that religion began when early humans were confronted by the awe-inspiring power of nature. He argued that humans used language to personify natural phenomena like the sun, storm, or fire, eventually treating these forces as deities. This process, which he called a disease of language, transformed poetic descriptions of nature into elaborate mythological systems.

29. (C) Religion preceded magic as the earliest human cognitive stage
James Frazer's evolutionary model posited that human thought progressed through three distinct stages: magic, religion, and finally science. He argued that magic was the earliest attempt to control nature through mechanical laws. When magic failed to produce results, humans turned to religion to placate powerful beings. Science eventually replaced religion as the most effective method for understanding and manipulating the physical world.

30. (A) Both A and R are true and R is the correct explanation of A
Sigmund Freud interpreted religion through a psychoanalytic lens, viewing it as a collective illusion created to satisfy deep psychological needs. He argued that the concept of a benevolent God is a projection of the childhood desire for a protective father figure. This theory suggests that religion serves as a coping mechanism against the harsh realities and uncertainties of life.

31. (A) E.B. Tylor - Dream theory and Animism
Edward Burnett Tylor is famously associated with the theory of animism, which he argued originated from early humans observing dreams and death. He believed these experiences led to the concept of a soul that could exist independently of the body. This belief in spiritual beings formed the basis of his substantive definition and his evolutionary account of the origins of religion.

32. (B) Sympathetic Magic - Max Weber
Sympathetic magic is a concept most famously developed and analyzed by James George Frazer in his work The Golden Bough. Max Weber, on the other hand, is known for his sociological studies on the relationship between religious ethics and economic systems, particularly the Protestant ethic. Totemism, psychoanalytic theory, and animatism are correctly paired with Durkheim, Freud, and Marett, respectively.

33. (B) Cognitive Science of Religion
Evolutionary theories like animism, animatism, and totemism seek to explain the historical origin and development of religion through progressive stages. The Cognitive Science of Religion, however, focuses on the universal mental architecture and biological processes that make religious belief possible. It examines how the human brain naturally processes concepts like agency and purpose, rather than tracing a chronological evolutionary timeline.

34. (A) The veneration of a plant or animal that symbolizes the social group itself
Emile Durkheim viewed totemism as the most elementary form of religious life. He argued that the totem, usually an animal or plant, serves as a sacred symbol representing the clan or social group. By worshiping the totem, the community is essentially worshiping itself. This process fosters social cohesion and establishes the fundamental distinction between the sacred and the profane.

35. (C) P-2, Q-4, R-1, S-3
Early theories of religion utilize specific terms to describe different phenomena. Mana refers to an impersonal supernatural force, while a taboo represents a sacred prohibition. Magic involves

NODIA

the attempt to manipulate natural forces through specific rituals or formulas. Animism is the foundational belief in distinct spiritual beings that inhabit the natural world, as proposed by early anthropologists like Tylor.

36. (D) Naturism
Naturism, as proposed by Max Müller, explains the origin of religion through the personification and worship of natural forces. When a community names and deifies the sun due to its warmth and life-giving properties, they are transforming a natural object into a sacred being. This theory highlights how the awe inspired by the environment leads to the development of mythology.

37. (C) Statement I is true but Statement II is false
Edward Burnett Tylor argued that the concept of the soul emerged from human experiences with dreams and death. However, James Frazer did not agree that religion preceded magic; instead, he famously argued that magic was the first stage in human cognitive evolution, followed by religion and then science. This chronological distinction is a key feature of Frazer's evolutionary model of thought.

38. (B) Totemism
Totemism involves a mystical relationship between a social group and a specific animal or plant, known as a totem. The group identifies with the totem as a sacred ancestor and follows specific rules, such as prohibitions against eating it. This system reinforces group identity and social boundaries, manifesting the sacred through a symbolic representative of the community's collective spirit.

39. (B) A projected, exalted father figure
According to Sigmund Freud's psychoanalytic theory, religious belief is a manifestation of unconscious psychological needs. He argued that humans project their childhood feelings of helplessness and the desire for protection onto a celestial figure. In this view, God is essentially an idealized and exalted father figure, and prayer serves as a way to seek security from this powerful projected entity.

40. (A) I, II, III, and IV
Late 19th and early 20th-century scholarship was dominated by theories exploring the origins of religion. Animism (Tylor), Naturism (Müller), Psychoanalytic projection (Freud), and Totemism/Social cohesion (Durkheim) were all influential frameworks during this period. These scholars sought to explain the emergence of faith through cognitive, linguistic, psychological, or sociological factors, laying the groundwork for the modern academic study of religion.

41. (C) Cause: The realization that rituals fail to coercively control nature; Effect: Resorting to pleading and placating spiritual beings
James Frazer argued that the transition from magic to religion occurred when humans realized that ritual formulas could not consistently control the natural world. This failure led to the belief that nature was governed by powerful personal beings rather than mechanical laws. Consequently, humans shifted from trying to coerce nature through magic to seeking favor from deities through prayer and sacrifice.

42. (A) The belief in an impersonal supernatural power
R.R. Marett's theory of animatism suggests a pre-animistic stage of religion where humans sensed a pervasive, impersonal force in the world. Unlike animism, which involves belief in distinct spirits with personalities, animatism focuses on a generalized power that can inhabit objects or people. This feeling of a supernatural "energy" or "presence" represents a more primitive and emotional religious state.

43. (D) Wilhelm Schmidt
Wilhelm Schmidt, an Austrian priest and ethnologist, proposed the theory of Primitive Monotheism, or Urmonotheismus. He challenged the prevailing evolutionary theories of his time, which suggested that religion progressed from animism to monotheism. Instead, Schmidt argued that the earliest humans believed in a single High God, and that later forms of religion like polytheism represented a degeneration from this original faith.

Downloaded from www.pdf.tube

STUDYING FROM PDFs?

THINK AGAIN.

If you are studying only from PDFs,
you are wasting valuable time.

Research shows that learning from

PRINTED BOOKS has up to

4× HIGHER RETENTION

than studying from screens.

PRINT BOOK = BETTER MEMORY

PDF = LOWER RETENTION

Those who study from **PRINTED BOOKS**
move **AHEAD.**

Others are left **BEHIND**
in competition.

In competitive exams,
being average is not enough.

STAY ONE STEP AHEAD.

44. (B) Early humans initially believed in a single High God before degenerating into polytheism
Wilhelm Schmidt's theory suggests that the concept of a single, supreme deity was the original form of human religious belief. He argued that ethnographic evidence among various indigenous cultures revealed remnants of this ancient monotheism. According to Schmidt, more complex and fragmented systems like polytheism or animism appeared later as humans moved away from their initial understanding of a solitary creator.

45. (C) I, II, IV, and V
James Frazer's analysis of magic identified two primary laws: the Law of Similarity and the Law of Contact. These laws correspond to sympathetic magic (imitative) and contagious magic (physical connection), respectively. He used these concepts to explain how practitioners believed they could influence nature through symbolic actions or physical relics. Economic laws were not part of his foundational theoretical framework for magic.

46. (D) They were supported by extensive, modern, unbiased ethnographic fieldwork
Early evolutionary theories of religion are often criticized for their reliance on "armchair anthropology," using secondary accounts rather than direct fieldwork. These scholars frequently assumed a linear progression of human intellect, viewing indigenous cultures as primitive precursors to Western civilization. They lacked the rigorous, unbiased ethnographic methods that define modern anthropology, leading to theories that reflected their own cultural and intellectual biases.

47. (A) Oedipus Complex - Sigmund Freud
Sigmund Freud utilized the concept of the Oedipus Complex to explain the psychological origins of religious rituals and taboos. He argued that feelings of guilt and the desire for fatherly protection shape religious belief. Max Müller is associated with the "disease of language," while Emile Durkheim focused on the sacred/profane dichotomy rather than the law of contagion, which is Frazer's concept.

48. (B) Karl Marx - Collective Effervescence
Collective effervescence is a concept developed by Emile Durkheim to describe the intense communal energy experienced during rituals. Karl Marx is instead known for his critique of religion as the "opium of the people" and a tool of economic oppression. Max Müller's focus on language, Tylor's interest in survivals, and Frazer's evolutionary stages are all correctly attributed to their respective authors.

49. (B) Max Müller
Max Müller focused on the linguistic and naturalistic origins of religion, emphasizing how the personification of nature led to mythology. In contrast, Durkheim, Marx, and Parsons all analyzed religion through its social and functional roles. Durkheim looked at social integration, Marx examined class struggle, and Parsons explored how religion maintains social systems, making Müller the exception in this group of sociologically-oriented scholars.

50. (A) II, III, I, IV
The influential works on the origin of religion were published in a specific sequence. Edward Burnett Tylor's Primitive Culture (1871) came first, followed by James Frazer's The Golden Bough (first edition 1890). Emile Durkheim's The Elementary Forms of Religious Life was published in 1912, and Sigmund Freud's Totem and Taboo appeared shortly after in 1913. This timeline reflects the shift from evolutionary to sociological and psychological theories.

NODIA

51. (C) Understand and analyze religious phenomena objectively
The academic study of religion is a non-sectarian discipline that aims to investigate religious traditions as historical and cultural phenomena. Its primary goal is to provide an objective analysis of beliefs, practices, and institutions without attempting to prove or disprove their supernatural claims. By maintaining a neutral perspective, scholars seek to understand how religion functions and how it shapes human experience.

52. (A) F. Max Müller
Friedrich Max Müller is widely credited with popularizing the term Religionswissenschaft, or the scientific study of religion. In the 19th century,

he argued that religion should be studied with the same rigor as linguistics or natural sciences. His work in comparative mythology and the translation of sacred texts was foundational in establishing the discipline as an independent field of academic inquiry.

53. (C) To suspend personal beliefs (epoché) and understand the believer's perspective
The phenomenological study of religion utilizes the method of epoché, or bracketing, to set aside personal biases and judgments. This approach aims to describe religious experiences and phenomena as they are perceived by the practitioners themselves. By prioritizing empathetic understanding, phenomenologists seek to uncover the essential structures of the sacred without imposing external ethical or scientific criteria upon the traditions.

54. (D) The academic study only values the insider perspective and rejects critical analysis
The academic study of religion strives to balance the insider (emic) and outsider (etic) perspectives. While the lived experience of the insider is valuable for understanding meaning, critical analysis from the outsider is necessary for historical and social context. Rejecting critical analysis would turn the study into theology or apologetics, whereas academic religious studies requires a comprehensive, multidimensional approach.

55. (A) Both A and R are true and R is the correct explanation of A
Theology and the academic study of religion differ in their foundational assumptions and goals. Theology typically operates within a specific faith tradition, seeking to understand and articulate its truths. In contrast, the academic study is non-sectarian and treats religion as a subject for empirical and historical investigation. This distinction ensures that the academic discipline remains objective and inclusive of diverse perspectives.

56. (B) Phenomenology - Emphasizes epoché (bracketing) and empathy
Phenomenology is a central methodology in religious studies that focuses on the description of religious phenomena through empathy and the suspension of judgment. By using epoché, scholars attempt to view the sacred from the believer's perspective. Historicism focuses on the historical development of religion, and theology is a confessional discipline, while reductionism explains religion through non-religious causes rather than elevating it.

57. (D) Apologetic aim - Defending a specific religion against criticism
Academic religious studies aims to be descriptive, comparative, and explanatory. An apologetic aim, which involves defending or justifying a specific faith tradition, is characteristic of theology rather than a neutral academic discipline. The standard objectives of the field include documenting traditions accurately, identifying cross-cultural patterns, and analyzing the social or psychological factors that influence religious belief and practice.

58. (A) Establishing the singular true path to salvation
Establishing a singular path to salvation is a normative and theological goal, which falls outside the scope of secular religious studies. The academic discipline focuses on promoting cross-cultural understanding, analyzing historical texts, and investigating the social impact of institutions. Its objective is to study how people experience and practice faith, rather than making authoritative claims about which religious tradition is correct.

59. (C) Maintaining methodological agnosticism while analyzing their texts and practices
An academic scholar should maintain methodological agnosticism when studying any religious group. This approach involves neither affirming nor denying the group's truth claims, but instead focusing on the objective analysis of their beliefs and behaviors. By remaining neutral, the researcher can provide a fair and critical account of the tradition without being influenced by personal religious convictions or social controversies.

60. (A) P-2, Q-4, R-1, S-3
Methodological terms provide the framework for religious studies. Epoché involves bracketing one's beliefs, while empathy focuses on understanding the believer's experience. Typology is the classification of religious phenomena

Click Here to Buy book on Amazon

into organized categories. Methodological agnosticism is the practice of remaining neutral regarding the truth of religious claims. Together, these tools enable scholars to conduct balanced and rigorous investigations into diverse faith traditions.

61. (D) Comparative religion
Analyzing the structural similarities and ontological differences between concepts like Moksha and Nirvana is a hallmark of comparative religion. This discipline looks for recurring themes across different traditions while acknowledging their unique philosophical and cultural contexts. By examining these concepts side-by-side, scholars can gain a deeper understanding of how different religions address universal human concerns like liberation and the nature of reality.

62. (D) Statement I is false but Statement II is true
In a secular university setting, the goal of religious studies is not to provide spiritual enlightenment or promote any specific faith. Instead, the primary objective is to critically examine religion as a significant human phenomenon with historical, cultural, and social dimensions. This academic approach prioritizes objective analysis and critical thinking over personal spiritual growth or the validation of religious truth claims.

63. (C) Ethnographic study of religion
An ethnographic study involves immersion in a community to observe and record its practices and oral traditions firsthand. By living with the monastic community without participating in worship, the researcher gathers objective data while maintaining an analytical distance. this method allows for a detailed understanding of the community's daily life and beliefs, contributing to the broader sociological and anthropological study of religion.

64. (C) Identifying recurring motifs and structures across different cultural myths
The comparative method in the study of mythology focuses on identifying common themes and structural patterns across diverse traditions. Rather than judging the historical truth of a myth, scholars look for motifs like the "dying and rising god" or "creation from chaos." This approach helps reveal shared human concerns and the different ways cultures express their understanding of existence through narrative.

65. (A) I, III, and IV
Secular academic religious studies focuses on understanding history, fostering tolerance through literacy, and analyzing psychological aspects of belief. Evaluating the truth claims of divine revelation is a theological task, as it involves making normative judgments about spiritual authority. Therefore, the objectives of secular study are centered on the empirical and humanistic dimensions of religion rather than validating its transcendental assertions.

66. (B) Cause: The need for academic neutrality; Effect: Scholars analyze religion without validating or invalidating its transcendental claims
Methodological agnosticism arises from the requirement for objectivity within the secular academy. Since scholars cannot empirically verify metaphysical claims, they choose to remain neutral on the existence of God or the truth of revelation. This allows them to focus on the observable social, historical, and psychological aspects of religion, ensuring that their analysis is accessible and relevant to people of all backgrounds.

67. (A) Clifford Geertz
Clifford Geertz introduced the concept of thick description to the cultural study of religion. He argued that researchers should not just record behaviors, but also the deep web of symbolic meanings that those behaviors hold for the participants. This approach treats religion as a cultural system of symbols that establishes powerful moods and motivations, requiring detailed interpretation to fully understand.

68. (A) Hidden power structures, economic motives, or psychological repressions
The hermeneutics of suspicion is an interpretive approach that seeks to look beneath the surface of religious claims. Associated with thinkers like Marx, Freud, and Nietzsche, it aims to uncover how religious systems might mask underlying economic interests, psychological needs, or power dynamics. This method provides a critical

NODIA

perspective that challenges the literal or divine interpretation of religious phenomena.

69. (C) He developed a multidimensional framework for analyzing religions
Ninian Smart is renowned for his multidimensional model, which categorizes religion into seven dimensions, such as the ritual, experiential, and social. This framework allows scholars to analyze diverse traditions comprehensively without being limited to a single definition. His approach shifted the field toward a more holistic and flexible understanding of how religion manifests in human life and society.

70. (A) I, II, III, and IV
Standard secular academic methodologies include the historical, sociological, phenomenological, and anthropological approaches. These methods focus on empirical data, social structures, lived experiences, and cultural contexts. Apologetics, which involves the systematic defense of a particular religious doctrine, is a confessional and theological practice rather than an objective academic methodology used in the secular study of world religions.

71. (D) It inherently requires the scholar to believe in the religions being compared
Comparative religious study does not require the researcher to believe in the traditions being analyzed. In fact, academic objectivity often necessitates maintaining a neutral distance from the truth claims of the religions. The method focuses on identifying universal patterns and culturally specific elements through a rigorous analytical lens, allowing for a scholarly comparison that is independent of the researcher's personal faith.

72. (A) Psychology of Religion - Aims to uncover the neurological and mental bases of religious experience
The psychology of religion investigates how religious beliefs and practices interact with the human mind and behavior. It explores topics like the cognitive foundations of belief, the impact of faith on mental health, and the neurological correlates of mystical experiences. Predicting the future or proving an afterlife are not standard academic aims for the history or sociology of religion, respectively.

73. (D) Max Weber - Psychoanalysis
Max Weber is a founding figure in sociology, known for his work on the relationship between religion, economics, and social structures. Psychoanalysis is the primary methodology associated with Sigmund Freud. Mircea Eliade is correctly paired with phenomenology, Clifford Geertz with cultural anthropology, and Emile Durkheim with sociology, making the Weber and psychoanalysis pairing the incorrect one.

74. (A) Astrodynamics of Religion
Anthropology, sociology, and philosophy of religion are all established sub-disciplines that apply the tools of their respective parent fields to the study of faith. Astrodynamics is a branch of aerospace engineering concerned with the motion of rockets and spacecraft, which has no academic connection to the study of religious phenomena. Therefore, it is not recognized as a sub-discipline in this field.

75. (A) I, III, IV, II
The study of religion has developed through several methodological stages. It began with the 19th-century philological study of texts, followed by the rise of classical sociological functionalism. Later, the phenomenological focus on the sacred emerged, providing a descriptive framework. Finally, post-colonial critiques appeared, challenging the Western-centric foundations of the discipline and deconstructing the very concept of "religion" as a universal category.

76. (B) The systematic formulation of religious teachings and beliefs
The doctrinal dimension of religion involves the intellectual and systematic organization of its core teachings. This includes creeds, dogmas, and philosophical arguments that provide a coherent structure for the faith's worldview. While emotional experiences and social structures are also important, the doctrinal dimension focuses specifically on the authoritative beliefs that define a tradition's understanding of the divine and the cosmos.

77. (A) Ninian Smart
Ninian Smart formulated the influential "Seven Dimensions of Religion" model to provide a comprehensive framework for studying diverse traditions. These dimensions include the ritual,

Downloaded from www.pdf.tube

experiential, narrative, doctrinal, ethical, social, and material. His model encourages scholars to look beyond mere beliefs and consider the various ways religion is practiced, experienced, and organized within different cultures and historical periods.

78. (A) It deals with the institutional organization, roles, and community dynamics of a faith
The social dimension of religion focuses on how faith is organized as a community. This includes the establishment of institutions like churches or monasteries, the definition of leadership roles such as priests or gurus, and the dynamics of group belonging. This dimension highlights that religion is not just an individual pursuit but a collective phenomenon that shapes social identity and interactions.

79. (D) It is entirely identical across all world religions without variation
Moral codes of conduct are a common feature of religions, often deriving authority from divine revelation and guiding daily behavior, including dietary and marital practices. However, these codes vary significantly across different traditions, reflecting diverse cultural contexts and theological premises. Assuming they are identical ignores the unique ethical priorities and historical developments that characterize the world's various religious systems.

80. (A) Both A and R are true and R is the correct explanation of A
Devotional praxis is a vital dimension because it translates abstract doctrines into lived experience. Through activities like prayer, worship, and pilgrimage, believers engage with their faith in a tangible and emotional way. This practice reinforces the connection between the practitioner and the sacred, making religious identity more than just an intellectual assent to a set of beliefs.

81. (B) Mythic/Narrative - Sacred stories and history
In Ninian Smart's model, the mythic or narrative dimension encompasses the sacred stories and histories that provide a foundation for a religion's worldview. These stories often explain origins, provide moral examples, or detail the lives of founders. Systematic theology belongs to the doctrinal dimension, architecture to the material dimension, and hierarchy to the social dimension, making the narrative pairing the correct one.

82. (D) Doctrinal Dimension - The physical Kaaba in Mecca
The physical Kaaba in Mecca is an example of the material dimension of religion, as it is a tangible sacred site and object. The doctrinal dimension involves systematic beliefs and teachings, such as the concept of monotheism in Islam. Fasting, the Sangha, and the Ten Commandments are correctly paired with the devotional, social, and moral dimensions, respectively.

83. (D) The architectural style of a Gothic cathedral
The architectural style of a Gothic cathedral is an example of the material dimension of religion. The doctrinal dimension focuses on the formal beliefs and teachings of a tradition, such as the Nicene Creed, the concept of the Trinity, or the Four Noble Truths. While architecture may reflect doctrinal ideas, it is fundamentally a physical expression rather than a systematic formulation of belief.

84. (A) A religious community establishing a charity hospital based on the ethical teaching of compassion
The establishment of a charity hospital by a religious group demonstrates the interplay between moral teachings and social organization. The ethical principle of compassion (moral dimension) is put into practice through a structured community effort (social dimension) to serve others. This illustrates how religious values can drive social action and lead to the creation of institutions that reflect those values.

85. (A) P-4, Q-1, R-2, S-3
Different aspects of religion correspond to specific dimensions. The Five Pillars of Islam represent ritual and practical devotion. Papal authority is a key feature of the social and institutional organization of Catholicism. The story of the Exodus is a fundamental sacred narrative in Judaism. The doctrine of Karma provides a philosophical framework for understanding moral consequences in Indian traditions.

86. (A) Doctrinal and Moral
Studying how the concept of Ahimsa, or non-violence, influences dietary habits involves

NODIA

analyzing both doctrine and morality. Ahimsa is a central religious teaching (doctrine) that dictates ethical behavior (morality) regarding the treatment of living beings. This analysis shows how a foundational belief directly shapes the moral code and daily practices of a religious community like the Jains.

87. (D) Statement I is false but Statement II is true
Devotional praxis is rarely a purely mechanical routine; instead, it is often deeply infused with emotional and spiritual significance for the practitioner. Activities like prayer and Bhakti are intended to foster an experiential connection with the sacred. This dimension of religion emphasizes the importance of personal feeling and engagement, which moves beyond abstract belief into the realm of lived experience.

88. (B) Ritual/Devotional praxis
Chanting mantras and performing offerings during a fire sacrifice are quintessential examples of ritual and devotional praxis. These actions are structured, symbolic, and performed with a specific intention to interact with the sacred. This dimension focuses on the practical expression of faith through prescribed behaviors that are often considered essential for maintaining cosmic order or achieving spiritual goals.

89. (C) The interplay between religious identity and the caste system
Applying the social dimension to the Indian context involves examining how religion interacts with social structures like the caste system. This area of study looks at how religious identity influences social status, group boundaries, and community relationships. Understanding these dynamics is crucial for grasping the role of religion in organizing and maintaining the social order within the diverse Indian cultural landscape.

90. (A) I, II, and IV
A religious moral code provides norms for ethical behavior, is often codified in sacred texts, and regulates community relationships. While these codes are religious in nature, they frequently influence secular legal systems and societal values. Therefore, the claim that they have no bearing on secular law is incorrect, as history shows a deep and ongoing interaction between religious ethics and legal developments.

91. (B) Cause: Encounters with modernity and secularization; Effect: Restructuring of religious authority and community roles
Changes in the social dimension of religion often result from encounters with modern values and the process of secularization. These external pressures can lead to the reorganization of institutions, changes in how authority is exercised, and shifts in the roles of community members. This adaptation shows that religions are dynamic systems that respond to changing social and cultural environments to remain relevant.

92. (A) Sacred artifacts, relics, and geographic sites
The material dimension of religion includes all the physical objects and spaces that are considered sacred. This encompasses artifacts like rosaries, relics of saints, and geographic sites like rivers or mountains. These tangible elements provide a physical focus for devotion and help to anchor abstract religious concepts in the material world, making the sacred more accessible to believers.

93. (B) The enlightenment of the Buddha under the Bodhi tree
The enlightenment of the Buddha is a primary example of the experiential dimension, as it represents a profound, transformative personal encounter with ultimate reality. This dimension focuses on the subjective feelings and visions that individuals experience within a religious context. Such experiences are often the foundational moments of a tradition, providing the basis for later doctrines, rituals, and narratives.

94. (D) Myth involves sacred narratives and stories; doctrine is the systematic intellectual formulation of beliefs
Myths are the foundational stories that convey a religion's worldview through narrative, while doctrines are the systematic and logical articulations of those beliefs. Both dimensions are essential and work together; doctrines often provide an intellectual framework for interpreting the deeper truths contained in myths. Neither is inherently more "modern" or "true" than the other in the academic study of religion.

Click Here to Buy book on Amazon

95. (A) I, II, III, IV, and V
Ninian Smart's model identifies seven dimensions, with the first five typically listed as the practical/ritual, experiential/emotional, narrative/mythic, doctrinal/philosophical, and ethical/legal. These dimensions provide a holistic way to examine how religion functions across different levels of human life. The model also includes the social/institutional and material dimensions to complete the comprehensive framework for religious analysis across various global traditions.

96. (B) It is solely an intellectual exercise requiring no physical action
Devotional praxis is fundamentally characterized by action and physical involvement, whether through communal worship, private prayer, or the use of material objects like incense. It is not merely an intellectual exercise but a lived expression of faith that engages the body and emotions. This dimension emphasizes that religion is something that people do, not just something that they think.

97. (B) Moral code - The Eightfold Path (Right Speech, Right Action)
The Eightfold Path in Buddhism is a quintessential example of a moral code, as it provides specific ethical guidelines for behavior, speech, and thought. Original sin is a doctrine, the Ramayana is a mythic narrative, and the Hajj is a ritual. Identifying these components correctly within Smart's dimensions is essential for a structured and accurate analysis of different religious traditions.

98. (D) Experiential - The Code of Manu (Manusmriti)
The Code of Manu, or Manusmriti, is an example of the moral and ethical dimension, as it details legal and social duties. The experiential dimension refers to subjective emotional encounters with the divine. The Papacy, the Ganges River, and baptism are correctly paired with the institutional, material, and ritual dimensions, respectively, highlighting the different ways religion manifests in the world.

99. (A) The architectural blueprints of a synagogue
Architectural blueprints belong to the material dimension, as they pertain to the design of a physical sacred space. The Five Precepts, the Sermon on the Mount, and the Yamas and Niyamas are all examples of the moral code dimension, as they provide ethical guidelines for behavior. These codes serve to orient the life of the believer toward the values of their tradition.

100. (D) I, II, III, IV
Religious dimensions can be arranged from abstract intellectual concepts to tangible physical objects. A doctrinal formulation of God's omnipresence is highly abstract. A mythic narrative provides a more concrete story. A moral code translates beliefs into specific behavioral guidelines. Finally, a material sacred artifact like a relic is the most physically tangible expression of religious faith and devotion.

101. (B) Theology is the critical internal study of the divine within a specific religion
Theology is a "confessional" discipline that operates within a specific faith tradition, using its own scriptures and doctrines as a starting point. It seeks to explore the nature of the divine and the meaning of faith for believers. While religious studies is non-sectarian and looks at religion from the outside, theology provides an internal, critical analysis of a tradition's own spiritual truth.

102. (A) Providing a philosophical framework to evaluate the moral codes often derived from religion
Ethics as an academic discipline provides the tools to critically analyze and evaluate moral systems, including those found in religions. While many people derive their morality from faith, ethics uses reason and philosophy to investigate the principles behind right and wrong. This dialogue allows for a deeper understanding of how religious moral codes function and how they compare to secular ethical frameworks.

103. (C) Philosophy of religion critically analyzes religious concepts, arguments for God, and the problem of evil
The philosophy of religion is a branch of philosophy that uses rational argument to examine religious claims. It investigates the logical coherence of concepts like the existence of God, the nature of miracles, and the challenge of suffering (theodicy). Unlike theology, it does not assume the truth of any faith but uses reason

Downloaded from www.pdf.tube

to evaluate the arguments and concepts central to religion.

104. (D) It aims to prove the theological truth of religious doctrines
The sociology of religion is an empirical discipline that studies religion as a social institution. It analyzes how beliefs influence society and how social structures shape religious practice. Its goal is not to validate the truth of theological doctrines, which is a theological task, but to understand the social functions and impacts of religion within human communities and across different historical periods.

105. (A) Both A and R are true and R is the correct explanation of A
The psychology of religion focuses on the mental and behavioral aspects of faith. William James's seminal work, The Varieties of Religious Experience, shifted focus toward the internal, subjective lives of believers. This psychological approach investigates how religion provides emotional support, shapes personality, and influences individual behavior, providing a scientific perspective on the internal reality of religious life and its various effects.

106. (B) Religion and Arts - Iconography, temple architecture, and sacred music
The intersection of religion and arts explores how aesthetic expressions serve to manifest the sacred. Iconography, architecture, and music are primary ways that religions communicate their values and foster devotion. Demographic mapping belongs to sociology, carbon dating to history or archaeology, and the study of free will to philosophy, making the arts and iconography pairing the most appropriate and correct one.

107. (D) Theology - Objective, non-sectarian study of all world religions
Theology is typically a confessional discipline focused on the internal study of a specific tradition's truths. The objective, non-sectarian study of all world religions is the defining characteristic of religious studies (Religionswissenschaft). Philosophy, sociology, and psychology of religion are correctly associated with their respective focuses on epistemology, organizational typology, and psychological coping mechanisms, highlighting the distinct methods of each.

108. (A) Quantum Mechanics
Religious studies primarily engages with humanities and social science disciplines like history, philosophy, and cultural studies. These fields provide the tools to analyze texts, beliefs, and social dynamics. While some modern dialogues explore connections between religion and science, quantum mechanics is a highly specialized field of physics that is not a primary dialogue partner in the standard humanities-based study of religion.

109. (C) Religion and culture are deeply intertwined, with religion often shaping cultural norms and culture contextualizing religious expressions
Religion and culture are mutually influential forces that cannot be easily separated. Religion provides the moral and symbolic framework that often defines a culture's identity, while culture provides the language and artistic forms through which faith is expressed. This symbiotic relationship means that to understand one, a scholar must often investigate the other, recognizing how they continuously shape each other.

NODIA

110. (A) P-2, Q-1, R-4, S-3
Scholars use different disciplinary tools to study religion. William James applied psychology to personal experience, while Max Weber used sociology to examine social and economic impacts. Thomas Aquinas is a foundational figure in Christian theology, and Immanuel Kant made significant contributions to the philosophical and ethical analysis of religion. Together, their work illustrates the multidisciplinary nature of religious inquiry.

111. (D) Culture and Arts
Analyzing the influence of religious motifs on Renaissance paintings falls under the intersection of religion with culture and arts. This area of study examines how religious themes are visually represented and how art serves as a medium for communicating theological ideas. It highlights the role of aesthetics in expressing the sacred and shaping the cultural landscape of different historical periods.

112. (D) Statement I is false but Statement II is true
Ethics and religion are not synonymous; while religions often provide comprehensive moral

frameworks, it is possible to develop ethical systems based on reason and secular philosophy. This distinction allows for a dialogue between religious and non-religious moral viewpoints. Understanding this relationship is crucial for navigating pluralistic societies where individuals may follow different religious paths or no religious path at all.

113. (C) Sociology of Religion
Studying a religious movement in relation to economic crises, class disparities, and social anxiety is a sociological task. This approach investigates how external social and economic factors influence religious participation and institutional growth. It treats religion as a social phenomenon that responds to and is shaped by the broader community's challenges and transitions, rather than just an internal theological development.

114. (D) The neurological and emotional changes experienced by the practitioner
A psychological approach to meditation focuses on the internal mental and physical states of the individual. This includes investigating how the practice affects the brain, reduces stress, and influences emotional well-being. By using scientific tools to map these changes, psychologists can provide an empirical account of the experiential dimension of religion and its impact on the individual's mental health.

115. (A) I, II, III, and IV
Theology and religious studies are distinct but related fields. Theology is often confessional and assumes a starting point of faith, while religious studies is non-sectarian and uses empirical and historical methods. Recognizing these differences is essential for academic clarity, as it allows scholars to distinguish between the internal articulation of faith and the external, objective analysis of religious traditions.

116. (B) Cause: Disagreement over epistemology (revelation vs. reason); Effect: Extensive philosophical debates on faith and rationality
The tension between religion and philosophy often stems from different ways of knowing: divine revelation versus human reason. This conflict has historically led to extensive debates about the relationship between faith and rationality. These discussions have enriched both fields, leading to sophisticated philosophical arguments for and against religious claims and fostering a deeper understanding of the limits and possibilities of human knowledge.

117. (A) Sociology (and Economics)
Max Weber's The Protestant Ethic and the Spirit of Capitalism is a foundational work that explores how religious ideas can influence economic behavior. He argued that the values of certain Protestant groups fostered a work ethic that contributed to the rise of modern capitalism. This study demonstrates the powerful role of religion in shaping social and economic structures, highlighting its multifaceted influence.

118. (A) Philosophy / Theology
The problem of evil, or theodicy, is a central topic in both philosophy and theology. It asks how an all-powerful and good God can allow suffering and evil to exist in the world. This question requires rigorous logical analysis and theological reflection, making it a key area where the two disciplines overlap and engage in profound dialogue about the nature of reality and the divine.

119. (C) Arts provide visual, auditory, and spatial mediums to express the ineffable and aid in devotion
The arts serve as a powerful vehicle for expressing religious truths that are often difficult to put into words. Through music, painting, and architecture, religions create environments that foster spiritual experience and aid in worship. Art makes the abstract concepts of faith tangible and accessible, allowing believers to engage with the sacred through their senses and enhancing their devotional life.

120. (D) I, III, IV, and V
Sociology, philosophy, theology, and arts all provide critical frameworks for analyzing religion, though their perspectives differ. Sociology, philosophy, and arts often represent "outsider" academic viewpoints that focus on social, logical, or aesthetic aspects. While theology is typically an "insider" discipline, in an academic context, it can also involve the critical analysis of doctrines and their historical development.

Click Here to Buy book on Amazon

121. (C) Freud viewed religion positively as a necessary factor for mature psychological development
Sigmund Freud held a critical view of religion, famously characterizing it as a "universal obsessional neurosis" and an illusion based on human wishes. He did not see it as a necessary factor for mature development; instead, he believed that humanity should outgrow religious belief through reason. This contrasts with Jung and James, who saw religious symbols and experiences as potentially meaningful and pragmatic.

122. (B) Calligraphy - Highly developed in Islamic art due to aniconism
Islamic art is characterized by aniconism, the prohibition of depicting sentient living beings, which led to the highly sophisticated development of calligraphy. This art form uses the written word to express the sacred, making it a primary aesthetic expression in Islamic culture. Gregorian chants are Christian, Mandalas are primarily Buddhist or Hindu, and Murti is central to Hindu devotion, making the calligraphy pairing the correct one.

123. (D) Theology - What is the chemical composition of holy water?
Theology is concerned with the nature of the divine and the meaning of faith, not with chemical analysis. Investigating the composition of holy water would be a scientific or forensic task rather than a theological one. Ethics, sociology, and philosophy correctly focus on moral good, social stratification, and the logical proof of God, respectively, representing the standard inquiries within those disciplines.

124. (B) Conducting ethnographic surveys on church attendance
Ethnographic surveys and the study of attendance patterns are sociological and anthropological methods, not philosophical ones. The philosophy of religion focuses on the logical analysis of religious language, arguments for the existence of God, and the problem of evil. These tasks involve rational reflection and critical argument rather than the empirical collection of data on social behavior and institutional participation.

125. (C) The historical process in which religion loses social and cultural significance
Secularization is a sociological concept describing the process by which religious institutions and beliefs lose their influence over various aspects of social life, such as government, education, and daily culture. While it does not necessarily mean the end of personal belief, it highlights a shift toward a world where secular values and reason become the primary frameworks for organizing society and understanding reality.

126. (A) The study of the divine or God
The term theology is derived from the Greek words theos, meaning God, and logos, meaning word or study. Thus, it literally refers to the study of the divine. As a discipline, it involves the systematic investigation of the nature of God, the relationship between God and the world, and the core beliefs of a particular faith tradition from an internal perspective.

127. (D) Peter Berger
Peter Berger is a key figure in the sociology of religion who emphasized the distinction between substantive and functional definitions. Substantive definitions focus on what religion is (beliefs), while functional definitions look at what it does (providing meaning). Berger's work on the social construction of reality and the "sacred canopy" has been deeply influential in how scholars approach the definition and study of religion.

NODIA

128. (B) Religion provides ultimate meaning, answers existential questions, and builds community
A functional approach to religion focuses on the role it plays in human life and society. It defines religion by its ability to provide answers to profound questions, offer a sense of purpose, and foster social belonging. This perspective is less concerned with specific beliefs in gods and more with the psychological and sociological benefits that religious systems provide to individuals and groups.

129. (D) It is a static entity that never changes or evolves
Religion is a dynamic and evolving phenomenon that changes over time in response to historical, social, and cultural shifts. It is not a static entity; instead, it adapts its practices, reinterprets its

doctrines, and restructures its institutions. Acknowledging this fluid nature is essential for accurately studying the history of any tradition and understanding its ongoing impact on human existence.

130. (A) Both A and R are true and R is the correct explanation of A
Defining religion is difficult because it is a multifaceted and culturally embedded phenomenon. Scholars contest various definitions because no single essence seems to apply universally to all traditions across all times. This complexity requires a flexible and multidimensional approach to study, acknowledging that religion manifests differently depending on the cultural and historical context in which it exists and operates.

131. (A) Clifford Geertz - Religion is a system of symbols
Clifford Geertz provided a highly influential cultural definition of religion as a system of symbols that establishes powerful and long-lasting moods and motivations. Karl Marx is known for the "opium of the people" quote, while Emile Durkheim defined religion as a unified system related to sacred things. Edward Burnett Tylor's minimum definition was the belief in spiritual beings, making the Geertz pairing correct.

132. (B) Theodicy - Study of rituals and spells
Theodicy is the philosophical and theological study that seeks to justify God's goodness in the presence of evil and suffering. It is not the study of rituals and spells, which falls under the categories of ritual studies or magic. Soteriology, eschatology, and cosmogony are correctly identified as the studies of salvation, the end times, and the origin of the universe, respectively.

133. (C) The existence of a universally agreed-upon empirical measurement for 'the sacred'
There is no universally agreed-upon empirical measurement for "the sacred," as it is a subjective and culturally defined concept. This lack of a standard measurement is a primary reason why defining religion is so challenging. Other difficulties include Western bias in early definitions, the existence of non-theistic traditions, and the deep blending of religion with cultural practices in many societies.

134. (A) They believed these religions represented the pure, original state of human thought (the "primitive")
Early anthropologists often studied indigenous religions because they operated under evolutionary assumptions that these traditions were modern examples of humanity's earliest cognitive stages. By investigating what they called "primitive" religions, they hoped to uncover the foundational origins of all religious thought. This approach has since been criticized for its colonial bias and for oversimplifying the complexity of indigenous religious systems.

135. (A) P-3, Q-1, R-4, S-2
Different scholars have provided foundational definitions and critiques of religion. Emile Durkheim emphasized the dichotomy between the sacred and the profane. Paul Tillich defined religion existentially as "ultimate concern." Clifford Geertz viewed it as a cultural system of symbols. Sigmund Freud provided a psychological critique, famously characterizing religious belief as a form of neurosis or a collective illusion.

136. (D) How symbols establish pervasive moods and motivations
According to Clifford Geertz's definition, the study of religion focuses on how a community's symbols create a sense of reality and shape the emotions and motivations of its followers. This cultural approach investigates the meaning behind religious practices and narratives, exploring how they provide a comprehensive worldview that makes the traditions' claims and rituals seem uniquely realistic and authoritative.

137. (B) Both Statement I and Statement II are false
Substantive definitions are often criticized for being too narrow because they might exclude traditions that don't focus on a personal God, like some forms of Buddhism. Functional definitions, conversely, are often criticized for being too broad, as they could include secular ideologies like Marxism or even sports, as they provide meaning and community in ways similar to traditional religions.

Downloaded from www.pdf.tube

138. (B) Religion and secular/state spheres are neatly separated
The example of ancient Rome, where political and religious duties were inextricably linked, challenges the modern Western assumption that religion and the state should be separate spheres. In many historical and contemporary societies, these domains overlap significantly, with religious identity being central to civic life. This highlights that the "secular" as a distinct category is a relatively modern and culturally specific development.

139. (B) They share a network of overlapping traits, even if no single trait is common to both
The "family resemblance" approach allows scholars to group diverse traditions like Buddhism and Islam under the category of religion without requiring them to share a single essential feature, such as a creator God. This method acknowledges that while they may have very different doctrines and practices, they share enough overlapping characteristics—like rituals, ethical codes, and community structures—to be considered part of the same broad category.

140. (A) I, II, and IV
Religion universally tends to provide social integration, a moral compass, and explanations for existential unknowns. However, not all religions demand strict asceticism; many traditions emphasize the celebration of life, family, and social engagement. Asceticism is a specific practice found in some traditions but is not a universal requirement for the nature of religion across all global cultures and historical periods.

141. (A) Cause: Realization of the term's evolutionary bias and derogatory implication; Effect: Adoption of terms like "indigenous" or "primal" religions
The academic shift away from the term "primitive" was driven by the recognition of its derogatory and Eurocentric implications. The term falsely suggested that indigenous religions were simpler or less evolved than Western faiths. To reflect a more respectful and accurate understanding, scholars now use terms like "indigenous," "primal," or "traditional," which acknowledge the depth and complexity of these diverse religious systems.

142. (A) A careful, dutiful observance of rituals and obligations to the gods
The Latin term religio originally referred to the conscientious and precise performance of rituals and duties owed to the gods. It emphasized the importance of following prescribed traditional practices to maintain a proper relationship with the divine. This early meaning highlights the ritualistic and communal roots of the concept of religion, focusing on outward observance and social obligation rather than internal belief.

143. (A) Sigmund Freud
Sigmund Freud is the primary scholar associated with the idea that religion is an "illusion." He argued that religious beliefs are not based on evidence but are instead derived from human wishes for protection and order in an uncertain world. This psychological perspective views religion as a form of wish-fulfillment that allows individuals and societies to cope with the challenges and fears of existence.

144. (B) It is an ideology that masks economic exploitation and alienates human beings
Karl Marx viewed religion as an ideological tool used by the ruling class to justify and maintain their economic dominance. He argued that it provides a false sense of comfort to the oppressed, famously calling it the "opium of the people." For Marx, religion is a symptom of a disordered society that alienates people from their true potential and prevents social change.

145. (A) I, IV, and V
Schleiermacher, Otto, and Tillich all focused on the internal, experiential, and existential aspects of religion. They emphasized the feeling of dependence, the encounter with the numinous, and the concept of ultimate concern, respectively. These perspectives contrast with the more sociological and critical views of Marx and Durkheim, who focused on the social functions and political impacts of religious systems and practices.

146. (D) It is an entirely rational, easily explained intellectual concept
Rudolf Otto defined the "numinous" as the non-rational, core element of religious experience. He described it as the mysterium tremendum et fascinans, an experience of awe, mystery, and

NODIA

profound attraction. This concept is intended to capture the feeling of encountering a reality that is wholly other and beyond intellectual explanation, rather than something that can be easily rationalized or simplified.

147. (A) Theism - Belief in a personal creator God
Theism is the belief in a personal creator God who is involved in the world. Deism refers to belief in a God who created the world but does not intervene in it. Pantheism is the belief that the divine is identical with the universe, and agnosticism is the position that the existence of God is unknown or unknowable. These terms provide a necessary vocabulary for philosophical and theological analysis.

148. (D) Animism - Classical Rabbinic Judaism
Animism is the belief that natural objects possess spirits, a concept associated with many indigenous traditions. Classical Rabbinic Judaism is a strictly monotheistic religion that centers on the worship of a single, transcendent God. Judaism, Islam, and Christianity are quintessential monotheistic faiths, while ancient Greek religion and Shinto are polytheistic, and Advaita Vedanta and Theravada Buddhism can be considered non-theistic or monistic.

149. (C) It is inherently submissive to divine will
In classical anthropological theory, magic is characterized as manipulative and coercive, attempting to force results through the exact performance of rituals. Religion, in contrast, is often seen as submissive, involving the pleading and placating of powerful spiritual beings. Magic focuses on immediate, practical ends and relies on mechanical laws, while religion acknowledges a dependency on the will of the divine.

150. (B) They represent different historical attempts by humanity to understand and control the world
Anthropologists often study magic, science, and religion together because they all represent ways that humans have tried to make sense of and influence their environment. Magic relies on ritual coercion, religion on divine favor, and science on empirical evidence and natural laws. Examining these together helps scholars understand the evolution of human thought and the different strategies used to address universal concerns.

151. (A) Multidisciplinary
The academic study of religion is inherently multidisciplinary, drawing on tools from history, sociology, psychology, philosophy, and anthropology. Because religion influences so many aspects of human life, no single discipline can provide a complete understanding. This integrated approach allows scholars to analyze texts, social structures, mental states, and cultural expressions together, providing a more comprehensive and nuanced picture of religious traditions.

152. (A) Understanding the basic beliefs, practices, and histories of various world religions
Religious literacy involves gaining a foundational understanding of the world's diverse religious traditions. This includes knowing their core beliefs, major practices, historical developments, and cultural impacts. Developing this literacy is a key objective of religious studies, as it promotes critical thinking, reduces prejudice, and fosters better communication and cooperation in increasingly pluralistic and interconnected global societies.

153. (B) It studies the similarities and differences across religious traditions to discern patterns
Comparative religion is a branch of religious studies that systematically examines different traditions to identify common themes and unique characteristics. By comparing rituals, myths, and doctrines, scholars can uncover universal patterns of human religious behavior and better understand how specific cultures shape their faith. This method avoids ranking religions and instead focuses on a neutral, analytical investigation of the world's diverse traditions.

154. (D) It demands that the scholar permanently abandon their own faith
Phenomenological epoché, or bracketing, is a temporary methodological tool used during research to achieve objectivity. It does not require a scholar to permanently abandon their personal faith or beliefs. Instead, it asks them to set aside their assumptions while studying a phenomenon to better understand it from the believer's perspective. This allows for empathetic study while maintaining academic integrity and personal conviction.

Click Here to Buy book on Amazon

155. (A) Both A and R are true and R is the correct explanation of A
Academic religious studies avoids making definitive claims about the metaphysical truth of religious doctrines because such claims are beyond the scope of empirical verification. Since academic inquiry relies on historical evidence, social data, and logical analysis, it cannot prove or disprove the existence of the divine. By maintaining this boundary, the discipline stays focused on what can be observed and analyzed within the human realm.

156. (A) Philology - Study of ancient religious languages and texts
Philology is a foundational methodology in religious studies that involves the critical analysis of ancient languages and texts. This approach allows scholars to decipher original meanings, understand historical contexts, and trace the development of doctrines over time. Archaeology studies material remains, hermeneutics involves the interpretation of meaning, and ethnography focuses on the lived experience of modern communities, representing the diverse tools available to researchers.

157. (D) Apologetics - Objective historical analysis
Apologetics is a confessional practice that involves defending or justifying a particular religious faith, rather than provide an objective historical analysis. The emic perspective represents the insider's view, while the etic perspective is the analyst's outsider view. Exegesis is the critical interpretation of a text. Understanding these distinctions is crucial for maintaining academic rigor and clarity when studying religious traditions and their various claims.

158. (D) Secretly participating in closed rituals to expose them
Ethical guidelines for researching religious communities emphasize respect, informed consent, and fairness. Secretly participating in closed rituals to expose them would be a violation of these principles and could harm the community. Academic researchers must balance their quest for knowledge with the need to protect the dignity and privacy of their subjects, ensuring that their work is conducted with integrity and respect.

159. (B) Enhanced critical thinking and cross-cultural empathy
A primary aim of studying religion is to develop critical thinking skills and foster empathy for people from different cultural and religious backgrounds. By investigating the history, beliefs, and practices of diverse traditions, students can better understand the complexity of human life and the various ways people find meaning. This academic pursuit promotes social harmony and a more sophisticated understanding of the world.

160. (A) P-4, Q-3, R-2, S-1
Academic study uses different methods for different aims. Philology and exegesis are used to decipher the meaning of texts. Sociology analyzes community dynamics. Phenomenology focuses on grasping the subjective feeling of the sacred. The historical method is used to trace the development of doctrines over time. Together, these methods provide a comprehensive toolkit for investigating the multifaceted nature of religious traditions and experiences.

161. (A) Post-colonial critique and hermeneutics
Evaluating the bias in colonial-era translations involves using post-colonial critique and hermeneutics. This approach examines how power dynamics and cultural assumptions influenced the interpretation and representation of religious traditions. By critically analyzing these translations, scholars can uncover hidden biases and work toward a more accurate and respectful understanding of the texts and the cultures that produced them within their original historical contexts.

162. (A) Both Statement I and Statement II are true
The academic study of religion emerged as a formal discipline in Western universities during the 19th century. F. Max Müller's "Sacred Books of the East" project was a landmark in this development, making a vast array of religious texts available for scholarly study. This project helped establish comparative religion as a serious academic pursuit, laying the foundation for modern religious studies and its multidisciplinary approach.

NODIA

163. (B) Religious conditioning deeply influences even experiential/mystical phenomena
The variation in near-death experiences across different cultures suggests that religious conditioning shapes how individuals perceive and interpret even the most profound and seemingly universal phenomena. This case highlights the deep connection between belief systems and individual experience. It suggests that our cultural and religious backgrounds provide the framework through which we understand and give meaning to our most extraordinary encounters with reality.

164. (B) Seeking to uncover the positive, constructive meaning and truth-value within a religious tradition
The hermeneutics of retrieval is an approach that focuses on uncovering the valuable and constructive meanings within religious traditions. Unlike the hermeneutics of suspicion, which looks for hidden power dynamics or repressions, retrieval seeks to find truths that can inform and enrich contemporary life. This method aims for a sympathetic and constructive engagement with sacred texts and traditions, highlighting their ongoing relevance and wisdom.

165. (A) I, II, and IV
The etic approach uses the analytical framework of the researcher to study a religious tradition from the outside. While it may not use the same vocabulary as the believer, it allows for cross-cultural comparison and provides a critical perspective that can uncover patterns not visible to those within the faith. Balancing the etic with the emic (insider) perspective is essential for a comprehensive study.

166. (A) Cause: Increasing global interconnectedness and religious pluralism; Effect: Mitigation of prejudice and better civic engagement
The focus on religious literacy in modern education is a response to the reality of a globalized and pluralistic world. Understanding different religions helps individuals navigate diverse societies, reduces prejudice, and encourages more informed and respectful civic engagement. By providing students with the tools to understand the complexity of faith, education can contribute to a more peaceful and cooperative global community.

NODIA

167. (A) Justify the existence of God in the face of widespread evil and suffering
Theodicy is a specific theological and philosophical task that addresses the "problem of evil." It seeks to explain how an all-powerful, all-knowing, and benevolent God can be reconciled with the reality of suffering and injustice in the world. This inquiry is central to many religious traditions and has inspired a vast body of literature exploring the limits of human understanding and the nature of the divine.

168. (A) Syncretism
Syncretism refers to the process of blending or merging different religious beliefs and practices into a new, hybrid tradition. This often occurs when diverse cultures come into contact, leading to the creation of unique religious forms that incorporate elements from multiple sources. Syncretism illustrates the dynamic and fluid nature of religion and its ability to adapt and change in response to new cultural and historical contexts.

169. (B) Orthodoxy emphasizes correct belief; Orthopraxy emphasizes correct practice
Orthodoxy and orthopraxy represent two different emphases within religious traditions. Orthodoxy focuses on maintaining correct and authoritative beliefs, often defined through creeds and dogmas. Orthopraxy, on the other hand, emphasizes the importance of correct behavior and ritual practice. While most religions include both, different traditions may prioritize one over the other, shaping the character of the faith and its community life.

170. (A) I, II, III, and IV
Cosmogony, eschatology, soteriology, and theodicy are core theological concepts that are central to the study of religion. They address the origins of the universe, the end of the world, the nature of salvation, and the problem of evil. These themes appear across many different traditions, providing a basis for comparative analysis and helping scholars understand how different religions address universal human concerns.

171. (A) In religious studies, 'myth' means a false or fabricated story
In the academic study of religion, the term "myth" does not mean a false story. Instead, it

refers to a foundational narrative that conveys profound truths about the world, humanity, and the sacred. Myths provide a framework for understanding existence and often provide the basis for rituals and ethical codes. Recognizing the deeper meaning of myths is essential for an accurate analysis of religious worldviews.

172. (A) Creed - A formal statement of beliefs
A creed is a classic element of the doctrinal dimension, providing a formal and systematic statement of a tradition's core beliefs. Rituals belong to the practical dimension, pilgrimage to the ritual/material, and myths to the narrative dimension. Identifying these components correctly is essential for a structured analysis of how different religions organize and communicate their foundational truths and behavioral expectations.

173. (D) Nihilism - The foundational ethical code of all major world religions
Nihilism is the philosophical position that life has no intrinsic meaning or value, which is the opposite of the foundational ethical codes of major world religions. Religions typically provide comprehensive moral frameworks, such as the Divine Command Theory, Ahimsa, or Karma, which give life purpose and guide ethical behavior. Nihilism challenges the very basis of religious morality and is not a part of its traditional ethical structures.

174. (C) The concept of Nirvana
Nirvana is a theological and philosophical concept representing the ultimate goal of liberation in Buddhism, which belongs to the doctrinal and soteriological dimensions. The Catholic Mass, Islamic Salat, and Hindu Puja are all quintessential examples of the ritual and practical dimension, as they involve specific, structured actions performed as part of religious worship and devotion within their respective communities.

175. (A) By creating institutions, hierarchies, and communities that transmit beliefs across generations
The social dimension is essential for the survival and continuity of a religion. Through institutions, leadership structures, and community life, traditions can transmit their beliefs and practices to new generations. This social framework provides a sense of belonging and support for individual believers, ensuring that the religion remains a living and organized force within society over long periods of history.

176. (A) The subjective, emotional encounters such as visions, enlightenment, or a sense of the numinous
Ninian Smart's experiential dimension focuses on the internal, subjective, and often emotional encounters individuals have with the sacred. This includes moments of profound enlightenment, mystical visions, or a deep sense of the numinous. These experiences are often the foundational events that inspire founders and followers, providing a personal and powerful basis for the other dimensions of a religious tradition.

177. (B) Moral/Ethical and Practical
Dietary laws like Kosher or Halal bridge the moral/ethical and practical dimensions of religion. They represent ethical choices regarding what is pure or permissible and involve the practical daily adherence to these rules. These laws serve to distinguish the community and reinforce religious identity through regular, habitual actions that reflect foundational beliefs about purity, health, and obedience to divine commands.

178. (A) It anchors abstract beliefs and invisible realities into tangible spaces, art, and objects
The material dimension provides a physical focus for religious belief, making invisible realities more tangible through art, architecture, and sacred objects. This helps believers to connect with the sacred in their daily lives and provides a focus for ritual and devotion. By anchoring faith in the material world, religions can make their abstract concepts more accessible and meaningful to a broad community of followers.

179. (D) Myths completely disappear once a religion develops a Doctrinal dimension
Myths do not disappear when a religion develops a doctrinal dimension; instead, they often continue to provide the narrative foundation for those doctrines. While doctrines provide a systematic and intellectual framework, myths continue to offer powerful and symbolic stories that resonate with believers. Both dimensions work together

Downloaded from www.pdf.tube

to provide a comprehensive and multifaceted understanding of a tradition's worldview and core values.

180. (A) Both A and R are true and R is the correct explanation of A
The moral dimension of religion is often dynamic, as traditions reinterpret their ethical codes to address new social and historical challenges. For example, modern religions must grapple with issues like bioethics and climate change that did not exist when their foundational texts were written. This ongoing reinterpretation allows religions to remain relevant and provide moral guidance in a rapidly changing world.

181. (A) Material dimension - St. Peter's Basilica
St. Peter's Basilica is a quintessential example of the material dimension of religion, representing a tangible and iconic sacred space. The Ten Commandments belong to the moral/ethical dimension, the role of a priest to the social/ institutional dimension, and the story of Genesis to the mythic/narrative dimension. Correctly identifying these examples within Ninian Smart's framework is essential for a comprehensive and organized study of religious life.

182. (D) Scholasticism - Ecstatic dancing
Scholasticism is a method of critical thought and systematic theology that was prominent in medieval Europe, characterized by intellectual rigor rather than ecstatic dancing. Bhakti, Sufi whirling, and Japa are all correct examples of devotional practices that involve emotional, physical, or repetitive actions aimed at fostering a connection with the divine, highlighting the diverse ways believers express their devotion across various traditions.

183. (D) Complete individual anarchism
Individual anarchism, which rejects formal organization and authority, is the opposite of the elements that strengthen the social and institutional dimension of religion. Priesthoods, monastic orders, and religious schools are all structures that promote community cohesion, provide leadership, and ensure the transmission of beliefs. These institutional elements are essential for the organized and long-term survival of a religious tradition as a collective social force.

NODIA

184. (A) Experiential
A.N. Whitehead's statement that "religion is what the individual does with his own solitariness" emphasizes the experiential dimension. This view focuses on the internal, personal, and subjective aspects of faith rather than on communal rituals or institutional structures. It highlights the importance of the individual's direct encounter with the sacred and the transformative power of those personal moments of reflection and spiritual engagement.

185. (A) P-3, Q-2, R-1, S-4
Different religions have specific foundational expressions of their moral and ethical dimensions. The Eightfold Path in Buddhism, Halakha in Judaism, the Sermon on the Mount in Christianity, and Dharma in Hinduism all provide comprehensive guidelines for ethical behavior and social duty. These examples illustrate how diverse traditions translate their core spiritual beliefs into practical moral codes that orient the lives of their followers.

186. (A) Moral/Ethical dimension
Evaluating a religion's response to climate change involves analyzing its moral and ethical dimension. This investigation looks at how religious values regarding the environment, stewardship, and justice are applied to contemporary ecological challenges. It highlights the role of religion in providing a framework for ethical decision-making and motivating social action in response to global issues, demonstrating the ongoing relevance of religious ethics.

187. (C) Statement I is true but Statement II is false
The social dimension of religion can foster unity within a group while also leading to conflict between different groups. Furthermore, while religions often promote peace and compassion, their moral codes have also been used to justify violence and exclusion in various historical contexts. Acknowledging this complexity is essential for a realistic and critical understanding of the impact of religion on human society and relationships.

188. (A) Material and Experiential
Wearing and touching a sacred pendant bridges the material and experiential dimensions. The physical object (material) serves as a tangible

focus for feelings of comfort and connection to the sacred (experiential). This practice illustrates how material items can facilitate personal spiritual encounters and provide emotional support, highlighting the deep interplay between the physical and subjective aspects of religious life and individual devotion.

189. (A) The sacred narratives (e.g., regarding Abraham and Ishmael) that give the locations their meaning
Applying the mythic dimension to the Hajj involves focusing on the sacred stories that give the ritual and its locations their profound meaning. These narratives, such as those concerning Abraham, provide the foundation for the pilgrimage and explain the significance of the various actions performed by the believers. Understanding these stories is essential for grasping why the Hajj is such a central and meaningful experience.

190. (A) I, II, and IV
The doctrinal dimension helps define religious boundaries, is often developed by scholars, and organizes beliefs into a systematic structure. However, it is based on theological reflection and revelation rather than empirical scientific evidence. Doctrines provide an intellectual framework that makes a tradition's claims coherent and helps to maintain its identity across different cultural and historical settings, distinguishing it from other belief systems.

191. (B) Cause: Disagreements over doctrine, authority, or practice; Effect: The splitting of a religion into distinct sects or denominations
Schisms within the social and institutional dimension are often caused by fundamental disagreements over beliefs, the exercise of authority, or specific practices. These conflicts can lead to the formation of new, separate religious groups, each with its own leadership and identity. This process of fragmentation is a common feature in the history of many major religions, reflecting the diversity and internal tensions within faith communities.

192. (A) Symbiotic
The relationship between religion and culture is symbiotic, meaning they both influence and depend on each other. Religion provides the values and symbols that define a culture, while culture provides the context and forms through which religion is expressed. This mutual influence means that to fully understand one, a scholar must also consider the other, recognizing their deep and ongoing interaction in human society.

193. (C) Albert Einstein
The sociology of religion is based on the foundational theories of scholars like Durkheim, Weber, and Berger, who studied the social functions and impacts of faith. Albert Einstein was a theoretical physicist whose work, while profound, does not provide the primary theoretical framework for the sociological study of religious institutions and social dynamics. Therefore, his theories are not central to this particular academic discipline.

194. (A) Psychology examines the cognitive, emotional, and developmental aspects of religious belief and experience
The psychology of religion investigates how faith interacts with the human mind. This includes studying the cognitive basis of belief, the emotional impact of religious practices, and how faith changes throughout an individual's life. By using the tools of psychological inquiry, scholars can gain a deeper understanding of the internal, subjective reality of religion and its effects on mental health, personality, and social behavior.

195. (A) I, II, III, and IV
Genuine interdisciplinary fields in the humanities include the intersections of religion with the arts, ethics, sociology, and theology. These areas provide different lenses through which to study the complex nature of faith and its impact on human life and culture. The study of molecular structures belongs to the natural sciences and is not a standard area of interdisciplinary humanities research in the field of religious studies.

196. (A) Theology and Religious Studies are exactly the same discipline with different names
Theology and religious studies are distinct disciplines with different methodologies and goals. Theology is typically an insider's perspective that seeks to understand the truth of a specific faith. Religious studies is an outsider's,

Click Here to Buy book on Amazon

non-sectarian approach that analyzes religion as a historical and social phenomenon. Recognizing this difference is essential for academic clarity and for conducting objective research into the world's various religious traditions.

197. (A) Epistemology - How do we know religious claims are true?
Epistemology is the branch of philosophy that investigates the nature of knowledge, and in the context of religion, it asks how religious claims can be justified or known to be true. This is a central question in the philosophy of religion. Aesthetics focuses on beauty and art, logic on reasoning, and ontology on being, making the epistemology pairing the most accurate and fundamental one for this intersection.

198. (C) Syncretism - The strict isolation of a religion from cultural influence
Syncretism refers to the blending of religious and cultural elements, not their isolation. Acculturation, iconoclasm, and inculturation are all correctly identified as processes involving adaptation, destruction, or integration of religious and cultural forms. Understanding these terms is crucial for analyzing how religions interact with and are shaped by the cultures in which they exist and spread, highlighting the fluid nature of religious expression.

199. (A) The statistical analysis of church demographics
Statistical analysis of demographics is a sociological method, not one used in the study of religion and arts. The intersection of religion and arts focuses on sacred geometry in architecture, the role of chanting and hymns, and the depiction of divine figures in paintings. These areas explore how aesthetic expressions communicate theological truths and foster spiritual experience, making the sacred tangible through visual and auditory mediums.

200. (A) Because ethical systems can be formulated using reason and philosophy independent of divine revelation
Ethics is a distinct discipline because it uses human reason and philosophical argument to develop moral principles, even without relying on divine revelation. While religions provide moral codes, ethics investigates the logic and principles behind right and wrong more broadly. This allows for a universal dialogue on morality that can include both religious and secular perspectives, fostering a more inclusive and reasoned understanding of human values.

201. (B) Philosophy/Theology
Investigating the inherent nature of humanity in dialogue with doctrines like original sin or karma is a task for philosophy and theology. These disciplines use critical reflection and systematic thought to explore the deepest questions about human existence and morality. By engaging with both religious teachings and philosophical arguments, scholars can gain a more profound understanding of how different traditions perceive the human condition and its potential for good or evil.

NODIA

202. (A) The communal emotional energy generated by religious rituals
Collective effervescence is a sociological concept from Emile Durkheim that describes the intense emotional energy and sense of unity people feel during communal rituals. This experience reinforces social bonds and gives participants a sense of something greater than themselves, which Durkheim argued was the true object of religious worship: society itself. This energy is a key factor in the power of rituals to create and maintain community cohesion.

203. (C) The relationship is complex, involving models of conflict, independence, dialogue, and integration
The relationship between religion and science is multifaceted and cannot be reduced to a single narrative like the "conflict thesis." Instead, scholars identify various ways they interact, including models where they are seen as independent, in dialogue, or even integrated. This more nuanced view acknowledges both the tensions and the potential for cooperation between these two major ways of understanding the world and our place in it.

204. (D) It attempts to prove the metaphysical reality of God through brain scans
While psychology can map brain activity during religious experiences, it cannot prove the metaphysical reality of God. Academic psychology is limited to investigating the

observable mental and physical correlates of belief and practice. It can help us understand how religion affects the brain and behavior, but the truth of religious claims about the divine remains a matter for theology and philosophy, beyond the reach of empirical scientific proof.

205. (A) Both A and R are true and R is the correct explanation of A
Religious art and architecture are essential for understanding a tradition because they visually manifest its theological and cosmological beliefs. A temple's design or a painting's iconography can reveal how a community perceives the divine and the structure of the universe. By studying these material expressions, scholars can gain a deeper and more tangible understanding of the values and worldview of a religious group.

206. (A) Ian Barbour - Developed a 4-typology model (Conflict, Independence, Dialogue, Integration)
Ian Barbour is a leading figure in the dialogue between science and religion, known for his influential fourfold typology of their relationship. This model provides a clear framework for understanding the different ways faith and scientific inquiry can interact. Richard Dawkins is a well-known advocate for the conflict view, while Stephen Jay Gould proposed that they represent non-overlapping magisteria, making Barbour the correct pairing for this typology.

207. (D) Emile Durkheim - Religion divides society into warring factions
Emile Durkheim viewed religion as a powerful unifying force that promotes social cohesion and group solidarity. He did not see it as something that inherently divides society into warring factions; instead, he argued that rituals create a shared moral community. Marx, Weber, and Berger are correctly paired with their views on social inequality, economic change, and the "sacred canopy," reflecting the diverse sociological perspectives on religion's role.

208. (D) The biological mechanisms of genetic inheritance
The biological mechanisms of genetic inheritance belong to the natural science of genetics, not the philosophy of religion. Philosophy of religion focuses on the logical analysis of arguments for God, the nature of religious language, and the challenge of suffering. These tasks involve rational reflection and critical argument about the concepts and claims central to faith, rather than the empirical investigation of biological processes or physical phenomena.

209. (A) Agnosticism
Agnosticism is the philosophical position that the existence of God or the divine is unknown or cannot be known. This differs from atheism, which is the belief that God does not exist, and theism, which is the belief that God does exist. Agnosticism emphasizes the limits of human reason and the lack of conclusive evidence either for or against religious claims, advocating for a stance of intellectual humility regarding metaphysical questions.

210. (A) P-3, Q-4, R-1, S-2
Different disciplines focus on specific aspects of religion. Cultural anthropology investigates myths and rituals in diverse societies. Sociology looks at institutional dynamics like secularization and church-state relations. Psychology examines the impact of belief on individual mental health. Ethics addresses moral justifications for actions like warfare. Together, these fields provide a comprehensive and multidisciplinary framework for understanding the role of religion in human life and society.

211. (A) Religion, Arts, and Psychology
Studying how Sufi poetry's aesthetic beauty leads to mystical experiences involves the intersection of religion, arts, and psychology. The poetry is an art form, its use in worship is a religious practice, and the resulting experience is a psychological state. This multidisciplinary approach allows for a deeper understanding of how creative expression can facilitate profound spiritual encounters and influence an individual's internal emotional and mental life.

212. (C) Statement I is true but Statement II is false
The secularization thesis, which suggests that modernization inevitably leads to a decline in religion, has been a major theory in sociology. However, recent studies show that it has not been proven true globally; in many parts of the world, religion remains a vibrant and growing force. This complexity highlights that modernization and secularization do not always go hand-in-hand

Downloaded from www.pdf.tube

and that religion continues to play a significant role in many contemporary societies.

213. (A) Neurotheology/Cognitive Science of Religion
Mapping brain activity during practices like speaking in tongues is an application of neurotheology or the cognitive science of religion. This field uses scientific tools to investigate the neurological basis of religious experiences. By studying how the brain processes spiritual phenomena, researchers can gain an empirical understanding of the experiential dimension of religion, even if they cannot address the metaphysical truth of the beliefs themselves.

214. (A) How they form, recruit, and interact with the broader society
A sociological study of new religious movements focuses on their organizational and social dynamics. This includes examining how they attract new members, how they are structured, and how they relate to the surrounding culture and institutions. This approach treats these movements as social phenomena that can be understood through the tools of sociological analysis, focusing on observable behavior and community structure rather than theological truth claims.

215. (A) I, II, and III
Religion and culture are deeply intertwined; culture provides the symbols for religious expression, and religion often preserves tradition or drives cultural change. The claim that they exist in isolated vacuums is incorrect, as history and sociology demonstrate their constant and profound interaction. Understanding this relationship is essential for accurately studying how religious traditions are both products of and influences on the diverse cultures in which they exist and grow.

216. (A) Cause: The need to integrate a diverse population; Effect: The sacralization of national symbols, documents, and historical events
Civil religion arises from a society's need for shared values and a sense of unity, especially in diverse populations. It involves the sacralization of national symbols, like the flag, and foundational documents, like the constitution. This creates a shared moral and symbolic framework that functions similarly to a traditional religion, providing a sense of meaning and identity that binds the community together and supports social cohesion.

217. (B) Exegesis / Hermeneutics
Exegesis and hermeneutics are the primary disciplines involved in the critical interpretation of sacred texts. Exegesis focuses on uncovering the original meaning of a specific passage, while hermeneutics deals with the broader principles and theories of interpretation. These tools allow scholars to understand the historical context, linguistic nuances, and theological themes of religious writings, providing a basis for a deeper and more rigorous analysis of foundational scriptures.

218. (A) The argument from design
The teleological argument, also known as the argument from design, posits that the apparent order and complexity of the universe point to the existence of an intelligent designer. This is one of the classic philosophical arguments for the existence of God. It uses observations about the natural world to infer a purposeful creator, making it a key topic for discussion and critique within the philosophy of religion.

219. (A) Rites of passage mark the transition of an individual from one social status to another, reinforcing community structure
From a sociological perspective, rites of passage are essential rituals that manage the transition of individuals through life stages, such as from childhood to adulthood. These ceremonies mark a change in social status and reinforce the community's structure and values. By participating in these shared rituals, individuals and the group as a whole affirm their roles and maintain the continuity and stability of the social order.

220. (A) I, II, III, IV, and V
Religion intersects with various disciplines, including theology, ethics, psychology, sociology, and arts. Each field provides a unique lens for studying different aspects of faith, from the nature of the divine to its impact on individual behavior and social institutions. Recognizing these diverse intersections is essential for a holistic and comprehensive understanding of the multifaceted role that religion plays in human

NODIA

life and across various cultures and historical periods.

221. (A) Secular ethics reject any overlapping moral values with religious traditions
Secular ethics and religious traditions often share overlapping moral values, such as the importance of compassion, justice, and honesty. Secular ethics use reason and philosophy to develop these principles, and while they don't rely on divine authority, they frequently reach similar conclusions to religious moral codes. Recognizing these shared values is essential for fostering cooperation and understanding in pluralistic societies where people follow different ethical and spiritual paths.

222. (A) Gordon Allport - Intrinsic vs. Extrinsic religious orientation
Gordon Allport made a significant contribution to the psychology of religion by distinguishing between intrinsic and extrinsic religious orientations. Intrinsic religiosity involves living one's faith, while extrinsic religiosity involves using religion for social or personal gain. Freud, Jung, and Skinner have different, and often critical or archetypal, views on religion, making the Allport and religious orientation pairing the correct and most influential one in this psychological context.

223. (C) Epistemology - Study of the nature of being (Ontology)
Epistemology is the study of the nature of knowledge, while ontology is the study of the nature of being or reality. The other pairings correctly identify the cosmological argument as focusing on first cause, theodicy on the problem of evil, and omniscience as the all-knowing attribute of God. Understanding these philosophical distinctions is essential for a structured and rigorous analysis of the concepts and arguments central to religious thought.

224. (A) The Financial
Ninian Smart's influential model identifies the doctrinal, experiential, mythic, ritual, ethical, social, and material dimensions of religion. While religions certainly have financial aspects, these are typically considered part of the social and institutional dimension rather than a separate, primary dimension in his foundational framework. His model focuses on the core conceptual, practical, and experiential components that define and distinguish religious traditions across various cultural contexts.

225. (B) Praxis shows how abstract doctrines are actually lived, felt, and applied by ordinary believers
Studying devotional praxis alongside doctrine is essential because it reveals how abstract beliefs are put into practice by real people. Praxis shows how faith is lived, felt, and expressed through rituals, prayer, and daily actions. This approach provides a more complete and realistic understanding of religion, acknowledging that it is both an intellectual system of belief and a vibrant, lived experience for millions of practitioners globally.

226. (A) The means and nature of salvation or liberation
Soteriology is the branch of theology that focuses on the concept of salvation or liberation. It investigates the means by which individuals can achieve a state of spiritual ultimate fulfillment, whether through faith, works, knowledge, or divine grace. This dimension of religion addresses the fundamental human concern with overcoming suffering and achieving a meaningful and eternal state of being, making it a central theme in many traditions.

227. (B) Mana
The concept of animatism, as proposed by R.R. Marett, is most closely associated with the Polynesian term mana, which refers to a pervasive, impersonal supernatural power. This differs from animism, which involves belief in distinct spirits. Mana represents a more primitive and emotional sense of a generalized energy that can inhabit objects or people, and it provided an early framework for understanding how humans first experienced the sacred and mysterious.

228. (A) Magic assumes nature operates by unvarying laws (like science); Religion assumes nature is controlled by personal, capricious beings
James Frazer argued that magic and science share an assumption that the world follows mechanical laws, whereas religion assumes it is governed by personal and often capricious spiritual beings. This distinction is central to his evolutionary

Click Here to Buy book on Amazon

theory of human thought. For Frazer, magic was a "failed science" that eventually led humans to turn toward religion when they realized their rituals could not consistently control the natural world.

229. (A) The sacred is just an illusion with no real social function
Emile Durkheim argued that the sacred is a vital social reality, not just an illusion. He believed the distinction between the sacred and the profane is fundamental to all religious systems and serves to unite communities. For Durkheim, the objects and beliefs labeled as sacred are symbolic representations of society itself, and the rituals surrounding them foster the group solidarity necessary for the stability and continuity of social life.

230. (A) Both A and R are true and R is the correct explanation of A
Anthropology emphasizes ethnographic fieldwork because it allows researchers to understand religious practices within their original cultural context. By immersing themselves in the community, anthropologists can observe how faith is actually lived and experienced by the people themselves. This firsthand data provides a more nuanced and accurate account of religious phenomena than could be gained through secondary sources or abstract theoretical reflection alone.

231. (A) Substantive approach - Tylor's belief in spiritual beings
Edward Burnett Tylor's definition of religion as "the belief in spiritual beings" is a classic example of a substantive approach, focusing on the specific content of faith. Eliade is associated with phenomenology, Marx with a critical social critique, and Weber with the relationship between religious ethics and economic systems. Understanding these different approaches is essential for navigating the diverse theoretical landscape of the academic study of world religions.

232. (A) Collective Unconscious - Emile Durkheim
The concept of the collective unconscious is associated with the psychologist Carl Jung, not Emile Durkheim. Durkheim focused on collective effervescence and the sociological role of religion. The other pairings correctly identify Tylor with the dream theory of animism, Wilhelm Schmidt with primitive monotheism, and Max Müller with naturism. Recognizing these key scholars and their core theories is fundamental for understanding the history of the study of religious origins.

233. (B) Rudolf Otto
Rudolf Otto is the exception among these scholars because he focused on the internal, non-rational, and unique experience of the numinous. Marx, Durkheim, and Geertz all viewed religion primarily as a product of social, economic, or cultural factors. Otto's phenomenological approach treated religion as a sui generis phenomenon that must be understood on its own terms, emphasizing the individual's direct encounter with the holy.

234. (A) It provides foundational narrative that gives meaning to human existence, suffering, and the cosmos
Myth is a crucial dimension of religion because it provides the stories that give meaning to human life and the universe. These narratives address fundamental questions about origin, purpose, and suffering, providing a framework for understanding the world. Myths are not just entertainment; they are the symbolic foundations upon which rituals, ethical codes, and doctrines are built, making them essential for a comprehensive understanding of any religious tradition.

235. (A) P-2, Q-1, R-4, S-3
Different disciplines focus on specific aspects of religion. Sociology analyzes group dynamics and rituals. Philosophy of religion explores the status of revelation. Psychology and cognitive science investigate neurological responses to religious practice. Philology and hermeneutics are used for the critical analysis of sacred texts. Together, these fields provide a multidisciplinary framework for a comprehensive study of religious traditions and their various impacts on individuals and society.

236. (D) Psychology, Arts, and Anthropology
Studying how music induces trance states in worship requires the combined tools of psychology, arts, and anthropology. Psychology analyzes the mental state, arts explores the

Downloaded from www.pdf.tube

musical expression, and anthropology investigates the cultural context and ritual significance. This interdisciplinary approach allows for a holistic understanding of how different elements work together to facilitate religious experience and community life within a specific tradition and social environment.

237. (A) Both Statement I and Statement II are true
In many religious traditions, the moral code is directly linked to eschatology, or beliefs about the end times and the afterlife. Adherence to ethical guidelines is often presented as a condition for achieving a positive outcome in the next life, such as salvation or a favorable reincarnation. This connection illustrates how religious beliefs provide a powerful motivation for following specific moral codes and shaping behavioral standards within a community.

238. (D) The intersection of religious authority and social power structures
In a theocracy, where religious and political leadership are identical, a sociologist would be most interested in how religious authority and social power intersect. This involves investigating how beliefs justify political rule and how institutional structures maintain control. This approach treats religion as a social force that shapes and is shaped by political and economic dynamics, providing insight into the relationship between faith and the organization of power.

239. (B) Analyzing the text's authorship, cultural context, date of composition, and transmission history
The historical method in religious studies involves a critical and evidence-based analysis of sacred texts. This includes investigating who wrote the text, the environment in which it was produced, when it was composed, and how it has been passed down and changed over time. By using these tools, scholars can better understand the text as a historical document that reflects the specific concerns and culture of its original community.

240. (A) I, II, and IV
Functional and psychological definitions focus on what religion does for individuals and society. Marx and Durkheim provided classic functional views focusing on social control and cohesion, while Schleiermacher offered a psychological definition focusing on the feeling of dependence. Tylor's belief in spiritual beings is a substantive definition because it focuses on what religion is (its content), representing the other major category of defining religious phenomena.

241. (A) Cause: Advances in evolutionary biology and neuroscience; Effect: Studying religion as a natural byproduct of human cognitive architecture
The cognitive science of religion (CSR) developed from advances in biology and neuroscience, which allowed researchers to study the mental processes underlying belief. This field investigates how the human brain's natural architecture makes religious concepts easily understood and transmitted. By studying religion as a natural byproduct of human cognition, CSR provides a scientific perspective on the universal features of religious thought and behavior across different cultures.

242. (A) The dual experience of the holy as terrifying and profoundly attractive
Rudolf Otto coined the phrase "mysterium tremendum et fascinans" to describe the core of religious experience. It refers to the dual feeling of awe-inspiring dread and intense fascination that one feels in the presence of the numinous or holy. This concept highlights the non-rational and powerful emotional nature of the sacred, capturing a unique state of mind that is central to religious life across various traditions and histories.

243. (B) It seeks to classify and describe religious phenomena (e.g., myths, rituals) as they appear, suspending judgment on their objective truth
The phenomenology of religion aims to describe and organize religious phenomena without making judgments about their ultimate truth. By focusing on how myths, rituals, and symbols appear to the believer, phenomenologists seek to uncover the essential structures of the sacred. This approach prioritizes empathetic understanding and the suspension of the researcher's own biases, providing a descriptive and non-reductionist account of the diverse world of religious traditions.

NODIA

244. (B) It is the bracketing or suspending of one's own assumptions and judgments to study phenomena objectively
Epoché is a key methodological tool in phenomenology that involves "bracketing" or setting aside one's own beliefs and biases during research. This allows the scholar to study religious phenomena more objectively and to better understand them from the practitioner's perspective. By suspending judgment, researchers can provide a more accurate and empathetic account of the sacred, focusing on its meaning and appearance within the context of the tradition being studied.

245. (A) II and III
The social and moral dimensions are the areas most frequently debated in modern secular law. This is because religions often have institutional structures and ethical codes that may conflict with secular legal standards or human rights frameworks. Issues like religious authority, marital laws, and dietary regulations often bring these two dimensions into direct interaction and sometimes tension with the legal systems of pluralistic and modern societies.

246. (D) It aims to establish the theological superiority of one faith over other faiths
The history of religions is a secular academic discipline that traces the development of traditions using historical and critical tools. It aims for objective analysis rather than establishing the superiority of any one faith. By using philological and historical-critical methods, scholars in this field examine the origins, interactions, and changes in religious systems over time, treating them as human phenomena that can be investigated through evidence-based research.

247. (A) Mircea Eliade - The Sacred and the Profane
Mircea Eliade is the author of The Sacred and the Profane, a seminal work that explores the fundamental dichotomy at the heart of religious life. The other scholars listed are associated with different works: Tylor with Primitive Culture, Weber with The Protestant Ethic, and Durkheim with The Elementary Forms of Religious Life. Knowing these key authors and their major texts is essential for understanding the historical development of religious studies as a discipline.

248. (C) Prejudging religious claims as definitively false - Agnosticism (Methodological)
Methodological agnosticism involves neither affirming nor denying the truth of religious claims, rather than prejudging them as false. It is a neutral stance that allows scholars to focus on observable phenomena. Reductionism and the concept of sui generis represent different ways of explaining or valuing religion, while empathy is a tool for understanding the believer's perspective. Correctly defining these terms is crucial for maintaining academic rigor and objectivity in research.

249. (C) Apologetic defense of a specific doctrine
The academic study of religion aims for descriptive accuracy, comparative analysis, and critical examination of origins. An apologetic defense of a doctrine is a theological and confessional task, which is outside the scope of neutral, secular religious studies. The goals of the academic field are centered on providing an objective and comprehensive understanding of religion as a human phenomenon, rather than justifying or promoting the truth of any particular faith tradition.

250. (A) It provides a comprehensive framework to analyze the multifaceted nature of human religious experience across cultures, histories, and disciplines
Understanding the scope of religion is essential because it provides a holistic and multidisciplinary framework for research. This broad perspective allows scholars to investigate how religious experiences, beliefs, and practices interact with culture, history, and social structures. By acknowledging these diverse dimensions, researchers can avoid narrow interpretations and achieve a more nuanced and accurate analysis of the complex role that religion plays in human existence and global society.

251. (B) Debating the meaning and definition of religion
The academic symposium primarily aimed to address the fundamental conceptualizations of belief systems by investigating how religion is defined and understood. Scholars explored various paradigms, debating whether these definitions should be rooted in functional roles or substantive beliefs. This discourse emphasizes

Click Here to Buy book on Amazon

that establishing a scholarly meaning for religion is a dynamic and negotiated process within academia.

252. (A) Through its functional role in community cohesion
Some academic perspectives suggest that the significance of religion is best understood by examining its social utility. This approach prioritizes the role religion plays in maintaining harmony and stability within a group. By focusing on communal bonding and shared social activities, researchers can define religion through the practical outcomes it produces within a specific human community.

253. (C) As a dynamic construct of academic discourse
The definition of religion is viewed as an evolving concept rather than a fixed or permanent statement. Academic debate continuously shapes and reshapes how scholars categorize belief systems, reflecting the complexity of the subject. This dynamic construction ensures that the framework for understanding religion remains relevant and adapts to new insights gathered through rigorous scholarly investigation.

254. (D) Acknowledging its multifaceted and complex nature
Comprehensive knowledge of religious phenomena necessitates recognizing that these systems are inherently diverse and complicated. They cannot be simplified into a single, universal definition because they encompass various functional and substantive elements. Acknowledging this complexity allows scholars to avoid reductionism and ensures a more nuanced analysis of the different ways religion manifests in human history and society.

255. (C) Any rigorous scholarly inquiry
Establishing a clear conceptual framework for religion is a fundamental requirement for conducting high-level research in the field. Without a defined scope, systematic academic investigation becomes difficult to organize or evaluate. Therefore, the act of defining the subject serves as the essential starting point that enables researchers to pursue deeper analysis and achieve precision in their academic studies.

256. (B) To evaluate the nature and scope of religion
The main goal of the curriculum task force was to determine the fundamental characteristics and the breadth of the academic discipline. This evaluation involved examining how religion is understood within a modern educational context. By defining the nature and scope, the committee could ensure that the humanities department provides a comprehensive and accurately focused study of religious phenomena.

257. (D) Beliefs and individualized spiritual expressions
The study of religion includes both formal, organized structures and the personal, internal ways individuals connect with the sacred. This inclusive perspective recognizes that religious phenomena are not limited to institutionalized traditions. By acknowledging individualized spiritual expressions, the academic framework captures the full spectrum of human belief, moving beyond traditional boundaries to reflect the diverse reality of spiritual life.

258. (A) By including both organized and unstructured movements
To reflect the evolving landscape of belief, the academic department broadened its area of study. This expansion involved integrating well-established, institutionalized traditions alongside newer, less formal spiritual practices. By including these unstructured movements, the curriculum ensures that students can analyze the variety of ways religion manifests in both traditional settings and contemporary, non-institutionalized social environments throughout the world.

NODIA

259. (C) It would neglect the lived, practical nature of religion
Relying exclusively on the study of written documents overlooks how religious beliefs are actually experienced and performed by people in their daily lives. A narrow focus on texts fails to capture the rituals, community actions, and practical applications of faith. Therefore, a comprehensive academic approach must account for the dynamic, real-world manifestations of religion beyond the page.

260. (A) To develop a robust academic program for critical analysis
Recognizing the diversity and breadth of religious phenomena is essential for creating a strong educational framework. This approach ensures that students are equipped with the necessary tools to perform high-level analysis across various contexts. By understanding the complex nature of the subject, the academic program maintains its depth and prepares researchers to engage critically with global religious traditions.

261. (D) Theories regarding the origin of religion
The research project primarily investigated different scholarly frameworks that attempt to explain why and how religious beliefs first appeared in human history. By comparing various academic viewpoints, the study aimed to evaluate the foundational reasons for the emergence of belief systems. This analysis remains a central focus for understanding the development of early human societies and cognitive evolution.

262. (B) Humanity's attempt to comprehend natural phenomena
One prominent theory suggests that early humans developed religious beliefs as a way to interpret and explain the mysterious forces of the natural world. By assigning spiritual significance to events like storms or seasonal changes, ancient communities sought to find meaning in their environment. This cognitive drive to understand surroundings is considered a major catalyst for religious development.

263. (C) Indigenous community structures
To test the validity of different theories about how religion began, scholars looked at the social and belief patterns of indigenous groups. These traditional community structures provide a valuable comparative framework for understanding how early belief systems might have functioned. Analyzing these models allows researchers to draw more accurate conclusions about the fundamental social processes of early civilizations.

264. (D) A synthesis of theories provides better understanding
The study determined that no single academic explanation can fully account for the complex emergence of religion. Instead, combining various perspectives—such as social cohesion and the explanation of nature—offers a more complete picture. This multifaceted approach acknowledges the diverse factors that contributed to the development of belief systems, leading to a more nuanced scholarly understanding of origins.

265. (A) They offer insights into fundamental social processes
Investigating the beginnings of belief systems is essential because it reveals how early human societies organized themselves and functioned. These theories help sociologists understand the cognitive foundations of community life and moral regulation. By studying the origins of religion, researchers gain a deeper perspective on the social evolution and structural development that shaped the foundations of human civilization.

266. (B) The primary aims and objectives of studying religion
The institute's main document establishes the essential goals and research targets for the academic study of belief systems. It serves as a guide for how scholars should approach the subject, defining the core purposes of their inquiry. By clearly stating these aims and objectives, the institution provides a structured framework that directs and validates the work of its researchers.

267. (B) Fostering critical, objective understanding of beliefs
A fundamental goal of the discipline is to develop an impartial and analytical perspective on different religions. Rather than promoting a particular faith, scholars focus on evaluating belief systems through a neutral academic lens. This objective approach ensures that the study remains grounded in evidence and rigorous critique, which is essential for maintaining the integrity of religious studies as a field.

268. (A) Developing analytical methodologies to evaluate religion
The research committee highlights the importance of creating structured techniques for studying religious elements. These methodologies are used to systematically examine sacred writings, ceremonial practices, and organized

Downloaded from www.pdf.tube

structures. By focusing on these analytical tools, the discipline provides scholars with a consistent and effective way to interpret and understand the complex components of various religious traditions throughout history.

269. (C) Mere description
Scholars argue that the academic study of religion should go beyond simply cataloging or describing what believers do. Instead, the discipline must focus on deeper analytical evaluation and critical inquiry. By moving past basic descriptions, researchers can provide more significant insights into the meanings, structures, and influences of religious traditions, thereby elevating the academic quality of the entire field.

270. (D) To maintain academic integrity and societal relevance
Establishing clear goals is necessary to ensure that religious studies remain a respected and meaningful field of inquiry. By defining these parameters, the institution protects the standard of research and ensures the discipline addresses important social issues. This clarity helps scholars produce work that is both intellectually rigorous and applicable to understanding the role of religion today.

271. (C) Doctrinal frameworks and social structures
This specific research project analyzed how the formal teachings and established beliefs of a group interact with its community organization. By examining both the doctrinal and social components, scholars could see how religious ideas manifest in everyday group life. This dual focus is necessary for understanding how a religion functions as both a belief system and a structure.

272. (B) Formal teachings, texts, and systematic beliefs
The doctrinal aspect of a religion encompasses the official rules, sacred writings, and organized ideas that define its worldview. These elements provide the theoretical and theological foundation for the faith. By studying these formal teachings and systematic beliefs, researchers can understand the core principles that guide the actions and attitudes of a religious community's members and leaders.

273. (D) Doctrinal tenets strictly dictate social hierarchies
The research found that a community's social organization is directly shaped by its official religious teachings. These doctrinal rules determine how people interact and define their positions within the group's hierarchy. This strong connection shows that religious doctrine is not just an abstract theory but a powerful force that regulates the practical social structure and behavior of its adherents.

274. (A) As practical execution of beliefs in community life
The social dimension is viewed as the way a group's religious principles are put into action within their daily interactions. It serves as the tangible expression of the theoretical foundations found in religious doctrine. By observing this practical execution, scholars can see how abstract beliefs are transformed into concrete behaviors, social roles, and community practices within a religion.

275. (C) Incomplete analysis of the religion's dimensions
Trying to study religious beliefs without looking at how they are used in society leads to a flawed understanding. Because doctrine and social structure are deeply connected, ignoring one part results in a narrow and insufficient academic perspective. A complete evaluation requires researchers to consider how formal teachings and practical community life interact and influence each other within the tradition.

276. (A) Moral code of conduct and devotional praxis
The anthropological study centered on how ethical rules and religious rituals function together in a specific community. These two dimensions—moral conduct and devotional practice—are essential for understanding the lived experience of believers. By examining these areas, researchers can observe how formal ethical standards are translated into the repetitive, physical actions and routines that define the group's spiritual life.

277. (D) Daily rituals, prayer, and ceremonial offerings
Devotional praxis consists of the tangible activities and spiritual exercises that practitioners perform as part of their faith. These include

NODIA

regular prayers, specific ceremonies, and everyday rituals that reinforce their religious identity. Documenting these elements allows scholars to analyze the active and experiential side of religion, showing how belief is expressed through consistent and meaningful physical engagement in community.

278. (B) It serves as a regulatory mechanism for behavioral standards
Within the religious community, the moral code acts as a system that governs how individuals should act. It ensures that personal behavior remains consistent with the group's core values and spiritual teachings. By serving as this regulatory mechanism, the ethical framework maintains order and reinforces the connection between abstract religious beliefs and the practical actions of the practitioners.

279. (C) The devotional praxis
Practical religious activities serve to strengthen and confirm a person's commitment to their ethical standards. By engaging in rituals and prayers, individuals physically express and internalize the moral rules of their faith. This experiential reinforcement makes the abstract moral code more real and personal, allowing practitioners to embody their ethical commitments through their daily and ceremonial religious performances.

280. (D) There was a corresponding adaptation in their devotional praxis
The research observed that changes in ethical standards led to changes in how rituals and prayers were conducted. This demonstrates the high level of interdependence between the moral and practical dimensions of religion. When external factors forced a community to rethink its conduct, their physical religious expressions evolved to match these new standards, showing that devotional practices are dynamic.

281. (A) Theology and Ethics
The interdisciplinary conference examined how the study of religion interacts with the fields of theology and ethics. These disciplines are closely related but maintain different academic roles. By focusing on these areas, scholars explored the internal logic of faith systems and the resulting moral frameworks, helping to clarify the boundaries and intersections between these important areas of inquiry.

282. (B) Faith-based versus critical observation
Theology and the academic study of religion are distinguished by their fundamental perspectives. Theology typically starts from a standpoint of belief, accepting certain truths as given. In contrast, the study of religion approaches the subject as an outside observer, using critical analysis to examine belief systems objectively. This distinction is vital for maintaining academic rigor in a research environment.

283. (B) How religious narratives construct ethical frameworks
The study investigated the way stories and teachings within a religion are used to build systems of right and wrong. These narratives provide the justification and structure for the moral behavior expected of followers. By examining this relationship, researchers can understand how religion serves as a foundation for moral development and influences the ethical decision-making processes of individuals and groups.

284. (A) For maintaining academic boundaries within research
Recognizing how theology differs from the general study of religion is necessary for keeping different types of inquiry separate. This clarity allows researchers to acknowledge faith-based internal logic while ensuring their own work remains objectively analytical. Maintaining these boundaries protects the integrity of both disciplines and helps scholars define the specific scope and methodology of their academic projects.

285. (C) Theology
Theology serves as the intellectual framework that explains the reasoning and consistency within a specific religion. It provides the internal explanations for revelations and doctrines that believers follow. While other disciplines might study these systems from the outside, it is the theological perspective that develops the coherent internal structure and philosophical meaning that defines the core of a faith.

Click Here to Buy book on Amazon

286. (D) Philosophy and Sociology
The university project highlighted how philosophical and sociological perspectives are used to analyze religious phenomena. These two fields offer different but complementary tools for academic research. Philosophy provides a way to examine the truth claims and logical structures of religion, while sociology focuses on the social impact and institutional forms of belief, together creating a more comprehensive framework.

287. (C) Rigorous analysis of metaphysical claims
The philosophical study of religion centers on examining the deep, abstract ideas and fundamental truths proposed by different faiths. Researchers use logic to evaluate concepts like the nature of reality and the existence of a higher power. This rigorous analysis helps scholars understand the intellectual depth and the conceptual validity of the various arguments and doctrines found within traditions.

288. (B) By empirically observing religious institutions and social cohesion
Sociology provides an evidence-based approach to understanding how religion functions in the real world. By studying groups, institutions, and population data, sociologists can measure the effects of belief on community unity and social change. This empirical focus allows researchers to move beyond abstract ideas and analyze the tangible, practical role that religion plays in shaping and maintaining human societies.

289. (D) A lack of intellectual depth
Ignoring philosophical inquiry in religious studies leads to a superficial understanding of belief systems. Without the tools of philosophy, researchers cannot properly evaluate the complex logic and metaphysical foundations of a religion. Therefore, incorporating philosophical analysis is necessary to provide the academic rigor and deep insight required for a sophisticated and complete understanding of religious concepts and their various meanings.

290. (A) Philosophical questioning and sociological measurement
A complete understanding of religious phenomena requires combining the critical analysis of ideas with the objective study of social data. By using both philosophical questioning and sociological measurement, scholars can address both the intellectual foundations and the practical consequences of belief. This integrated approach ensures that the study of religion is well-rounded, covering both its theoretical depth and social reality.

291. (C) Psychology
The academic review specifically explored how the field of psychology intersects with the study of religious beliefs. This research aimed to see how the two disciplines can inform each other, particularly regarding human behavior and mental states. Focusing on this relationship allows scholars to investigate religion not just as a social force, but as a deeply personal experience.

292. (A) Religious interaction with cognitive processes
The study sought to discover how being religious influences the way people think and process information. By analyzing cognitive processes, researchers can understand how belief systems are internalized and how they affect mental health and decision-making. This focus on the mind helps explain why individuals hold certain beliefs and how those beliefs shape their internal emotional lives and perceptions.

293. (D) Interpreting internal dimensions of experiences
Psychological tools are necessary for understanding the private and subjective aspects of faith that are not easily observed from the outside. These tools help decode complex mental states like feeling guilt or finding comfort. By using these methodologies, researchers gain a clearer understanding of the profound internal impact that religious belief has on an individual's mental and emotional state.

294. (B) As bidirectional, with both disciplines informing the other
The connection between religion and psychology is viewed as a mutual exchange where each field provides valuable insights to the other. While psychology offers explanations for the mental mechanisms of belief, religion provides a wide range of complex human experiences for psychologists to study. This bidirectional relationship enriches both disciplines, leading to a more comprehensive understanding of human consciousness.

NODIA

295. (C) Individualized, internal manifestations of belief
Combining psychological perspectives with religious studies enables scholars to look closely at how faith is expressed by individuals. This approach moves beyond broad social trends to examine the personal and internal ways people live out their beliefs. Such analysis is crucial for understanding the diversity of religious experience and how personal mental states contribute to the overall landscape of life.

296. (D) Religion's relationship with culture and arts
The cultural heritage department's project was designed to explore how religion is connected to human artistic creativity and social identity. It examined how beliefs are reflected in the music, architecture, and daily customs of different societies. This focus highlights the importance of seeing religion as a productive force that inspires cultural development and the creation of tangible works of art.

297. (A) As deeply symbiotic and interconnected
The research shows that religion and culture are closely linked and influence each other in a mutually beneficial way. Religion often provides the core values and stories that define a culture, while the culture gives religion a specific place and way to be practiced. This symbiotic relationship means that one cannot be fully understood without considering the influence of the other.

298. (B) It provides the localized context in which religion is practiced
Culture serves as the environment and the specific setting where religious beliefs are actually lived out. It shapes the unique ways that global religious traditions are expressed in different parts of the world. By providing this localized context, culture ensures that religion remains relevant to the specific needs, languages, and historical experiences of the people who follow and practice it.

299. (B) As the physical and sensory manifestation of abstract concepts
Arts like architecture, painting, and music act as a way to make invisible religious ideas visible and tangible. They allow believers to experience their faith through their senses, turning abstract doctrines into something that can be seen, heard, and felt. This physical manifestation is a key part of how religions communicate their message and how people connect with the sacred.

300. (A) It yields a sterile, purely theoretical understanding
If researchers ignore the artistic and cultural sides of religion, their work becomes disconnected from how people actually experience faith. Such a narrow approach lacks the depth that comes from seeing how beliefs shape art and society. To achieve a full understanding of religion, scholars must look at its practical, creative, and cultural expressions in the real world.

www.nodia.in

NODIA

CHAPTER 02

Pre-Historical Religious Forms

1. Which of the following best defines the concept of 'Mana' in early religious expressions?
(A) A personalized deity possessing immense physical strength and governing a localized region
(B) An impersonal, supernatural life force inhabiting objects or people
(C) A strictly evil spirit known to cause illness, misfortune, and decay within tribal groups
(D) A sacred animal representing a particular clan or tribe through mystical lineages

2. Given below are two statements regarding early religious practices:
Statement I: Sympathetic magic operates on the principle that 'like produces like'.
Statement II: Contagious magic suggests that things once in contact continue to influence each other.
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

3. Given below are two statements, one is labelled as Assertion (A) and the other is labelled as Reason (R):
Assertion (A): Fetishism involves the veneration of inanimate objects believed to possess magical powers.
Reason (R): Early humans believed these objects inherently contained a specific, localized supernatural spirit or force.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

4. Identify the incorrect statement regarding Shamans in prehistoric societies.
(A) They act as intermediaries between the human and spirit worlds.
(B) They often utilize trance states to heal or divine the future.
(C) They are believed to control or influence supernatural forces.
(D) They typically inherit their power exclusively through royal bloodlines.

5. If a tribe restricts hunting a specific bird because they believe it is their sacred ancestor, this practice is a direct application of which concept?
(A) Naturism
(B) Polytheism
(C) Totemism
(D) Pantheism

6. What is the primary function of a 'Taboo' in early religious forms?
(A) To encourage absolute freedom of individual and social behavior
(B) To prohibit actions or contact with sacred or dangerous objects
(C) To initiate young members into the deep secret lore of the tribe
(D) To distribute wealth and resources equally among tribal members

7. Identify the correct pair among the following anthropological concepts and their associated theorists.
(A) Naturism - James Frazer
(B) Magic - Max Müller
(C) Totemism - Herbert Spencer
(D) Animism - E.B. Tylor

8. Match List I with List II:
List I: (Concept)
P. Mana
Q. Fetish
R. Shaman
S. Totem

Downloaded from www.pdf.tube

List II: (Description)
1. Animal/plant symbol of clan
2. Religious practitioner acting as medium
3. Inanimate object with magical power
4. Impersonal spiritual power

(A) P-4, Q-3, R-2, S-1
(B) P-3, Q-4, R-1, S-2
(C) P-4, Q-2, R-3, S-1
(D) P-1, Q-3, R-2, S-4

9. Which of the following is an exception to the general characteristics of ancestor worship?
(A) The persistent belief that ancestors actively influence the living world
(B) Regular ritual offerings of food or drink provided to deceased relatives
(C) The belief that ancestors reincarnate as unrelated foreign deities
(D) Building permanent shrines within or near the primary family home

10. The transition from utilizing magic to developing structured religious worship is primarily caused by which psychological shift, according to early anthropological theories?
(A) The realization that magic fails, prompting supplication of higher powers
(B) The sudden discovery of monotheistic texts during the migration of tribes
(C) The technological development of advanced agricultural tools for sustenance
(D) The complete elimination of the clan system due to internal social pressure

11. Which term specifically describes the fear or prohibition surrounding contact with an object that is considered too sacred or spiritually charged?
(A) Fetish
(B) Mana
(C) Magic
(D) Taboo

12. Given below are two statements:
Statement I: Magic is often categorized into imitative and contagious types.
Statement II: Imitative magic relies on the physical connection between the practitioner and the target.
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

NODIA

13. Consider the following statements regarding Totemism:
I. It involves a mystical relationship between a group and a natural object.
II. Totems are strictly worshipped as omnipotent creator gods.
III. It usually includes an exogamy rule preventing marriage within the same totem.
IV. The totem animal is typically eaten in daily meals by the clan.
Which of the above statement(s) is/are correct?
(A) I and III
(B) I and II
(C) II and IV
(D) III and IV

14. Identify the correct statement about the role of 'Fetishes' in indigenous African religions.
(A) They are merely artistic expressions lacking any inherent religious value
(B) They are massive temples built to house a singular, all-encompassing deity
(C) They represent the abstract concept of a single, universal creator god
(D) They are objects believed to have power to protect or heal the owner

15. A community suffers a drought and the spiritual leader enters a trance to negotiate with the rain spirits. This is an example of:
(A) Shamanism
(B) Pantheism
(C) Ancestor Worship
(D) Deism

16. In the context of early religion, how does 'White Magic' generally differ from 'Black Magic'?
(A) White magic is practiced by women, whereas black magic is practiced by men
(B) White magic aims for beneficial outcomes; black magic intends to cause harm
(C) White magic uses fire, whereas black magic uses water in ritual ceremonies
(D) White magic is purely theoretical; black

magic is used for practical tasks

17. Which of the following is the most appropriate description of E.B. Tylor's concept of Animism?
(A) The ritual worship of animals as supreme, all-powerful gods
(B) The belief in spiritual beings inhabiting all natural things
(C) The practice of using sympathetic magic to influence the world
(D) The belief in a single, impersonal life force governing life

18. Consider the following elements of prehistoric religious expression:
I. Burial of the dead with grave goods
II. Cave paintings depicting animal hunts
III. Use of red ochre on corpses
IV. Writing complex theological treatises
V. Carving of fertility figurines (e.g., Venus of Willendorf)
Which of the above statement(s) is/are correct as recognized archaeological evidence of early religious behavior?
(A) I, II, III, and V
(B) I, II, IV, and V
(C) II, III, IV, and V
(D) I, III, IV, and V

19. Identify the correct statement regarding early religious specialists by selecting the correctly matched pair.
(A) Sorcerer - Uses learned magical techniques to manipulate forces
(B) Priest - Operates within a structured, institutionalized religious framework
(C) Fetishist - Worships only the ancestors of a ruling monarch
(D) Shaman - Communicates directly with spirits through altered states

20. The belief that natural phenomena like storms, rivers, and celestial bodies are themselves divine forces is fundamentally known as:
(A) Monotheism
(B) Totemism
(C) Syncretism
(D) Naturism

21. Which definition best characterizes 'Theism'?
(A) The belief that the physical universe itself is the only existing god
(B) The denial of any spiritual reality or supernatural governing forces
(C) The belief in a deity or deities who actively intervene in the universe
(D) The belief in an absentee god who created the world but left it alone

22. Given below are two statements:
Statement I: Monotheism is the belief in and worship of a single, universal God.
Statement II: Henotheism is the belief in a single God while completely denying the existence of any other gods.
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

23. Arrange the following conceptual stages of religious evolution according to the classical theory of E.B. Tylor in chronological order of development:
I. Monotheism
II. Animism
III. Polytheism
(A) II, III, I
(B) I, II, III
(C) III, II, I
(D) II, I, III

24. Which statement about 'Deism' is correct?
(A) It posits a Creator who does not intervene in the universe post-creation
(B) It relies heavily on prophetic revelations and various documented miracles
(C) It equates the essence of God entirely with the physical, tangible universe
(D) It is synonymous with the worship of nature spirits and ancestral ghosts

25. If a theologian argues that "God is in everything, but God also transcends the universe," they are expressing the concept of:
(A) Naturism
(B) Deism
(C) Panentheism

Click Here to Buy book on Amazon

(D) Pantheism

26. Which of the following forms of religion specifically designates the worship of multiple gods, usually assembled into a pantheon?
(A) Polytheism
(B) Henotheism
(C) Animism
(D) Monotheism

27. Given below are two statements:
Statement I: Pantheism holds that God and the universe are identical.
Statement II: Panentheism maintains that the universe is part of God, but God is greater than the universe.
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

28. Given below are two statements, one is labelled as Assertion (A) and the other is labelled as Reason (R):
Assertion (A): Henotheism involves the worship of one particular god without denying the existence of others.
Reason (R): Early tribal societies often worshipped their own patron deity while acknowledging that neighboring tribes had their own valid gods.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

29. Identify the incorrect statement concerning 'Naturism'.
(A) It attributes spiritual significance to natural phenomena.
(B) Max Müller was a key proponent of this theory regarding the origin of religion.
(C) It focuses exclusively on the worship of human ancestors.
(D) It suggests religion arose from humanity's awe of nature's power.

30. A culture worships the sun, rivers, and trees as distinct, conscious personalities. This is an application of:
(A) Deism
(B) Monotheism
(C) Fetishism
(D) Animism

31. What is the fundamental distinction between Theism and Deism?
(A) Theism believes in an intervening God; Deism believes in a non-intervening Creator
(B) Theism involves multiple gods; Deism involves only one supreme architect
(C) Theism equates God with nature; Deism separates the divine from the natural
(D) Theism is based on ancient magic; Deism is based on modern empirical science

NODIA

32. Given below are two statements:
Statement I: Monotheism strictly prohibits the worship of idols or other deities.
Statement II: Polytheistic religions rarely have a hierarchy among their gods.
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

33. Match List I with List II:
List I: (Concept)
P. Polytheism
Q. Pantheism
R. Henotheism
S. Panentheism
List II: (Definition)
1. God is the universe and the universe is God
2. Worship of one god while accepting others exist
3. God includes the universe but transcends it
4. Worship of multiple deities
(A) P-4, Q-1, R-2, S-3
(B) P-1, Q-2, R-3, S-4
(C) P-4, Q-2, R-1, S-3
(D) P-2, Q-4, R-3, S-1

34. Which is a negative characteristic of early Animistic belief systems?
(A) They do not believe in the existence of souls.
(B) They do not recognize a strict separation between the spiritual and physical realms.
(C) They rarely feature a singular, omnipotent moral lawgiver.
(D) They typically lack exclusively codified, written scriptures.

35. The development of a central, omnipotent deity in a society historically correlates with the rise of centralized political authority. This illustrates a:
(A) Complete and absolute rejection of all principles of Naturism
(B) Shift toward pure Pantheism within the governing elite class
(C) Cause-Effect relationship between social structure and theology
(D) Return to primitive forms of Totemism found in hunter cultures

36. Which of the following is the most appropriate definition of a 'Myth' in the academic study of religion?
(A) A completely false story meant to deceive believers into following a leader
(B) A purely historical account recording the facts of a major tribal battle
(C) A logical treatise focused on discussing the nature of ethics and morality
(D) A sacred narrative explaining how the world and humanity came to be

37. Given below are two statements:
Statement I: Rituals are the practical, action-based counterpart to religious myths.
Statement II: Myths provide the narrative justification for performing specific rituals.
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

38. Consider the following statements about 'Rites of Passage':
I. They mark the transition of an individual from one social status to another.
II. Arnold van Gennep identified three stages: separation, transition, and incorporation.
III. They are only performed at the time of death.
IV. The transition phase is often characterized by liminality.
Which of the above statement(s) is/are correct?
(A) I, II, and III
(B) I, II, and IV
(C) II, III, and IV
(D) I, III, and IV

39. Identify the correct statement regarding religious 'Sacraments'.
(A) They are ordinary, secular activities lacking any deep symbolic or holy meaning
(B) They are exclusively found in prehistoric animistic tribes of the distant past
(C) They consist entirely of private, silent meditation without physical gestures
(D) They are visible rituals believed to impart divine grace or sacred reality

40. A young boy in a tribe is taken to the forest, isolated from his family, taught tribal lore, and returns as a recognized adult man. This process demonstrates:
(A) A Rite of Passage
(B) Syncretism
(C) Pantheism
(D) Monotheism

41. What is the primary objective of a 'Sacrifice' in primitive religious forms?
(A) To purely distribute surplus food among the wealthy members of a tribe
(B) To demonstrate the community's adherence to atheistic material principles
(C) To establish a relationship with, or appease, the sacred powers
(D) To eliminate livestock from the economy to prevent overpopulation issues

42. Given below are two statements:
Statement I: Prayers are exclusively petitionary, meaning they only ask for favors.
Statement II: Prayers can also include expressions of praise, thanksgiving, and confession.

Downloaded from www.pdf.tube

(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

43. Consider the following functions of religious 'Festivals':
I. They disrupt the normal chronological flow of profane time.
II. They serve to recreate and participate in sacred myths.
III. They promote social cohesion and collective identity.
IV. They are times when normal societal taboos might be temporarily inverted.
V. They are designed to permanently dismantle religious hierarchies.
Which of the above statement(s) is/are correct?
(A) I, II, III, and IV
(B) I, III, IV, and V
(C) II, III, IV, and V
(D) I, II, IV, and V

44. Identify the incorrect statement regarding 'Myths'.
(A) They are often set in a primordial or sacred time.
(B) They are defined academically as stories that are factually proven by science.
(C) They feature gods, supernatural beings, or heroic ancestors.
(D) They serve as a foundational charter for societal norms and rituals.

45. A community gathers annually to reenact the creation of the world, believing this action renews the earth's fertility. This demonstrates the application of:
(A) Strict monotheistic theology
(B) The rejection of animism
(C) Periodic ritual renewing cosmic order
(D) Purely secular celebration

46. Which element is central to the 'Liminal' stage in a rite of passage?
(A) Immediate and sudden elevation to a position of sovereign kingship
(B) The complete return to an early stage of childhood development
(C) Permanent and irreversible exile from the original home community
(D) Ambiguity and loss of identity before gaining a new social role

47. Given below are two statements:
Statement I: Sacrifices can involve the offering of plant, animal, or human life.
Statement II: The purpose of sacrifice is universally limited to seeking forgiveness for sins.
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

NODIA

48. Given below are two statements:
Statement I: Rituals are strictly unchangeable and have never evolved over time.
Statement II: Rituals provide a sense of predictability and control in an uncertain world.
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

49. Identify the correct pair representing a type of prayer and its definition.
(A) Supplication - Expressing gratitude
(B) Intercession - Praying on behalf of others
(C) Adoration - Confessing a wrongdoing
(D) Thanksgiving - Asking for material wealth

50. The performance of a harvest festival ritual to ensure agricultural success is based on the underlying belief that:
(A) Human actions can influence or cooperate with divine forces
(B) The gods do not care about human survival or agricultural health
(C) Agriculture is a purely scientific endeavor

with no spiritual side
(D) Magic is no longer effective in modern tribal societies

51. Which civilization's religion is famously characterized by the worship of a 'Mother Goddess' and the 'Pashupati' seal?
(A) Mesopotamian Civilization
(B) Indus Valley Civilization
(C) Egyptian Civilization
(D) Chinese Civilization

52. Given below are two statements:
Statement I: The religion of the Indus Valley Civilization featured large, elaborate temple structures similar to Mesopotamia.
Statement II: Evidence from the Indus Valley suggests a strong emphasis on ritual bathing and purity.
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

53. Given below are two statements, one is labelled as Assertion (A) and the other is labelled as Reason (R):
Assertion (A): Mesopotamian religion was deeply pessimistic regarding the afterlife.
Reason (R): The harsh, unpredictable flooding of the Tigris and Euphrates rivers fostered a belief in capricious, unpredictable deities.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

54. Identify the incorrect statement regarding Egyptian religion.
(A) It possessed a highly developed concept of the afterlife and mummification.
(B) The Pharaoh was considered a living god on earth.
(C) Gods like Osiris and Ra played central roles in their mythology.
(D) It was strictly monotheistic throughout its entire multi-millennia history.

55. A society constructs massive Ziggurats to serve as a bridge between heaven and earth and as homes for their patron gods. This is characteristic of:
(A) Greek Civilization
(B) Roman Civilization
(C) Mesopotamian Civilization
(D) Indus Valley Civilization

56. Which of the following deities is NOT associated with the ancient Egyptian pantheon?
(A) Isis
(B) Anubis
(C) Marduk
(D) Horus

57. Given below are two statements:
Statement I: Greek religion was highly anthropomorphic, with gods possessing human traits and emotions.
Statement II: Greek gods resided on Mount Olympus and were completely immortal and omnipotent in the monotheistic sense.
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

58. Match List I with List II:
List I: (Civilization)
P. Indus Valley
Q. Mesopotamia
R. Egypt
S. China
List II: (Key Religious Feature)
1. Oracle bones and Ancestor worship
2. Ziggurats and Enuma Elish
3. Great Bath and Peepal tree worship
4. Book of the Dead and Ma'at
(A) P-3, Q-2, R-4, S-1
(B) P-2, Q-3, R-1, S-4
(C) P-4, Q-1, R-3, S-2
(D) P-3, Q-4, R-2, S-1

Click Here to Buy book on Amazon

59. Which of the following is an exception to the practices of traditional Chinese religion?
(A) Veneration of ancestors
(B) The concept of the Mandate of Heaven
(C) The worship of a singular creator who dictates absolute moral laws
(D) Divination using oracle bones

60. The Romans adopting the Greek god Apollo into their own pantheon is a primary example of:
(A) Religious Schism
(B) Syncretism
(C) Monotheism
(D) Totemism

61. What defines 'Syncretism' in the context of religious forms?
(A) The strict isolation of a religion from any and all outside social influences
(B) The blending or amalgamation of different religious traditions and beliefs
(C) A formal organizational split occurring within a single religious group
(D) The categorical rejection of all physical and ritual forms of worship

62. Given below are two statements:
Statement I: Mysticism involves the pursuit of achieving direct, unmediated communion or identity with the ultimate reality or divine.
Statement II: Mysticism relies entirely on rigid adherence to orthodox written dogmas.
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

63. Consider the following characteristics of a 'Sect':
I. It is usually a breakaway group from a larger religious denomination.
II. It often claims to be returning to the 'pure' or 'original' teachings of the faith.
III. It typically aligns completely with the secular state authorities.
IV. It demands high levels of commitment from its members.
Which of the above statement(s) is/are correct?
(A) I, II, and III
(B) I, II, and IV
(C) II, III, and IV
(D) I, III, and IV

64. Identify the correct statement regarding a religious 'Schism'.
(A) It refers to the merging of two distinct religions into a single entity
(B) It is a division within a religious body over doctrinal differences
(C) It is a prehistoric ritual performed to bring rain to drought areas
(D) It is synonymous with the modern concept of philosophical atheism

65. When a mystic reports that their soul completely dissolved into the divine light, erasing all personal ego, this describes the concept of:
(A) Syncretism
(B) Animism
(C) Mystical union
(D) Schism

66. Which term best describes a small, newly formed religious movement that is highly secretive, led by a charismatic leader, and exists in tension with the broader society?
(A) Church
(B) Denomination
(C) Cult
(D) Ecclesia

67. Given below are two statements:
Statement I: Syncretism often occurs when a conquered culture absorbs elements of the conqueror's religion.
Statement II: Schisms only occur in polytheistic religions, never in monotheistic ones.
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

68. Consider the following factors that often lead to a religious Schism:
I. Disagreements over the interpretation of

Downloaded from www.pdf.tube

sacred texts
II. Disputes concerning religious leadership or succession
III. Complete agreement on all theological doctrines
IV. Political interference in religious affairs
V. The desire to maintain absolute structural unity

Which of the above statement(s) is/are correct as valid contributing factors?
(A) I, II, and IV
(B) II, III, and V
(C) I, III, and V
(D) I, II, and V

69. Identify the incorrect pair regarding sociological classifications of religious groups.
(A) Church - A large, established religious body integrated with society
(B) Sect - A group seeking a return to fundamentals, often in tension with the broader church
(C) Cult - A massive, state-sponsored religious institution
(D) Denomination - A recognized, autonomous branch of the Christian Church

70. A community's religious practice features Catholic saints alongside indigenous African spirits. This phenomenon directly illustrates:
(A) Schism
(B) Syncretism
(C) Mysticism
(D) Totemism

71. In Zoroastrianism, who is considered the supreme, uncreated Creator God?
(A) Angra Mainyu
(B) Ahura Mazda
(C) Mithra
(D) Ahriman

72. Given below are two statements:
Statement I: Zoroastrianism is characterized by a strong cosmic dualism between good and evil.
Statement II: In Zoroastrian belief, the evil spirit, Angra Mainyu, is equal in power and co-eternal with Ahura Mazda.
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

NODIA

73. Arrange the following texts/events in Zoroastrian history in correct chronological order:
I. Composition of the Gathas
II. The life of Zarathustra (Zoroaster)
III. Establishment as the state religion of the Sassanid Empire
IV. The compilation of the later Avesta
(A) II, I, IV, III
(B) I, II, III, IV
(C) II, IV, I, III
(D) IV, III, II, I

74. Identify the correct statement regarding Zoroastrian practices.
(A) They bury their dead directly in the earth to enrich the soil for farming
(B) They practice cremation to purify the soul through the use of sacred fire
(C) They expose dead in 'Towers of Silence' to avoid polluting the earth
(D) They mummify their dead and place them inside stone pyramid structures

75. The Zoroastrian ethical maxim "Humata, Hukhta, Hvarshta" translates to:
(A) Faith, Hope, Charity
(B) Good Thoughts, Good Words, Good Deeds
(C) Creation, Preservation, Destruction
(D) Law, Duty, Punishment

76. What is the central role of 'Fire' in Zoroastrian temples?
(A) It is worshipped as a god itself.
(B) It is used to sacrifice animals.
(C) It represents Ahura Mazda's light, wisdom, and purity.
(D) It is used to cremate the deceased.

77. Given below are two statements:
Statement I: Zoroastrianism significantly influenced later Abrahamic religions with concepts like heaven, hell, and a final judgment.
Statement II: The Amesha Spentas in Zoroastrianism are completely evil demons.

(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

78. Given below are two statements, one is labelled as Assertion (A) and the other is labelled as Reason (R):
Assertion (A): Zoroastrians wear a sacred shirt (Sudreh) and cord (Kusti).
Reason (R): These items serve as physical armor against the literal swords of non-believers.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

79. Identify the incorrect statement about Zarathustra's teachings.
(A) He rejected the polytheistic practices of early Iranian religion.
(B) He emphasized human free will and personal responsibility.
(C) He preached humans have no role in the struggle between good and evil
(D) His core hymns are known as the Gathas.

80. The eschatological belief in a final savior figure in Zoroastrianism, who will bring about the final renovation of the world, is known as:
(A) Saoshyant
(B) Ahura Mazda
(C) Magi
(D) Amesha Spenta

81. Which term describes the early religious belief that unseen spirits cause phenomena like disease, crop failure, or weather changes?
(A) Animism
(B) Totemism
(C) Monotheism
(D) Deism

82. Given below are two statements:
Statement I: James Frazer argued that human thought evolved from Magic to Religion to Science.
Statement II: E.B. Tylor's theory completely rejected the concept of animism as a precursor to religion.
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

83. Match List I with List II:
List I: (Early religious concepts)
P. Taboo
Q. Magic
R. Fetish
S. Mana
List II: (Examples)
1. A rabbit's foot carried for luck
2. Prohibition against eating a specific animal
3. Voodoo doll used to curse an enemy
4. The charisma or spiritual power of a chief
(A) P-2, Q-3, R-1, S-4
(B) P-3, Q-2, R-4, S-1
(C) P-1, Q-4, R-3, S-2
(D) P-4, Q-1, R-2, S-3

84. Identify the correct statement about 'Ancestor Worship'.
(A) It presumes that the dead cease to exist entirely.
(B) It assumes the dead remain members of the kinship group
(C) It is only found in isolated South American forest tribes.
(D) It forbids any mention of the deceased's personal name.

85. When a tribal leader uses a bone to point at an enemy, believing this action will cause the enemy to fall ill, he is primarily demonstrating an application of:
(A) Imitative magic
(B) Animism
(C) Contagious magic
(D) Black magic / Sorcery

Click Here to Buy book on Amazon

86. Which theory suggests that gods are merely the deified ancestors or heroes of the past?
(A) Euhemerism
(B) Animism
(C) Naturism
(D) Totemism

87. Given below are two statements:
Statement I: In Totemism, the totem is generally regarded as a relative or ancestor of the clan.
Statement II: Emile Durkheim argued that in worshipping the totem, the clan is essentially worshipping society itself.
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

88. Consider the following characteristics regarding 'Shamans':
I. They are typically full-time institutional priests.
II. They gain their power through personal spiritual crises or visions.
III. They are believed to travel to the spirit world.
IV. Their primary role is often healing and divination.
Which of the above statement(s) is/are correct?
(A) I, II, and III
(B) II, III, and IV
(C) I, III, and IV
(D) I, II, and IV

89. Identify the incorrect statement concerning 'Mana'.
(A) It is an impersonal force.
(B) It can be positive or dangerous depending on its concentration.
(C) The term originated from Polynesian cultures.
(D) It is a highly personalized, omniscient and moral creator god

90. A warrior eats the heart of a slain lion to gain its courage. This practice is fundamentally rooted in the concept of:
(A) Sympathetic/Contagious Magic
(B) Monotheism
(C) Deism
(D) Schism

91. The belief system that nature is entirely animated by a multitude of distinct, personal spirits inhabiting trees, rocks, and rivers is called:
(A) Monotheism
(B) Animism
(C) Panentheism
(D) Syncretism

NODIA

92. Given below are two statements:
Statement I: Monotheism evolved linearly and inevitably in all prehistoric societies.
Statement II: Many scholars argue that polytheism often precedes monotheism in religious evolution.
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

93. Consider the following attributes of 'Deism':
I. Belief in a Creator God.
II. Rejection of divine revelation and prophecy.
III. Belief that God continually performs miracles.
IV. Reliance on reason and observation of the natural world.
V. Emphasis on the strict authority of ancient religious scriptures.
Which of the above statement(s) is/are correct?
(A) I, II, and IV
(B) I, III, and V
(C) II, IV, and V
(D) I, II, and III

94. Identify the correct statement regarding 'Pantheism'.
(A) It separates the Creator entirely from the creation.

(B) It views the universe and God as ontologically identical.
(C) It involves the worship of multiple distinct, human-like deities.
(D) It focuses solely on human ancestors.

95. If a religious text states, "The Supreme Being encompasses the whole world, yet extends beyond it by ten fingers' breadth," this concept is best described as:
(A) Animism
(B) Deism
(C) Panentheism
(D) Polytheism

96. What characterizes 'Henotheism' as defined by Max Müller?
(A) The worship of one god as supreme while recognizing the existence of other gods.
(B) The belief that no gods exist.
(C) The belief in exactly two opposing gods.
(D) The belief that god is an impersonal energy.

97. Given below are two statements:
Statement I: Naturism involves the worship of awe-inspiring natural forces like the sun, sky, and storms.
Statement II: Naturism relies on the belief that these forces are purely mechanical, devoid of any spirit.
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

98. Given below are two statements:
Statement I: Theism requires the belief in at least one deity who sustains a personal relationship with the universe.
Statement II: Atheism and Theism are identical concepts in primitive cultures.
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

99. Identify the incorrect pair regarding the nature of the holy.
(A) Polytheism - Belief in many gods
(B) Monotheism - Belief in one God
(C) Pantheism - Belief that God is transcendent and outside the universe
(D) Animism - Belief in spirits inhabiting the world

100. A tribe worships the Sun God as their primary protector during war, but acknowledges the River Goddess when fishing. This demonstrates a fluidity typical of:
(A) Strict Monotheism
(B) Polytheism
(C) Deism
(D) Atheism

101. What is the primary purpose of reciting 'Myths' during religious rituals?
(A) To reactualize the sacred time and power of original events
(B) To purely entertain children during long tribal ceremonies
(C) To disprove historical facts through the use of fiction
(D) To demonstrate scientific principles using nature stories

102. Given below are two statements:
Statement I: Rituals are formalized, repetitive behaviors closely associated with religious beliefs.
Statement II: Rituals have no impact on strengthening community bonds.
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

103. Given below are two statements, one is labelled as Assertion (A) and the other is labelled as Reason (R):
Assertion (A): Rites of passage often involve a

Downloaded from www.pdf.tube

phase where the initiate is subjected to physical or psychological hardship.
Reason (R): This hardship strips away their old identity and prepares them to assume their new societal role.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

104. Identify the incorrect statement about 'Sacrifices' in prehistoric religion.
(A) They were often seen as a way to feed or sustain the gods.
(B) They could function as a mechanism for cosmic renewal.
(C) They served to establish a communion between the sacred and profane worlds.
(D) They were universally abandoned once agriculture was discovered.

105. A community holds a spring festival featuring chaotic, rule-breaking behavior followed by a solemn purification ceremony. The purpose of this festival is to:
(A) Symbolically represent chaos before restoring cosmic order
(B) Permanently and finally destroy the existing social order
(C) Deny the existence of gods through chaotic tribal acts
(D) Promote atheism within the younger members of the tribe

106. Which of the following best defines a 'Sacrament' in religious studies?
(A) A secular legal contract
(B) A ritual that conveys spiritual grace or sacred meaning
(C) A philosophical debate about the logical existence of God
(D) A myth explaining the primordial origin of human death

107. Given below are two statements:
Statement I: Prayers are a verbal form of communication with the divine.
Statement II: Non-verbal actions, such as meditation or offerings, can never function as a form of prayer.
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

NODIA

108. Match List I with List II:
List I: (Ritual/Action)
P. Expiation Sacrifice
Q. Initiation Rite
R. Petitionary Prayer
S. Myth Recitation
List II: (Objective)
1. To ask for specific divine assistance
2. To cleanse or remove spiritual pollution
3. To explain the cosmos and validate social norms
4. To transition a person into adulthood
(A) P-2, Q-4, R-1, S-3
(B) P-1, Q-2, R-3, S-4
(C) P-4, Q-3, R-2, S-1
(D) P-3, Q-1, R-4, S-2

109. Which is an exception to the common features of creation myths?
(A) Formation of order out of chaos
(B) The role of a divine creator or creators
(C) The establishment of humans' place in the universe
(D) The detailed scientific explanation of quantum mechanics

110. The performance of funeral rites is an application of religious objective designed to:
(A) Ensure the safe passage of the soul to the afterlife
(B) Guarantee immediate reincarnation as a supreme god
(C) Erase all memory of the deceased from the community
(D) Revive the physical body after a short period

111. The 'Mandate of Heaven' is a central religious and political concept of which major civilization?
(A) Roman Civilization
(B) Egyptian Civilization
(C) Chinese Civilization

(D) Mesopotamian Civilization

112. Given below are two statements:
Statement I: Roman religion was heavily influenced by Greek religion, adopting many Greek gods under Latin names.
Statement II: Roman religion placed a very low emphasis on state rituals and focused entirely on private, individual mysticism.
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

113. Consider the following deities and concepts:
I. Osiris
II. Ma'at
III. Anubis
IV. Ziggurat
Which of the above statement(s) is/are associated with ancient Egyptian civilization?
(A) I, II, and III
(B) I, II, and IV
(C) II, III, and IV
(D) I, III, and IV

114. Identify the correct statement regarding Mesopotamian religion.
(A) The epic of Gilgamesh highlights humanity's quest for immortality
(B) They believed in a joyful afterlife for all virtuous humans
(C) Their religion was strictly monotheistic across all city-states
(D) They did not believe in divination or astrological patterns

115. The discovery of numerous terracotta figurines of women, often heavily ornamented, in the Indus Valley suggests the worship of:
(A) A Mother Goddess or fertility deity
(B) A central, male sky god
(C) Only animal totems
(D) The abstract concept of time

116. Which of the following was a central feature of ancient Greek religion?
(A) Civic cults and public sacrifices to Olympian gods
(B) An infallible, central sacred scripture like the Bible
(C) A strict, centralized priestly hierarchy controlling all cities
(D) The absolute rejection of mythology

117. Given below are two statements:
Statement I: In ancient China, divination using oracle bones was a way to communicate with ancestors and deities.
Statement II: Chinese religion strongly emphasized the harmony of cosmic forces, such as Yin and Yang.
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

118. Consider the following features of major civilizations' religions:
I. Greek - Oracle of Delphi
II. Roman - Pontifex Maximus
III. Egyptian - Mummification
IV. Mesopotamian - Cuneiform myth of Enuma Elish
V. Indus Valley - Massive Pyramids
Which of the above statement(s) is/are correctly matched?
(A) I, II, III, and IV
(B) II, III, IV, and V
(C) I, III, IV, and V
(D) I, II, IV, and V

119. Identify the incorrect pair regarding ancient civilizations and their chief deities.
(A) Egypt - Ra / Amun
(B) Rome - Osiris
(C) Mesopotamia - Marduk
(D) Greece - Zeus

120. A society integrates the concept of 'Emperor Worship' to ensure the political unity of its vast territories. This was a hallmark of:
(A) The Roman Empire
(B) The Indus Valley Civilization

Click Here to Buy book on Amazon

(C) Early Prehistoric Shamans
(D) Aboriginal Totemism

121. What defines 'Syncretism' in the context of religious forms?
(A) The merging of indigenous Mesoamerican beliefs with Catholicism
(B) A religion expels all members who disagree with its sacred texts
(C) A monk taking a vow of complete silence to achieve divine peace
(D) A group abandoning religion for a purely secular humanism path

122. Given below are two statements:
Statement I: Mysticism is generally concerned with strict adherence to external rituals and legal codes.
Statement II: Mysticism emphasizes an inner, experiential dimension of realizing the divine.
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

123. Arrange the following stages of a typical mystical journey (as outlined in comparative religious studies) in chronological order:
I. Purgation (purification of the self)
II. Awakening (initial consciousness of the divine)
III. Union (unio mystica, oneness with the divine)
IV. Illumination (experiencing divine light/ presence)
(A) II, I, IV, III
(B) I, II, III, IV
(C) II, IV, I, III
(D) I, III, II, IV

124. Identify the correct statement about a religious 'Sect'.
(A) It demands strict conformity and high commitment from its members.
(B) It is typically inclusive and encompasses an entire society.
(C) It is always the officially state-sponsored religion.
(D) It actively discourages personal religious experience.

125. The Protestant Reformation, initiated by Martin Luther, which divided Western Christianity, is a classic historical example of a:
(A) Schism
(B) Syncretism
(C) Fetishism
(D) Naturism

126. Which of the following is NOT a typical characteristic of Mysticism?
(A) Noetic quality (provides profound knowledge/insight)
(B) Strict reliance on rational, logical deduction alone
(C) Passivity (feeling grasped by a superior power)
(D) Ineffability (cannot be fully described in words)

NODIA

127. Given below are two statements:
Statement I: A schism always results in the creation of a completely new, unrelated religion.
Statement II: Sects often arise from a schism as groups seeking to 'purify' the faith.
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

128. Given below are two statements, one is labelled as Assertion (A) and the other is labelled as Reason (R):
Assertion (A): Cults (New Religious Movements) often experience high tension with the surrounding society.
Reason (R): They frequently introduce novel, unorthodox beliefs and practices that challenge established social norms.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.

(D) A is false but R is true.

129. Identify the incorrect statement regarding Syncretism.
(A) It can occur naturally over time through cultural contact.
(B) It often results in hybrid religious forms.
(C) It is universally accepted and celebrated by all orthodox religious authorities.
(D) The Hellenistic period saw massive syncretism between Greek and Eastern deities.

130. A charismatic leader gathers a small, devoted following around a completely new revelation, isolating them from mainstream society. Sociologically, this group is best classified as a:
(A) Cult
(B) Church
(C) Denomination
(D) Sect

131. The sacred text of Zoroastrianism is known as the:
(A) Avesta
(B) Vedas
(C) Torah
(D) Quran

132. Given below are two statements:
Statement I: Zoroastrianism teaches that the physical world is inherently evil and a trap for the soul.
Statement II: Zoroastrianism teaches that the physical world is a good creation of Ahura Mazda, meant to be enjoyed and protected.
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

133. Match List I with List II:
List I: (Zoroastrian Term)
P. Ahura Mazda
Q. Angra Mainyu
R. Amesha Spentas
S. Magi
List II: (Meaning)
1. Destructive Spirit
2. Bounteous Immortals (Divine Sparks)
3. Wise Lord
4. Priests
(A) P-3, Q-1, R-2, S-4
(B) P-1, Q-3, R-4, S-2
(C) P-3, Q-2, R-1, S-4
(D) P-2, Q-1, R-4, S-3

134. Identify the correct statement regarding the Zoroastrian view of humanity.
(A) Humans are active participants in the cosmic struggle of Asha vs. Druj
(B) Humans are predestined to heaven or hell regardless of their personal actions
(C) Human life is merely an illusion created by a lesser, deceptive deity
(D) Humans must renounce all worldly possessions to achieve spiritual salvation

NODIA

135. A Zoroastrian refuses to pollute water, earth, or fire, reflecting their theological duty to maintain the purity of Ahura Mazda's creation. This applies the concept of:
(A) Ecological responsibility rooted in religious dualism
(B) Extreme and isolated religious Asceticism
(C) Naturism found in early tribal cultures
(D) Sympathetic magic used in ritual acts

136. What is the significance of the Chinvat Bridge in Zoroastrian eschatology?
(A) It is the bridge of judgment that souls cross after death
(B) It is the bridge Zarathustra crossed to receive his divine revelation
(C) It is a physical stone bridge in modern Iran marking the world's center
(D) It is a myth regarding the primordial creation of various animals

137. Given below are two statements:
Statement I: Zoroastrianism is exclusively monotheistic and denies the existence of any other spiritual entities.
Statement II: While Ahura Mazda is supreme, Zoroastrianism features a complex hierarchy of lesser spiritual beings (Yazatas).
(A) Both Statement I and Statement II are correct

(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

138. Consider the following statements about Zoroastrian rituals:
I. The Yasna is the principal act of worship.
II. Ritual purity is of paramount importance.
III. Haoma is a sacred plant/drink used in rituals.
IV. Animal sacrifice is the core daily requirement for all believers.
Which of the above statement(s) is/are correct?
(A) I, II, and III
(B) II, III, and IV
(C) I, III, and IV
(D) I, II, and IV

139. Identify the incorrect pair regarding Zoroastrianism.
(A) Frashokereti - The final renovation of the universe
(B) Parsis - Zoroastrian community in India
(C) Dakhma - A sacred fire altar
(D) Gathas - The most sacred hymns composed by Zarathustra

140. The decline of Zoroastrianism in its native land of Persia was primarily the effect of:
(A) Internal philosophical collapse
(B) The Arab-Islamic conquest in the 7th century CE
(C) A massive natural disaster
(D) The invasion of Alexander the Great

141. The concept of 'Taboo' fundamentally serves to:
(A) Maintain the boundary between the sacred and the profane
(B) Promote unrestricted and modern scientific social inquiry
(C) Encourage the social intermingling of all tribal classes
(D) Abolish the ancient concept of Mana power

142. Given below are two statements:
Statement I: Magic relies on the belief that human rituals can compel the supernatural to act in a desired way.
Statement II: Religion generally relies on supplication and submission to a superior divine will.
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

143. Consider the following about early religious forms:
I. Fetishes are only revered when they demonstrate power.
II. Taboos dictate behavior to avoid spiritual danger.
III. Shamans operate exclusively through strict, written liturgical texts.
IV. Ancestor worship bridges the gap between the living and the spirit world.
V. Totems strictly represent only weather phenomena.
Which of the above statement(s) is/are correct?
(A) I, II, and IV
(B) II, III, and V
(C) I, III, and IV
(D) II, IV, and V

144. Identify the correct statement regarding 'Totemism'.
(A) It has no connection to kinship or social organization.
(B) It involves an ancestral relationship between a group and a species
(C) The totem is always a manufactured, inanimate object created by a craftsman.
(D) It was exclusively practiced by the ancient Greeks in their city-states.

145. A hunter wears the teeth of a slain leopard to absorb its ferocity. This action is rooted in:
(A) Contagious magic
(B) Animism
(C) Naturism
(D) Monotheism

146. Which early theorist argued that religion originated from the experience of dreams and the realization of a 'soul' (Animism)?

Downloaded from www.pdf.tube

(A) E.B. Tylor
(B) Karl Marx
(C) Sigmund Freud
(D) Max Weber

147. Given below are two statements:
Statement I: Fetishism is a form of Animism where spirits are believed to inhabit specific objects.
Statement II: In Fetishism, the object itself is worshipped regardless of the spirit within it.
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

148. Given below are two statements:
Statement I: Shamans often use music, drumming, or hallucinogens to enter a trance.
Statement II: The primary purpose of the shamanic trance is personal entertainment.
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

149. Identify the incorrect pair of early religious terms and their general domains.
(A) Mana - Impersonal power
(B) Taboo - Prohibition
(C) Shaman - Institutional bureaucratic priest
(D) Magic - Coercion of forces

150. A village suffers from disease. The local religious figure goes into a trance, identifies an angry ancestor, and prescribes a sacrifice. The figure is acting as a:
(A) Shaman
(B) Deist
(C) Pantheist
(D) Theologian

151. The theological position that acknowledges many gods but elevates one to the status of supreme ruler is called:
(A) Monarchianism
(B) Monotheism
(C) Henotheism
(D) Pantheism

152. Given below are two statements:
Statement I: Naturism proposes that early humans personified the overwhelming forces of nature.
Statement II: Max Müller is heavily associated with the theory of Naturism based on his study of Vedic texts.
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

153. Given below are two statements, one is labelled as Assertion (A) and the other is labelled as Reason (R):
Assertion (A): Deism was particularly popular during the European Enlightenment.
Reason (R): It harmonized the belief in a Creator God with the new scientific understanding of a universe governed by natural laws.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

154. Identify the incorrect statement regarding 'Theism'.
(A) It implies a God or gods who are personal.
(B) It implies a God or gods who interact with the universe.
(C) It requires belief that the universe itself is the only God
(D) It encompasses both monotheism and polytheism.

NODIA

155. If a philosopher asserts that "The universe is the body of God, but God's mind transcends it," they are defining:
(A) Panentheism
(B) Animism
(C) Pantheism
(D) Deism

156. In the context of religious evolution, strict Monotheism is characterized by:
(A) Worship of a single God and the denial of all others
(B) Worship of one God for one tribe, allowing others for other tribes
(C) Belief in two equally powerful deities
(D) The belief that ancestors become supreme creators

157. Given below are two statements:
Statement I: Animism is often considered the most primitive stage of religious development in classical anthropological theories.
Statement II: Polytheistic religions never retain any animistic elements.
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

158. Match List I with List II:
List I: (Theological Concept)
P. Deism
Q. Animism
R. Pantheism
S. Henotheism
List II: (Core Belief)
1. All is God; God is all
2. One supreme god worshipped, others acknowledged
3. Clockmaker God who does not intervene
4. Spirits inhabit natural objects
(A) P-3, Q-4, R-1, S-2
(B) P-4, Q-3, R-2, S-1
(C) P-1, Q-2, R-3, S-4
(D) P-3, Q-1, R-4, S-2

159. Which is an exception to the nature of a Panentheistic worldview?
(A) God permeates the universe.
(B) God extends beyond the spatial and temporal limits of the universe.
(C) The physical universe exhausts the totality of God's being.
(D) The divine is both immanent and transcendent.

160. The shift from multiple tribal deities to a single national God in ancient Israel is a historical example of the transition from:
(A) Polytheism or Henotheism to Monotheism
(B) Pantheism to Deism
(C) Animism to Naturism
(D) Monotheism to Animism

161. 'Myths' in ancient cultures primarily functioned to:
(A) Validate social order and explain the cosmos
(B) Provide empirical scientific data for the tribe
(C) Record accurate and detailed chronological history
(D) Entertain visiting foreign traders

162. Given below are two statements:
Statement I: Rituals are always performed entirely in silence.
Statement II: Rituals are symbolic actions that express religious beliefs.
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

163. Consider the following about 'Rites of Passage':
I. They were studied extensively by Arnold van Gennep.
II. They include birth, puberty, marriage, and death rituals.
III. They always involve human sacrifice.
IV. They facilitate the smooth transition of individuals within a society.
Which of the above statement(s) is/are correct?
(A) I, II, and IV

Click Here to Buy book on Amazon

STUDYING FROM PDFs?

THINK AGAIN.

If you are studying only from PDFs,
you are wasting valuable time.

Research shows that learning from

PRINTED BOOKS has up to

4× HIGHER RETENTION

than studying from screens.

PRINT BOOK = BETTER MEMORY

PDF = LOWER RETENTION

Those who study from **PRINTED BOOKS**
move **AHEAD.**

Others are left **BEHIND**
in competition.

In competitive exams,
being average is not enough.

STAY ONE STEP AHEAD.

(B) I, II, and III
(C) II, III, and IV
(D) I, III, and IV

164. Identify the correct statement regarding 'Sacrifices'.
(A) They are acts of propitiation, thanks, or communion
(B) They are purely commercial transactions lacking spiritual intent
(C) They exclusively involve the burning of sacred incense
(D) They are only found in modern monotheistic religions

165. When a person confesses their sins to a deity to seek forgiveness, this specific type of prayer is termed:
(A) Expiation or Penitence
(B) Supplication
(C) Intercession
(D) Adoration

166. A community celebrates a multi-day 'Festival' to mark the winter solstice. The underlying religious objective is often to:
(A) Encourage the sun's return for cosmic continuity
(B) Prove that the sun is merely a physical object
(C) Reject all historical myths of the tribe
(D) Initiate war with neighboring tribal groups

167. Given below are two statements:
Statement I: A sacrament is considered an outward, visible sign of an inward, spiritual grace.
Statement II: Myths are the physical objects used during a sacrament.
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

168. Consider the following forms of religious expressions:
I. Pilgrimage to a sacred site
II. Recitation of a creation myth
III. Offering of first-fruits
IV. Fasting
V. Rational philosophical debate
Which of the above statement(s) is/are primarily classified as 'Ritual' actions?
(A) I, II, III, and IV
(B) I, II, IV, and V
(C) II, III, IV, and V
(D) I, III, IV, and V

169. Identify the incorrect pair regarding religious tasks.
(A) Myth - Sacred narrative
(B) Ritual - Formalized action
(C) Prayer - Communication with the divine
(D) Rite of Passage - A daily dietary restriction

170. The repetitive chanting of a specific sacred phrase to induce a spiritual state is an application of:
(A) Ritualistic prayer/Mantra
(B) Shamanic healing
(C) Schism
(D) Syncretism

171. The religious concept of 'Ma'at' (truth, balance, order) was central to which civilization?
(A) Egyptian
(B) Mesopotamian
(C) Indus Valley
(D) Greek

NODIA

172. Given below are two statements:
Statement I: The religion of the Indus Valley Civilization is fully deciphered through their extensive written scriptures.
Statement II: Archaeological evidence, such as seals and terracotta figures, provides the primary insight into Indus Valley religion.
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

173. Arrange the following civilizations roughly in order of their earliest established historical/archaeological periods:

I. Mesopotamian (Sumerian)
II. Roman Empire
III. Classical Greek
IV. Indus Valley
(A) I, IV, III, II
(B) I, III, IV, II
(C) IV, I, II, III
(D) I, IV, II, III

174. Identify the correct statement about the ancient Greek religion.
(A) It lacked a unified, dogmatic holy book.
(B) It was dominated by a single, all-powerful prophet.
(C) It heavily emphasized the blissful afterlife for all commoners.
(D) It rejected all forms of animal sacrifice.

175. The practice of building large stepped pyramids called 'Ziggurats' is an application of religious architecture from:
(A) Mesopotamia
(B) Egypt
(C) China
(D) Rome

176. Ancient Romans viewed religion primarily as a contractual relationship with the gods, encapsulated by the phrase "do ut des". This translates to:
(A) God is one
(B) I give that you might give
(C) Honor all tribal ancestors
(D) Death to all state enemies

177. Given below are two statements:
Statement I: Traditional Chinese religion seamlessly integrated elements of Confucianism, Daoism, and Buddhism.
Statement II: This integration in Chinese religion is a prime example of religious syncretism.
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

178. Given below are two statements, one is labelled as Assertion (A) and the other is labelled as Reason (R):
Assertion (A): The Egyptian Pharaoh was essential to the religious functioning of the state.
Reason (R): The Pharaoh was believed to be the living embodiment of Horus and the sole intermediary who could maintain cosmic order (Ma'at).
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

179. Identify the incorrect statement regarding the religion of the Indus Valley.
(A) There is substantial evidence of massive monumental temples akin to Ziggurats.
(B) The 'Pashupati' seal depicts a seated figure surrounded by animals.
(C) Fire altars have been found in some Indus sites like Kalibangan.
(D) Worship of trees, particularly the peepal, seems prevalent.

180. The Mesopotamian Epic of Gilgamesh explores the profound religious theme of:
(A) The creation of the physical world in seven distinct days
(B) Humanity's unavoidable mortality and the search for eternal life
(C) The historical transition from polytheism to a monotheistic faith
(D) The absolute benevolence of gods toward their human subjects

181. A defining characteristic of a religious 'Sect' as opposed to a 'Church' is:
(A) It perceives itself as the 'elect' or pure minority in a corrupt world
(B) It embraces the secular world and its contemporary values
(C) It relies on inherited membership rather than voluntary conversion
(D) It employs a highly professional and bureaucratic clergy

182. Given below are two statements:
Statement I: Mysticism is completely unique to

Downloaded from www.pdf.tube

Eastern religions and never found in Abrahamic traditions.
Statement II: Sufism in Islam and Kabbalah in Judaism are examples of mystical traditions.
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

183. Match List I with List II:
List I: (Sociological Term)
P. Church
Q. Sect
R. Cult
S. Denomination
List II: (Characteristic)
1. Highly innovative, new religious movement
2. Large, inclusive, state-aligned institution
3. Mainstream, tolerated branch of religion
4. Exclusive breakaway group demanding strict adherence
(A) P-2, Q-4, R-1, S-3
(B) P-4, Q-2, R-3, S-1
(C) P-1, Q-3, R-2, S-4
(D) P-2, Q-1, R-4, S-3

184. Identify the correct statement about a 'Schism'.
(A) It is a division within a faith, creating separate, parallel organizations.
(B) It always stems from the complete rejection of a religion's founding text.
(C) It is the process of a sect evolving back into a church.
(D) It signifies the mystic's union with God.

185. The blending of Voodoo practices with Catholic saint veneration in Haiti is a direct consequence of:
(A) Cultural contact leading to Syncretism
(B) Schism
(C) Strict fundamentalist isolation
(D) Deistic philosophy

186. Which of the following is an essential element of 'Mysticism'?
(A) An emphasis on direct, experiential knowledge of the divine
(B) A primary focus on acquiring and holding political power
(C) The strict and rigid enforcement of administrative canon law
(D) The public performance of large-scale animal sacrifices

187. Given below are two statements:
Statement I: Syncretism only occurs consciously and intentionally by religious leaders.
Statement II: Syncretism often occurs organically at the grassroots level when diverse cultures interact.
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

188. Consider the following factors:
I. Charismatic leadership claiming new revelation
II. Deep dissatisfaction with mainstream religious institutions
III. The desire to maintain absolute religious orthodoxy
IV. High tension with surrounding cultural norms
Which of the above statement(s) is/are characteristic of the formation of a 'Cult' (New Religious Movement)?
(A) I, II, and III
(B) I, II, and IV
(C) II, III, and IV
(D) I, III, and IV

189. Identify the incorrect pair regarding religious movements.
(A) Mysticism - Experiential union
(B) Schism - Institutional division
(C) Inclusive, uncommitted membership - Sect
(D) Syncretism - Amalgamation of beliefs

190. A group breaks away from its parent religion because it believes the parent body has become too secularized. This breakaway group is demonstrating the formation of a:

(A) Sect
(B) Cult
(C) Denomination
(D) Church

191. Who is the historically recognized prophet and founder of Zoroastrianism?
(A) Zarathustra (Zoroaster)
(B) Mani
(C) Abraham
(D) Cyrus the Great

192. Given below are two statements:
Statement I: The principle of Asha in Zoroastrianism represents truth, order, and righteousness.
Statement II: The principle of Druj represents deceit, chaos, and falsehood.
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

193. Consider the following Zoroastrian concepts:
I. Ahura Mazda
II. Spenta Mainyu
III. Angra Mainyu
IV. Karma
V. Nirvana
Which of the above statement(s) is/are central to traditional Zoroastrian theology?
(A) I, II, and III
(B) I, III, and IV
(C) II, IV, and V
(D) I, II, and V

194. Identify the correct statement regarding the 'Amesha Spentas'.
(A) They are 'Bounteous Immortals' or divine emanations of Ahura Mazda
(B) They are the six evil demons who assist the spirit of Angra Mainyu
(C) They are the human priests who perform the daily liturgical rituals
(D) They are the towers where the deceased members are ritually placed

195. The Zoroastrian practice of exposing corpses to scavenging birds is a consequence of the belief that:
(A) Sacred elements like earth, fire, and water must not be defiled by corpses
(B) Scavenging birds are minor gods that carry human souls directly to heaven
(C) It is a mandatory and final punishment for sins committed during life
(D) The physical body does not exist and is merely an illusion of the mind

196. Which dualistic concept is most fundamental to Zoroastrian theology?
(A) Male vs. Female
(B) Mind vs. Body
(C) The cosmic battle between Good (Ahura Mazda) and Evil (Angra Mainyu)
(D) Rich vs. Poor

197. Given below are two statements:
Statement I: Zoroastrians pray facing a source of light, usually fire or the sun.
Statement II: Zoroastrians consider fire to be the literal, physical manifestation of Angra Mainyu.
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

198. Given below are two statements:
Statement I: At the end of time, Zoroastrianism anticipates a final purification of the world.
Statement II: This final renovation is known as Frashokereti, where evil is permanently destroyed.
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

Click Here to Buy book on Amazon

199. Identify the incorrect pair regarding Zoroastrian texts and rituals.
(A) Avesta - Primary sacred text
(B) Yasna - Primary liturgical act of worship
(C) Dakhma - The sacred shirt worn by believers
(D) Gathas - Hymns composed by Zarathustra

200. The Navjote ceremony in Zoroastrianism serves the purpose of:
(A) Initiating a child into the religion with the Sudreh and Kusti
(B) Crowning a new king for the Persian Empire
(C) Performing final funeral rites for a deceased member
(D) Sacrificing a bull to appease the creator deity

201. The concept of 'Fetishism' was extensively studied and named by which colonial power observing West African religious practices?
(A) The British
(B) The Portuguese
(C) The French
(D) The Dutch

202. Given below are two statements:
Statement I: Magic is often viewed as a manipulative or coercive practice towards supernatural forces.
Statement II: E.B. Tylor viewed magic as a logical but mistaken pseudo-science of early humans.
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

203. Given below are two statements, one is labelled as Assertion (A) and the other is labelled as Reason (R):
Assertion (A): Ancestor worship strengthens kinship bonds and social continuity.
Reason (R): It provides a sacred justification for the authority of elders and the traditional social hierarchy.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

204. Identify the incorrect statement regarding the social function of 'Taboo'.
(A) It establishes social boundaries.
(B) It protects individuals from perceived spiritual harm.
(C) It helps maintain the social hierarchy (e.g., the chief's food is taboo to commoners).
(D) It encourages the violation of sacred spaces.

205. The belief that one's clan is descended from a bear, leading to a prohibition on eating bear meat, is a direct application of:
(A) Animism
(B) Polytheism
(C) Totemism
(D) Panentheism

206. Who among the following anthropologists is most famous for analyzing the relationship between Magic, Religion, and Science in 'The Golden Bough'?
(A) Bronisław Malinowski
(B) James G. Frazer
(C) Emile Durkheim
(D) Claude Lévi-Strauss

207. Given below are two statements:
Statement I: Shamans are typically found in complex, highly industrialized urban societies.
Statement II: Shamans primarily function in hunter-gatherer or small-scale agricultural societies.
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

208. Match List I with List II:
List I: (Theorist)
P. E.B. Tylor
Q. James Frazer
R. Emile Durkheim

Downloaded from www.pdf.tube

S. Max Müller

List II: (Key Theory/Concept)

1. Totemism represents society worshipping itself
2. Animism is the origin of religion
3. Religion originated from awe of nature (Naturism)
4. Evolutionary stages: Magic → Religion → Science

(A) P-2, Q-4, R-1, S-3
(B) P-4, Q-2, R-3, S-1
(C) P-1, Q-3, R-2, S-4
(D) P-2, Q-1, R-4, S-3

209. Which is an exception to the general beliefs of Animism?
(A) The natural world is alive with spirits.
(B) Humans are the only beings possessing a soul.
(C) Dreams are often interpreted as real experiences of the soul.
(D) Respect must be shown to animal spirits when hunting.

210. A modern person carrying a 'lucky coin' to an exam is exhibiting a remnant of which prehistoric religious concept?
(A) Fetishism/Contagious Magic
(B) Monotheism
(C) Shamanic trance
(D) Syncretism

211. Which term signifies the belief that multiple gods exist, but only one is worthy of worship?
(A) Monotheism
(B) Polytheism
(C) Monolatry
(D) Pantheism

212. Given below are two statements:
Statement I: Monotheism solves the problem of competing divine wills by positing a single sovereign God.
Statement II: Monotheism often leads to the development of a universal moral code applicable to all humanity.
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

213. Consider the following definitions:
I. Pantheism equates God with the universe.
II. Deism portrays an intervening, personal God.
III. Panentheism states God encompasses and transcends the universe.
IV. Theism rejects the existence of a personal God.
Which of the above statement(s) is/are correct?
(A) I and III
(B) I and II
(C) II and IV
(D) III and IV

NODIA

214. Identify the correct statement regarding 'Polytheism'.
(A) It features a pantheon of gods with specialized domains like war or agriculture
(B) It involves gods who are typically omnipotent and omnipresent in nature
(C) It insists on the strict and absolute rejection of all tribal myths
(D) It was universally eradicated before the onset of the Bronze Age

215. The concept that God wound up the universe like a clock and left it to run on natural laws is a metaphorical application of:
(A) Theism
(B) Deism
(C) Animism
(D) Naturism

216. What differentiates 'Prayer' from magical incantations?
(A) Prayer always guarantees the desired outcome.
(B) Prayer is coercive; incantations are supplicatory.
(C) Prayer relies on submission to divine will; incantations seek to manipulate spiritual forces.
(D) Prayer is only verbal; incantations are purely physical.

217. Given below are two statements:
Statement I: Rites of passage often include a

'liminal' stage where the participant is 'betwixt and between' social statuses.
Statement II: Victor Turner is renowned for expanding upon the concept of liminality in religious rituals.
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

218. Consider the following regarding religious 'Festivals':
I. They often coincide with crucial agricultural or astronomical events.
II. They serve as a mechanism for community bonding.
III. They are characterized by strict, somber fasting at all times.
IV. They often involve the reenactment of sacred myths.
V. They frequently mark the beginning of a new liturgical year.
Which of the above statement(s) is/are correct?
(A) I, II, III, and V
(B) I, II, IV, and V
(C) II, III, IV, and V
(D) I, III, IV, and V

219. Identify the incorrect statement about religious 'Myths'.
(A) They are understood by believers to be profound truths.
(B) They are synonymous with fairy tales meant only for amusement.
(C) They often describe the origin of human suffering or death.
(D) They legitimize social institutions and cultural values.

220. The Christian Eucharist or Holy Communion is fundamentally an application of which religious concept?
(A) Sacrament
(B) Fetishism
(C) Syncretism
(D) Totemism

221. The ancient Mesopotamian myth "Enuma Elish" primarily functions to explain:
(A) The end of the world
(B) The discovery of agriculture
(C) The life of a historical king
(D) The creation of the world and the rise of the god Marduk

222. Given below are two statements:
Statement I: Chinese religion heavily relies on the concept of 'Dao' or the fundamental way of the universe.
Statement II: Veneration of ancestors (Jizu) is a minor, almost forgotten aspect of ancient Chinese religion.
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

223. Arrange the following religious concepts in chronological order of their typical evolutionary appearance according to classical 19th-century anthropological models:
I. Monotheism
II. Animism
III. Polytheism
IV. Henotheism
(A) II, III, IV, I
(B) I, II, III, IV
(C) II, IV, III, I
(D) III, II, I, IV

224. Identify the correct statement regarding Roman religion.
(A) State rituals were essential for maintaining the 'pax deorum' (peace of gods).
(B) It was highly focused on internal mystical experiences.
(C) It aggressively persecuted all foreign religions from its earliest days.
(D) It completely lacked domestic or household deities.

225. A scholar comparing the role of the Egyptian Pharaoh to the Mesopotamian King notes that:
(A) Both were considered mere mortals with no

Click Here to Buy book on Amazon

religious function
(B) The Pharaoh was a living god; the Mesopotamian King was the god's servant
(C) The Mesopotamian King was a living god; the Pharaoh was secular
(D) Both religions were democratic and lacked royal figures

226. Which sociological category typically describes a religious group that has broken away from an established church, demands high commitment, and views itself as possessing the true, uncorrupted doctrine?
(A) Cult
(B) Denomination
(C) Sect
(D) Ecclesia

227. Given below are two statements:
Statement I: Mysticism is often viewed with suspicion by orthodox religious authorities.
Statement II: Mystics sometimes bypass institutional hierarchies by claiming direct revelation from God.
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

228. Given below are two statements, one is labelled as Assertion (A) and the other is labelled as Reason (R):
Assertion (A): Religious syncretism is a common outcome of colonialism and empire-building.
Reason (R): Conquered peoples often mask their indigenous beliefs behind the religious symbols of their conquerors to survive culturally.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

229. Identify the incorrect statement regarding 'Cults' (New Religious Movements).
(A) They usually center around a charismatic founder.
(B) They often introduce new, unorthodox theological concepts.
(C) They are typically universally embraced and funded by the host society's government.
(D) They often demand radical lifestyle changes from their followers.

230. The Great Schism of 1054, which split Christianity into Eastern Orthodox and Roman Catholic branches, is an application of division primarily over:
(A) The existence of God
(B) The practice of agriculture
(C) The rejection of the Bible
(D) Doctrinal interpretations and papal authority

NODIA

231. In Zoroastrianism, what is the role of the 'Saoshyant'?
(A) The first man
(B) The ultimate savior figure who will lead the final battle against evil
(C) The demon of darkness
(D) The priest who maintains the sacred fire

232. Given below are two statements:
Statement I: Zoroastrianism actively encourages asceticism, celibacy, and withdrawal from the world.
Statement II: Zoroastrianism emphasizes living an active, moral life in the world to combat evil.
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

233. Match List I with List II:
List I: (Zoroastrian Term)
P. Fravashi
Q. Kusti
R. Asha
S. Druj
List II: (Description)
1. The cosmic principle of truth and order

2. The cosmic principle of falsehood and chaos
3. Guardian spirit/soul of an individual
4. Sacred cord worn by practitioners

(A) P-3, Q-4, R-1, S-2
(B) P-4, Q-3, R-2, S-1
(C) P-1, Q-2, R-3, S-4
(D) P-3, Q-1, R-4, S-2

234. Identify the correct statement regarding the Zoroastrian view of the afterlife.
(A) The soul faces judgment at the Chinvat Bridge on the fourth day after death.
(B) There is no concept of heaven or hell; all souls are immediately reincarnated.
(C) Only priests are believed to have an afterlife.
(D) The physical body is resurrected immediately upon death.

235. The Zoroastrian emphasis on the sanctity of earth, water, and fire directly influences their:
(A) Dietary laws requiring strict veganism
(B) Marriage customs
(C) Funerary practices (use of Towers of Silence)
(D) Rejection of all architecture

236. Which of the following best describes the 'Avesta'?
(A) A historical chronicle of Persian Kings
(B) The sacred scripture of Zoroastrianism
(C) A philosophical critique of dualism
(D) An epic poem about Gilgamesh

237. Given below are two statements:
Statement I: The Parsis are a Zoroastrian community who fled Persia and settled primarily in India.
Statement II: The Parsis actively proselytize and seek to convert millions of people to Zoroastrianism today.
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

238. Consider the following about Zarathustra (Zoroaster):
I. He reformed traditional polytheistic Iranian religion.
II. He composed the Gathas.
III. He elevated Ahura Mazda to supreme status.
IV. He promoted the worship of Angra Mainyu alongside Ahura Mazda.
Which of the above statement(s) is/are correct?
(A) I, II, and III
(B) II, III, and IV
(C) I, III, and IV
(D) I, II, and IV

239. Identify the incorrect statement regarding Zoroastrian ethics.
(A) Human actions have no impact on the cosmic struggle.
(B) They are summarized as "Good Thoughts, Good Words, Good Deeds."
(C) Humans possess free will to choose between good and evil.
(D) Charity and caring for the vulnerable are highly valued.

240. The architectural structure designed specifically for the Zoroastrian disposal of the dead to prevent environmental pollution is called a:
(A) Ziggurat
(B) Pyramid
(C) Dakhma (Tower of Silence)
(D) Stupa

241. The core psychological basis of 'Animism', as proposed by early anthropologists, stems from primitive humanity's attempt to explain:
(A) The changing of the seasons
(B) Dreams, trances, and death
(C) The movement of the stars
(D) The discovery of fire

242. Given below are two statements:
Statement I: Magic relies heavily on rituals that are believed to have intrinsic, automatic efficacy.
Statement II: Shamanism involves a religious specialist who mediates between the human and spirit worlds.
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is

Downloaded from www.pdf.tube

incorrect
(D) Statement I is incorrect but Statement II is correct

243. Consider the following regarding the 'Nature of the Holy':
I. Animism sees spirit in all things.
II. Deism believes in a constantly intervening God.
III. Pantheism equates the divine with the universe itself.
IV. Polytheism acknowledges multiple deities.
V. Monotheism insists on a singular Creator.
Which of the above statement(s) is/are correct?
(A) I, III, IV, and V
(B) I, II, IV, and V
(C) II, III, IV, and V
(D) I, II, III, and IV

244. Identify the correct statement about the function of 'Rituals'.
(A) They serve to articulate and reinforce a community's core beliefs.
(B) They are spontaneous and never repeated.
(C) They are explicitly designed to promote atheism.
(D) They are always entirely verbal with no physical components.

245. The widespread ancient practice of offering the first harvested crops to a deity is an application of a sacrifice primarily intended for:
(A) Magic rituals designed to curse state enemies
(B) The expiation of inherited or personal sin
(C) Thanksgiving and ensuring continued fertility
(D) Intentional religious syncretism

246. Which civilization's religious texts primarily include the "Book of the Dead"?
(A) Chinese
(B) Mesopotamian
(C) Roman
(D) Egyptian

247. Given below are two statements:
Statement I: The Romans adopted many foreign deities into their pantheon as their empire expanded.
Statement II: The Romans never persecuted any religious group under any circumstances.
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

NODIA

248. Given below are two statements:
Statement I: A sect generally views itself as the true, pure manifestation of a faith.
Statement II: Sects are often born out of a schism with a larger, more secularized parent church.
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

249. Identify the incorrect pair regarding core religious phenomena.
(A) Mysticism - Direct experience of the divine
(B) Preserving an ancient tradition without change - Syncretism
(C) Schism - Institutional rupture
(D) Cult - High-tension new religious movement

250. The profound dualism of Zoroastrianism, dividing the cosmos into forces of absolute truth (Asha) and absolute falsehood (Druj), serves primarily to explain:
(A) The early origin of complex agricultural practices
(B) The existence of evil and suffering in a good world
(C) The absolute necessity of daily animal sacrifice
(D) The changing geographical borders of ancient Persia

Direction : Please read the following source carefully.

In an isolated prehistoric settlement, the community structures its survival around early forms of religious expression. The central authority

figure is the shaman, a specialized practitioner who mediates between the human and spiritual domains. The shaman employs magic to influence environmental conditions, attempting to control weather patterns for agricultural success. This community believes in mana, an impersonal spiritual power that permeates certain individuals and sacred stones, granting them extraordinary efficacy and authority. To harness this localized mana, the shaman conducts structured rituals. Additionally, the settlement practices ancestor worship, demonstrating a profound reverence for deceased forebears. The community perceives these ancestors as active participants in their daily lives, capable of bestowing blessings or causing misfortune depending on how strictly the living adhere to traditional observances. The shaman serves as the primary conduit for communicating with these ancestors, deciphering their will through ecstatic trances. Through the integration of mana, magic, and ancestor worship, the shaman maintains social cohesion and provides a framework for understanding natural phenomena. This case illustrates how early religious expressions function not merely as abstract beliefs, but as pragmatic tools for survival, social organization, and environmental interaction within early human settlements.

Based on the above source, attempt the following five questions.

251. What is the primary function of the shaman within the prehistoric settlement?
(A) To govern the settlement as a secular political king
(B) To act as a mediator between human and spiritual domains
(C) To document the historical lineage of the ancestral chiefs
(D) To enforce taboos regarding the sacred totemic animal

252. How is 'mana' conceptualized in the described prehistoric community?
(A) As an impersonal spiritual power providing efficacy
(B) As a personified deity that controls local weather patterns
(C) As a specific physical fetish object used solely for hunting
(D) As a strict prohibition against interacting with sacred stones

253. According to the passage, why does the shaman employ magic?
(A) To establish a complex monotheistic religious system
(B) To entertain the tribal community during harvest festivals
(C) To influence the environment for agricultural success
(D) To physically combat neighboring prehistoric settlements

254. What determines the nature of the ancestors' intervention in the daily lives of the living?
(A) The specific physical location of the ancestral burial grounds
(B) The amount of localized mana possessed by the descendants
(C) The specific type of magic used by the settlement's shaman
(D) The strictness in adhering to traditional observances

255. In this community, what method does the shaman use to decipher the will of the ancestors?
(A) Reading the patterns of weather and new agricultural growth
(B) Analyzing the sacred stones imbued with localized mana
(C) Communicating via the induction of ecstatic trances
(D) Translating ancient texts written by deceased forebears

Direction : Please read the following source carefully.

Anthropological observations of an early clan reveal a complex social structure built around the concepts of totem, taboo, and fetishes. The clan identifies itself with a specific animal, which serves as their totem. This totem is not merely a symbol but represents a sacred kinship between the community and the natural world, functioning as the foundational emblem of their collective identity. To protect the sanctity of the totem and maintain cosmic order, the clan enforces strict taboos. These taboos are absolute prohibitions restricting specific behaviors, such as the consumption of the totemic animal or entering designated sacred territories. Violation of

Click Here to Buy book on Amazon

a taboo is believed to invite immediate communal disaster. Alongside the overarching totemic system, individual members utilize fetishes for personal protection and success. These fetishes are physical objects—often carved wood or peculiar stones—believed to be imbued with concentrated spiritual potency. Unlike the communal totem, a fetish serves the pragmatic, everyday needs of its possessor, warding off illness or ensuring success in hunting. This scenario demonstrates how early communities structured their social boundaries through taboos, established collective identity via a totem, and addressed individual anxieties through the use of localized, spiritually charged fetishes.

Based on the above source, attempt the following five questions.

256. According to the source, what role does the totem play for the clan?
(A) It is an impersonal power that grants magical abilities to individuals
(B) It serves as a foundational emblem of collective identity
(C) It acts as a physical tool utilized for everyday hunting and gathering
(D) It represents a supreme creator god worshiped in a structured temple

257. In the context of the passage, what is a 'taboo'?
(A) A ritual performed to increase the physical strength of the clan
(B) A sacred narrative explaining the creation of the natural world
(C) An object carved from wood designed to ward off personal illness
(D) An absolute prohibition restricting specific behaviors

258. What consequence does the clan believe will result from violating a taboo?
(A) Immediate communal disaster
(B) The loss of individual fetishes
(C) A transition to a monotheistic belief
(D) The natural death of the totemic animal

259. How does a fetish differ from a totem in the described scenario?
(A) A fetish is an animal, whereas a totem is typically a carved piece of wood or stone
(B) A fetish demands strict communal taboos, while a totem is used for personal magical defense
(C) A fetish serves the everyday needs of an individual, while a totem represents collective identity
(D) A fetish represents cosmic order, whereas a totem is primarily associated with illness and misfortune

260. Based on the passage, what are fetishes believed to possess?
(A) Concentrated spiritual potency for protection
(B) The souls of the deceased ancestral forebears
(C) The collective authority of the clan's leaders
(D) The historical records of the clan's origin

NODIA

Direction : Please read the following source carefully.

An examination of a developing ancient civilization reveals a distinct evolution in the nature of the holy. Initially, the population adhered strictly to animism, attributing an indwelling spiritual essence or soul to all elements of their environment, including rivers, trees, and mountains. Every natural object was perceived as a living, sentient entity demanding respect. As agricultural dependence grew, this worldview shifted towards naturism, where the grand, overpowering forces of nature—such as the sun, thunderstorms, and the changing seasons—were venerated as supreme sacred realities. Eventually, this civilization transitioned into polytheism. The generalized spirits of animism and the raw forces of naturism became personified into a structured pantheon of distinct deities. Each deity in this polytheistic framework was assigned specific attributes, names, and domains of control, such as a god of the harvest or a goddess of the river. The civilization constructed elaborate temples to house these individual gods, shifting their focus from the veneration of localized natural spirits to the organized worship of multiple, distinct divine personalities. This case highlights the conceptual progression from recognizing universal spiritual essence in animism to the formal categorization of divine powers within a structured polytheistic system.

Based on the above source, attempt the following five questions.

261. How is animism characterized in the early stages of the civilization described?
(A) As the worship of an overarching, supreme creator deity
(B) As the strict prohibition of interacting with rivers, trees, and mountains
(C) As the personification of divine forces into a structured pantheon
(D) As the belief in an indwelling spiritual essence

262. What societal change prompted the shift from animism to naturism?
(A) The construction of elaborate temples
(B) A growing dependence on agriculture
(C) The introduction of monotheistic doctrines
(D) An increase in philosophical factionalism

263. Which of the following best defines naturism according to the passage?
(A) The belief that human beings are the ultimate sacred reality
(B) The attribution of a living soul to individual rocks and trees
(C) The veneration of nature as a supreme reality
(D) The organized worship of distinct divine personalities

264. In the transition to polytheism, what happened to the generalized spirits and raw natural forces?
(A) They were entirely abandoned by the religious authorities
(B) They were combined into a single, transcendent creator God
(C) They were recognized as physical phenomena devoid of spiritual meaning
(D) They became personified into a structured pantheon

265. What architectural development accompanied the shift to polytheism?
(A) The construction of elaborate temples to house individual gods
(B) The creation of small fetishes for individual protection
(C) The building of monumental tombs for the civilization's rulers
(D) The abandonment of permanent structures in favor of natural altars

NODIA

Direction : Please read the following source carefully.

A study of theological shifts within an ancient society highlights complex variations in the nature of the holy. Initially, the society practiced henotheism; while they acknowledged the existence of multiple deities across different regions, they devoted their exclusive worship to a single, supreme national god. Over time, philosophical factions within the society developed differing perspectives on the divine relationship with the universe. One faction embraced pantheism, arguing that the divine is entirely identical with the natural universe itself. In their view, God and the cosmos were one inseparable entity, with no creator existing outside the physical world. Another faction advocated for panentheism, positing that while the divine interpenetrates every part of the universe, the supreme being extends infinitely beyond the physical cosmos. Ultimately, a centralized religious authority sought to unify the society by enforcing monotheism. This doctrine categorically denied the existence of any other deities, asserting that only one sovereign, transcendent creator God exists. This scenario illustrates how a single society can transition through diverse conceptions of the holy, moving from the selective worship in henotheism and the philosophical frameworks of pantheism and panentheism, toward the rigid exclusivity of strict monotheism.

Based on the above source, attempt the following five questions.

266. Which belief system involves acknowledging multiple deities while devoting exclusive worship to a single national god?
(A) Pantheism
(B) Henotheism
(C) Animism
(D) Panentheism

267. According to the pantheistic faction described in the passage, what is the relationship between God and the universe?
(A) The divine interpenetrates the universe and extends beyond it
(B) The divine is identical to the natural universe
(C) The divine created the universe but does not participate in it

(D) The divine exists within specific sacred temples and artifacts

268. How does panentheism differ from pantheism based on the provided text?
(A) Panentheism posits that God extends beyond the cosmos
(B) Panentheism denies the existence of the divine within the physical cosmos
(C) Panentheism argues that God and the cosmos are exactly the same entity
(D) Panentheism focuses on the exclusive worship of one god among many

269. What was the primary motivation of the centralized religious authority in enforcing monotheism?
(A) To promote philosophical debates among different societal factions
(B) To encourage the worship of localized natural spirits
(C) To unify the society under a single theological doctrine
(D) To legitimize the existence of multiple regional deities

270. What characterizes the doctrine of monotheism as enforced by the religious authority?
(A) The belief that the physical universe itself is the supreme creator
(B) The acceptance of multiple deities provided only one is worshipped
(C) The assertion that divine entities are restricted to the natural world
(D) The categorical denial of the existence of any other deities

Direction : Please read the following source carefully.

In a traditional agrarian community, religious tasks and objectives are fulfilled through a deeply interconnected system of myths, rituals, and rites of passage. The community's worldview is anchored in foundational myths, which are sacred narratives detailing the creation of the world and the origins of their agricultural practices. These myths are not viewed as mere stories but as authoritative accounts of truth. To actualize the power of these myths, the community regularly performs structured rituals. These rituals are repetitive, stylized actions that dramatically reenact the events described in the myths, aiming to secure agricultural fertility and maintain cosmic harmony. Furthermore, the social progression of individuals within the community is managed through specific rites of passage. These ceremonies mark critical life transitions, such as the movement from childhood to adulthood. During a rite of passage, initiates are temporarily removed from normal society, instructed in the sacred myths, and then reintegrated with a new social status and responsibilities. Together, the sacred narratives of myths, the performative actions of rituals, and the transformative processes of rites of passage serve the fundamental objective of sustaining both the cosmic order and the social fabric of the community.

Based on the above source, attempt the following five questions.

271. In the described community, how are foundational myths perceived?
(A) As entertaining fictional stories for children
(B) As philosophical arguments debating the nature of the cosmos
(C) As authoritative accounts of truth regarding creation
(D) As subjective interpretations of historical political events

272. What is the primary purpose of performing rituals in this agrarian community?
(A) To replace the foundational myths with new narratives
(B) To dramatically reenact myths to secure agricultural fertility
(C) To permanently remove individuals from normal society
(D) To debate the origins of the community's agricultural practices

273. How do rituals function in relation to myths according to the source?
(A) Rituals serve to question and dismantle the authority of the myths
(B) Rituals provide a silent, unmoving contemplation of the myths
(C) Rituals are entirely disconnected from the narratives of the myths
(D) Rituals actualize myths through performative actions

Downloaded from www.pdf.tube

274. What is the function of a 'rite of passage' in this community?
(A) To manage critical life transitions and social progressions
(B) To ensure immediate agricultural fertility during a drought
(C) To formally reject the traditional myths of the community
(D) To repeatedly reenact the creation of the natural world

275. What occurs during the process of a rite of passage?
(A) Initiates are permanently exiled from the agrarian community
(B) Initiates write new sacred narratives to replace the old myths
(C) Initiates are instructed in myths and then reintegrated
(D) Initiates are required to perform rituals without any prior instruction

Direction : Please read the following source carefully.

The spiritual life of a historical settlement relies heavily on specific religious tasks, notably sacraments, prayers, festivals, and sacrifices. To maintain favor with the divine, the inhabitants regularly engage in prayers, vocalizing their requests, gratitude, and devotion to the holy forces. These verbal expressions are often accompanied by formal sacrifices, wherein valuable resources—such as early crops or livestock—are systematically offered and destroyed on an altar. The primary objective of these sacrifices is to appease the deities and ensure communal prosperity. Additionally, the community observes specific sacraments, which are considered highly sacred, visible signs instituted to confer spiritual grace upon the recipients. These sacraments are strictly regulated and performed only by designated religious leaders. The temporal life of the settlement is organized around large-scale festivals. These periodic communal celebrations occur at crucial points in the agricultural calendar, such as harvest time. Festivals provide a concentrated period for collective prayers and elaborate sacrifices, temporarily suspending ordinary labor to focus entirely on religious devotion. This scenario demonstrates how prayers, sacrifices, sacraments, and festivals function collectively as essential tasks to fulfill the objective of maintaining the community's relationship with the divine.

Based on the above source, attempt the following five questions.

276. According to the passage, what is the primary objective of formal sacrifices?
(A) To appease the deities and ensure communal prosperity
(B) To vocalize requests and gratitude to the holy forces
(C) To systematically distribute agricultural wealth among the poor
(D) To mark the transition from childhood to adulthood

277. How are sacraments described in the context of the historical settlement?
(A) As informal verbal expressions of gratitude to the divine
(B) As large-scale agricultural gatherings open to all citizens
(C) As philosophical debates regarding the nature of the holy
(D) As visible signs instituted to confer spiritual grace

278. Who is authorized to perform the sacraments in this community?
(A) Any adult member of the historical settlement
(B) Designated religious leaders
(C) Individuals celebrating a harvest festival
(D) The civic political authorities

279. What role do large-scale festivals play in the temporal life of the settlement?
(A) They provide a time for continuous, uninterrupted agricultural labor
(B) They act as a mechanism to permanently abandon religious devotion
(C) They offer a period for prayer and elaborate sacrifice
(D) They serve to decentralize the religious authority of designated leaders

280. Based on the source, what do prayers primarily consist of?
(A) The systematic destruction of early crops on an altar
(B) The conferral of visible spiritual grace by

NODIA

religious leaders
(C) The temporary suspension of ordinary labor during the harvest
(D) The vocalization of requests, gratitude, and devotion

Direction : Please read the following source carefully.

An archaeological comparison between the Indus Valley and Mesopotamian civilizations reveals distinct religious structures and practices. In the Mesopotamian civilization, religion was characterized by a highly visible, state-sponsored polytheism. The Mesopotamians constructed massive ziggurats, which functioned as monumental temples at the center of their city-states, serving as the dwelling places for their patron deities. Their religious life was heavily intertwined with political authority, emphasizing appeasement of unpredictable cosmic forces. Conversely, the religion of the Indus Valley civilization presents a different archaeological footprint. Unlike Mesopotamia, the Indus Valley lacks large, identifiable monumental temples or centralized religious structures. Instead, evidence of their religious practices is found in smaller artifacts, such as intricate steatite seals depicting horned figures in yogic postures, often surrounded by animals. Furthermore, the Great Bath at Mohenjo-Daro suggests a religious system that prioritized ritual purity and water-based ablutions rather than the grandiose, state-led cults of Mesopotamia. This comparative case highlights how the religion of major early civilizations adapted to different sociopolitical contexts, with Mesopotamia focusing on monumental architecture and state pantheons, while the Indus Valley emphasized ritual bathing and iconographic seal carvings.

Based on the above source, attempt the following five questions.

281. What was a prominent characteristic of religion in the Mesopotamian civilization?
(A) A highly visible, state-sponsored polytheism
(B) An emphasis on ritual water-based ablutions
(C) A total absence of monumental temples
(D) A focus on intricate yogic postures

282. According to the source, what function did ziggurats serve in Mesopotamia?
(A) They were used primarily as public bathhouses for ritual purity
(B) They were monumental temples and homes for patron deities
(C) They served as small, personal shrines for ancestor veneration
(D) They were political administrative buildings devoid of religious meaning

283. How does the archaeological footprint of the Indus Valley civilization's religion differ from that of Mesopotamia?
(A) The Indus Valley possesses larger, more complex monumental ziggurats
(B) The Indus Valley lacks large, identifiable monumental temples
(C) The Indus Valley evidence shows a state-sponsored pantheon of gods
(D) The Indus Valley religion is documented primarily through extensive written texts

284. What do the intricate steatite seals of the Indus Valley often depict?
(A) Horned figures in yogic postures
(B) Massive city-state battles to appease cosmic forces
(C) Monumental ziggurats and state-sponsored sacrifices
(D) Mesopotamian patron deities in monumental temples

285. What does the Great Bath at Mohenjo-Daro suggest about Indus Valley religious practices?
(A) A priority placed on grand, state-led cultic ceremonies
(B) A system focused on appeasing unpredictable cosmic forces
(C) A framework prioritizing ritual purity and water ablutions
(D) An organizational structure led by powerful divine kings

Direction : Please read the following source carefully.

A study of ancient religious systems underscores the diverse approaches taken by the Egyptian, Greek, Roman, and Chinese civilizations. In the Egyptian civilization, religion was heavily focused on the afterlife and the preservation of cosmic order, or Ma'at. The pharaoh was revered as a living god, serving as the crucial intermediary

Click Here to Buy book on Amazon

between the pantheon and humanity. In contrast, the Greek civilization developed a highly anthropomorphic polytheism. Greek deities possessed distinct human personalities, flaws, and emotions, heavily featured in elaborate mythologies that explained natural and human phenomena. The Roman civilization adopted much of the Greek pantheon but emphasized pragmatic, state-oriented religious observance. Roman religion functioned as a civic duty, focusing on exact ritual precision to maintain the 'Pax Deorum' (peace of the gods) for the benefit of the empire. Meanwhile, early Chinese civilization developed a religious framework deeply rooted in ancestor veneration and the concept of a supreme heavenly mandate. The Chinese system emphasized familial piety, harmony with natural cosmic forces, and the veneration of dynastic ancestors to ensure earthly stability. This case demonstrates the varied religious expressions—from Egyptian divine kingship and Greek anthropomorphism to Roman civic duty and Chinese ancestor veneration.

Based on the above source, attempt the following five questions.

286. In the Egyptian civilization, what was the primary role of the pharaoh in a religious context?
(A) To serve as an anthropomorphic deity with human flaws
(B) To enforce a secular legal code independent of cosmic order
(C) To promote the philosophical concept of a heavenly mandate
(D) To act as the intermediary for the pantheon and humanity

287. What is meant by 'Ma'at' in ancient Egyptian religion according to the passage?
(A) The veneration of dynastic ancestors
(B) The elaborate mythologies of human phenomena
(C) The preservation of cosmic order
(D) The pragmatic maintenance of civic duty

288. How did Greek religion characterize its deities?
(A) As distant, impersonal cosmic forces focused on the afterlife
(B) As anthropomorphic entities with human personalities and flaws
(C) As ancestral spirits providing a supreme heavenly mandate
(D) As an invisible, singular creator transcending the physical world

289. What was the primary focus of Roman religious observance?
(A) Exploring the subjective mystical experiences of individuals
(B) Ensuring the afterlife of the civilization's rulers
(C) Developing elaborate mythologies to explain human emotions
(D) Ritual precision to maintain 'Pax Deorum' as a civic duty

290. Early Chinese civilization developed a religious framework deeply rooted in which of the following?
(A) Ancestor veneration and a heavenly mandate
(B) The anthropomorphic flaws of a polytheistic pantheon
(C) Exact ritual precision to appease Greek deities
(D) The belief in the pharaoh as a living god

Direction : Please read the following source carefully.

A prominent religious tradition recently underwent significant internal transformations involving syncretism, mysticism, and a subsequent schism. Initially, the tradition expanded into a new geographic region and absorbed local indigenous beliefs, creating a blended religious framework. This process of syncretism altered the tradition's original nature by integrating foreign ritual practices. Within this newly syncretized environment, a sub-group emerged that prioritized mysticism. These practitioners sought a direct, unmediated, and subjective experience of the ultimate reality, often through intense meditation, bypassing orthodox institutional structures. The orthodox authorities viewed this focus on personal mysticism as a threat to their established doctrinal authority. Tensions escalated, eventually resulting in a formal schism. This schism was a definitive, structural split within the religious organization, fracturing the once-unified body over irreconcilable differences in the nature of religious authority. Following

the schism, the mystical faction established itself as a distinct sect. As a sect, they operated as a breakaway group with high tension toward the original religious body, maintaining their exclusive emphasis on mystical experience over orthodox dogmatism. This case illustrates the dynamic nature of religious movements through the interconnected processes of syncretism, mysticism, schism, and sect formation.

Based on the above source, attempt the following five questions.

291. According to the passage, how did syncretism occur within the described religious tradition?
(A) By enforcing a strict, uncompromising orthodox dogma
(B) By categorically rejecting all foreign ritual practices
(C) By absorbing local beliefs into a blended framework
(D) By splitting the organization into two identical halves

292. What was the primary goal of the sub-group that prioritized mysticism?
(A) To achieve a direct experience of ultimate reality
(B) To establish absolute political dominance over indigenous populations
(C) To merge institutional structures with foreign religious authorities
(D) To strictly enforce orthodox institutional rules and regulations

293. Why did orthodox authorities view the mystical sub-group as a threat?
(A) Because the mystics sought to reinstate outdated indigenous beliefs
(B) Because the mystics attempted to conquer the region militarily
(C) Because the mystics refused to participate in the formal schism
(D) Because the mystics bypassed institutional structures

294. Based on the source, what defines a 'schism'?
(A) The gradual blending of two distinct religious traditions
(B) A structural split over irreconcilable differences
(C) A meditative practice designed to achieve ultimate reality
(D) The unquestioning acceptance of established doctrinal authority

295. Following the schism, how is the newly formed 'sect' characterized?
(A) As an orthodox body that completely absorbed the indigenous beliefs
(B) As a universally accepted religious institution with no internal conflict
(C) As a breakaway group in tension with the original body
(D) As a political entity governing the new geographic region

Direction : Please read the following source carefully.

An examination of a Zoroastrian community reveals a structured system of beliefs and practices deeply rooted in its ancient origins. The core belief of this community is an absolute dualism centered around a supreme, benevolent creator. They believe that the universe is a battleground between the forces of absolute truth and light against the forces of deceit and darkness. Every individual is tasked with a moral responsibility to support the creator through "good thoughts, good words, and good deeds." In terms of practices, the community places profound importance on the purity of the natural elements, particularly fire and water. Fire is venerated not as a god itself, but as the supreme symbol of the creator's light, wisdom, and purifying power. Consequently, their primary places of worship are fire temples, where sacred flames are kept burning continuously by authorized priests. Furthermore, their practices regarding mortality reflect their commitment to avoiding the pollution of sacred elements. Instead of burial or cremation, which they believe would defile the earth or fire, they historically utilized specialized circular structures for the exposure of the dead to natural scavengers, maintaining their rigorous standards of ritual purity.

Based on the above source, attempt the following five questions.

296. What is the core belief of the Zoroastrian community described in the passage?
(A) A pantheistic worldview where the universe and creator are identical
(B) A polytheistic system venerating fire and

Downloaded from www.pdf.tube

www.nodia.in

water as independent deities
(C) A secular philosophy prioritizing human logic over spiritual forces
(D) An absolute dualism between forces of truth/light and deceit/darkness

297. According to Zoroastrian moral responsibility mentioned in the text, how do individuals support the creator?
(A) Through "good thoughts, good words, and good deeds."
(B) By performing monumental sacrifices of livestock
(C) By engaging in mystical meditation to bypass institutional structures
(D) Through the rigorous enforcement of societal taboos

298. How is fire viewed within Zoroastrian practices?
(A) As an independent creator god that must be appeased
(B) As the supreme symbol of the creator's light
(C) As a destructive force associated with the realm of darkness
(D) As a mundane element used exclusively for practical disposal of the dead

299. Why do authorized priests keep sacred flames burning continuously in fire temples?
(A) To provide a location for the cremation of deceased ancestors
(B) To maintain the supreme symbol of the creator's light and purity
(C) To symbolize the inevitable destruction of the physical universe
(D) To serve as a practical light source for nighttime rituals

300. Why did the community historically utilize specialized circular structures for exposing the dead to scavengers?
(A) Because burial or cremation would defile earth or fire
(B) Because building monumental tombs was forbidden by orthodox authorities
(C) Because it was considered a necessary sacrifice to appease unpredictable cosmic forces
(D) Because they lacked the geographical space for traditional burial grounds

NODIA

ANSWERS

1. (B) An impersonal, supernatural life force inhabiting objects or people
Mana is understood as a diffuse, non-personalized spiritual energy that can reside in various items, individuals, or locations. Common in Melanesian and Polynesian cultures, it represents a concentrated power that grants efficacy, success, or strength. Unlike deities with distinct personalities, this force operates as an underlying spiritual electricity that can be transferred or lost through specific actions.

2. (A) Both Statement I and Statement II are correct
James Frazer categorized magic into two primary types based on association principles. Imitative magic assumes that an action performed on a representation of a person affects the person directly. Contagious magic posits that items once physically linked maintain a permanent connection, allowing influence to travel between them regardless of distance. Both principles guide ritualistic magical logic in various early societies.

3. (A) Both A and R are true and R is the correct explanation of A.
Fetishism refers to the veneration of material objects that are believed to possess inherent supernatural powers or inhabit spiritual entities. Early anthropological theories suggest that humans attributed localized magical properties to specific items, such as stones or carved figures. These objects were treated as sacred because they were thought to contain a direct, active spiritual presence capable of influencing events.

4. (D) They typically inherit their power exclusively through royal bloodlines.
Shamanic status is generally achieved through personal spiritual experiences, such as visions, near-death events, or rigorous apprenticeship, rather than through dynastic succession. These individuals serve as mediators who enter altered states of consciousness to interact with the spiritual realm. Their authority is derived from their perceived ability to heal, divine information, and maintain cosmic balance for the entire tribal community.

5. (C) Totemism
Totemism involves a mystical or ancestral relationship between a social group and a specific natural species, such as an animal or plant. The chosen totem serves as a symbol of identity and kinship, leading to specific behavioral prohibitions. Restricting the hunting of a bird viewed as a sacred ancestor illustrates the protective taboos common within such complex belief systems worldwide.

6. (B) To prohibit actions or contact with sacred or dangerous objects
Taboos serve as religious or social prohibitions that regulate behavior regarding things considered sacred or spiritually hazardous. These restrictions are designed to maintain the separation between the mundane world and the potent forces of the supernatural. By forbidding certain actions or contacts, the community avoids potential spiritual pollution or divine wrath, ensuring social stability and the safety of all members.

7. (D) Animism - E.B. Tylor
Edward Burnett Tylor is a foundational figure in anthropology who defined animism as the belief in spiritual beings inhabiting natural objects and phenomena. He proposed that this belief was the earliest form of religious expression, arising from primitive attempts to explain dreams and death. Other theorists focused on naturism or the evolution of magic rather than this specific conceptual framework.

8. (A) P-4, Q-3, R-2, S-1
Mana represents an impersonal spiritual energy found in people or things, while a fetish is an inanimate object imbued with magical power. A shaman acts as a religious practitioner who mediates between worlds through trance states. Finally, a totem is a natural symbol, such as an animal or plant, that represents the identity and lineage of a specific clan.

Click Here to Buy book on Amazon

9. (C) The belief that ancestors reincarnate as unrelated foreign deities
Ancestor worship is characterized by the belief that deceased relatives remain part of the family structure and actively influence the lives of their descendants. Rituals typically involve offerings at family shrines to maintain this ongoing relationship. The idea of ancestors becoming entirely unrelated foreign deities contradicts the fundamental focus on kinship ties and the continuity of the specific family lineage.

10. (A) The realization that magic fails, prompting supplication of higher powers
According to James Frazer's evolutionary model, early humans initially relied on magic to control nature through ritual manipulation. When they discovered that magical rites failed to produce consistent results, they shifted toward religion. This change involved a psychological move from attempting to command supernatural forces to supplicating higher, personal deities for assistance, marking a major shift in human religious consciousness.

11. (D) Taboo
Taboos are social and religious prohibitions that forbid contact with specific objects, people, or places deemed spiritually charged or dangerous. This concept highlights the boundary between the sacred and the profane. Violating these prohibitions is believed to bring about supernatural misfortune, as the object or person possesses a power that is considered too intense for ordinary or casual human interaction.

12. (C) Statement I is correct but Statement II is incorrect
Magic is commonly divided into imitative and contagious categories. Imitative magic operates on the principle of similarity, where like produces like. Conversely, contagious magic is based on the idea that things once in contact continue to affect each other through a physical connection. Statement II incorrectly attributes physical contact to imitative magic, which actually relies on symbolic resemblance rather than connection.

13. (A) I and III
Totemism establishes a mystical connection between a clan and a natural entity, often serving as a collective emblem. A significant social aspect of this system is the rule of exogamy, which prohibits marriage between individuals sharing the same totem. While totems are respected, they are not typically viewed as omnipotent creator gods, nor are they regularly consumed as standard meals.

14. (D) They are objects believed to have power to protect or heal the owner
Fetishes are material objects thought to be inhabited by spiritual forces or possess intrinsic magical properties. In various indigenous traditions, these items are utilized for protection, healing, or ensuring success in specific endeavors. Rather than being mere art or representations of abstract universal gods, they are active tools of spiritual agency that require specific rituals to maintain their supernatural efficacy.

15. (A) Shamanism
Shamanism is a practice where a religious specialist enters an altered state of consciousness to communicate with spirits or deities. The shaman acts as a mediator to address community crises, such as droughts or illnesses, by negotiating with supernatural entities. This direct interaction through trance distinguishes the shaman from other religious roles that rely on fixed rituals or institutionalized priesthoods.

16. (B) White magic aims for beneficial outcomes; black magic intends to cause harm
The distinction between white and black magic is primarily based on the intended purpose and moral alignment of the practitioner. White magic is employed for socially constructive goals, such as healing, protection, or ensuring good harvests. Black magic, or sorcery, involves the use of supernatural forces to cause injury, misfortune, or death to others, often operating outside communal ethical boundaries.

17. (B) The belief in spiritual beings inhabiting all natural things
E.B. Tylor proposed that animism was the most basic stage of religion, characterized by the belief that souls or spirits reside in all aspects of the natural world. This includes animals, plants, rocks, and celestial bodies. This worldview suggests that the universe is alive and sentient, with spiritual forces influencing the physical

Downloaded from www.pdf.tube

environment and human events through their conscious actions.

18. (A) I, II, III, and V
Prehistoric religious behavior is inferred from archaeological findings such as intentional burials with grave goods, cave paintings of animals, and the use of red ochre on the deceased. Figurines like the Venus of Willendorf also suggest early fertility cults. However, complex theological writing is not found in the prehistoric record, as it requires developed scripts and formal religious institutions.

19. (D) Shaman - Communicates directly with spirits through altered states
A shaman is distinguished by the personal ability to interact directly with the spiritual realm through trances or ecstatic experiences. While priests operate within institutionalized hierarchies and sorcerers use learned techniques, the shaman's role is defined by individual spiritual encounters. This direct mediation is central to their function as healers and diviners who bridge the gap between human and supernatural.

20. (D) Naturism
Naturism is the belief that the forces and elements of nature, such as storms, the sun, and rivers, are themselves divine beings or manifestations of the sacred. This perspective suggests that religion originated from humanity's direct emotional response to the power and grandeur of the natural environment. Unlike animism, which posits indwelling spirits, naturism personifies the physical phenomena as gods.

21. (C) The belief in a deity or deities who actively intervene in the universe
Theism is the belief in the existence of at least one personal god who is responsible for the creation and ongoing governance of the world. Unlike deism, theism posits that the divine remains actively involved in human affairs through revelation, miracles, and providence. This concept encompasses various forms, including monotheism and polytheism, provided the deities are seen as interactive.

22. (C) Statement I is correct but Statement II is incorrect
Monotheism is the belief in a single, universal God to the exclusion of all others. Henotheism involves the worship of one primary deity while acknowledging that other gods exist and may be worshipped by different groups. Statement II is incorrect because henotheism does not deny the existence of other gods; it simply prioritizes the worship of one specific patron deity.

23. (A) II, III, I
E.B. Tylor's evolutionary model of religion begins with animism, the belief in spirits inhabiting natural objects. Over time, these spirits evolved into more distinct and powerful beings, leading to polytheism, where multiple gods are worshipped. The final stage is monotheism, which represents the consolidation of divine power into a single, supreme, and universal deity, reflecting human intellectual development.

NODIA

24. (A) It posits a Creator who does not intervene in the universe post-creation
Deism is a philosophical belief in a supreme being who created the universe but does not interfere in its subsequent operation. This "clockmaker" deity established natural laws that govern the cosmos independently of divine intervention. Deists reject revealed religion, miracles, and prophecy, relying instead on reason and the observation of the natural world to understand the divine creator.

25. (C) Panentheism
Panentheism is the theological position that the entire universe is contained within God, yet God's being also extends beyond the boundaries of the physical world. This differs from pantheism, which identifies God and the universe as identical. Panentheism maintains both the immanence of the divine within nature and the transcendence of the divine as a reality that exceeds nature.

26. (A) Polytheism
Polytheism is the religious system characterized by the worship of several distinct deities, often organized into a structured pantheon with specific hierarchies and domains of influence. Each god typically governs a particular aspect of life, such as war, love, or the sea. This form of religion was

prevalent in many ancient civilizations, including those of the Greeks, Romans, and Egyptians.

27. (A) Both Statement I and Statement II are correct
Pantheism holds that the divine and the material universe are one and the same, with no distinction between the creator and creation. Panentheism, while agreeing that God is present in all things, asserts that God also possesses a transcendent nature that exists outside and beyond the universe. Both terms describe the relationship between divinity and the physical world from different perspectives.

28. (A) Both A and R are true and R is the correct explanation of A.
Henotheism describes the practice of devoting worship to a single god without rejecting the reality of other deities. This was common in early tribal societies where a group would serve its own patron god as supreme for their needs, while recognizing that neighboring tribes had their own legitimate gods. The reason provided correctly explains why this localized worship style fits henotheism.

29. (C) It focuses exclusively on the worship of human ancestors.
Naturism is a theory of the origin of religion that emphasizes the personification and worship of natural phenomena, such as the sun, sky, and storms. Max Müller was its primary advocate, arguing that language and awe of nature led to myths. Ancestor worship is a separate concept that focuses on the veneration of deceased relatives rather than natural forces.

30. (D) Animism
Animism is the belief that natural objects and phenomena possess a soul or an individual conscious spirit. When a culture treats elements of the landscape like trees or rivers as living, sentient personalities with their own intentions and powers, they are practicing animism. This worldview sees the world as a community of persons, only some of whom are human, inhabiting the environment.

31. (A) Theism believes in an intervening God; Deism believes in a non-intervening Creator
The fundamental difference between these two concepts lies in the perceived ongoing activity of the divine. Theism posits a personal god who listens to prayers, performs miracles, and actively guides the course of history. Deism, however, suggests that while a creator exists, this being does not interfere with the natural laws of the universe after the initial act of creation.

32. (C) Statement I is correct but Statement II is incorrect
Monotheistic religions typically demand exclusive devotion to one God and forbid the veneration of other deities or idols. Statement II is incorrect because polytheistic religions almost always feature a complex hierarchy among their gods, with certain deities serving as rulers over others. For instance, Zeus in Greek mythology and Jupiter in Roman mythology held supreme authority over the entire pantheon.

33. (A) P-4, Q-1, R-2, S-3
Polytheism is the worship of many deities, while pantheism identifies God as the universe itself. Henotheism involves worshipping one god while acknowledging the existence of others. Panentheism is the belief that God encompasses the universe but also transcends its boundaries. These terms categorize the diverse ways human cultures have conceptualized the number and nature of the divine being or beings.

34. (A) They do not believe in the existence of souls.
Animism is fundamentally defined by the belief in souls or spirits inhabiting all things; therefore, stating they do not believe in souls is factually incorrect. Animistic systems typically lack formal written scriptures and a singular moral lawgiver, and they do not strictly separate the spiritual and physical realms. These features distinguish them from more institutionalized and dogmatic world religions developed later.

35. (C) Cause-Effect relationship between social structure and theology
Sociological theories often observe that the structure of a society's religious beliefs mirrors its political organization. As human societies transitioned from decentralized tribes to centralized kingdoms, their theological systems often shifted from polytheism to monotheism. The rise of an omnipotent central deity frequently provides a cosmic justification for the

Click Here to Buy book on Amazon

absolute power of a central human monarch, demonstrating a social relationship.

36. (D) A sacred narrative explaining how the world and humanity came to be
In religious studies, a myth is not a false story but a sacred narrative that explains the origins of the cosmos, humanity, and cultural traditions. Myths set the foundations for rituals and social norms by describing the actions of gods or ancestors in primordial time. They provide meaning and order to human experience by grounding the present world in sacred events.

37. (A) Both Statement I and Statement II are correct
Rituals and myths are deeply interconnected components of religious life. Myths provide the narrative and theological framework that justifies why certain actions are performed, while rituals are the practical, performative expressions of those beliefs. Together, they allow practitioners to participate in the sacred reality described in the stories, making abstract concepts of faith tangible and experiential through symbolic action.

38. (B) I, II, and IV
Rites of passage, analyzed by Arnold van Gennep, mark transitions between social statuses and consist of separation, transition (liminality), and incorporation. These rituals occur at various life stages, including birth, puberty, and marriage, not just at death. The liminal phase is particularly important as it represents a period of ambiguity where the individual lacks their old status but is not integrated.

39. (D) They are visible rituals believed to impart divine grace or sacred reality
Sacraments are specific rituals that serve as outward signs of an inward, spiritual reality. Believers participate in these ceremonies to receive divine grace or to achieve a closer union with the sacred. While most commonly associated with Christianity, the concept of a ritual conveying spiritual transformation through physical elements is found in many religions. They are significant, symbolic acts.

40. (A) A Rite of Passage
A rite of passage is a ritual ceremony that marks a person's transition from one social or religious status to another. The example of a boy being isolated, taught tribal traditions, and then reintroduced as an adult man perfectly illustrates this process. Such rites help both the individual and the community navigate changes in identity and responsibility, ensuring social continuity.

41. (C) To establish a relationship with, or appease, the sacred powers
Sacrifice is a central ritual in many religions, involving the offering of something valuable to a deity or spirit. The primary goal is to create a bond between the human and the divine, to ask for favors, or to seek forgiveness. By giving up a portion of their resources, practitioners hope to influence supernatural forces or maintain cosmic order.

42. (D) Statement I is incorrect but Statement II is correct
Prayer is a multifaceted form of communication with the divine that extends far beyond simple requests for favors. While petitionary prayer is common, practitioners also engage in prayers of adoration, thanksgiving, and confession. These various forms allow for a comprehensive spiritual relationship with the deity, reflecting different aspects of the believer's inner life and commitments throughout their religious experience.

43. (A) I, II, III, and IV
Religious festivals serve multiple functions, including disrupting ordinary time to connect with the sacred and reenacting foundational myths. They strengthen community identity and sometimes allow for the temporary reversal of social norms. However, they are generally intended to reinforce religious hierarchies rather than dismantle them permanently, as they conclude with a restoration of the established social and spiritual order.

44. (B) They are defined academically as stories that are factually proven by science.
In academic religious studies, myths are not evaluated based on scientific or historical facticity; rather, they are studied for their symbolic meaning and cultural function. Defining myths as scientifically proven stories is incorrect because they operate in the realm of sacred truth. They provide a foundational "charter" for society by explaining the origins and nature of the world.

NODIA

45. (C) Periodic ritual renewing cosmic order
Many religions perform periodic rituals that coincide with natural cycles, such as the new year or spring. By reenacting the original creation myth, the community believes they are restoring the world's vitality and ensuring its continued existence. This practice demonstrates the belief that human participation in sacred time through ritual is necessary to maintain the fertility and order of the universe.

46. (D) Ambiguity and loss of identity before gaining a new social role
The liminal stage is the middle phase of a rite of passage where individuals are "betwixt and between." During this time, participants have been separated from their old status but have not yet been fully integrated into their new one. It is characterized by a lack of social identity, often accompanied by trials or instruction, which prepares the individual for responsibility.

47. (C) Statement I is correct but Statement II is incorrect
Sacrifices can take many forms, including the offering of plants, animals, or, in some historical contexts, humans. However, the purpose of sacrifice is not limited solely to seeking forgiveness for sins. Ritual offerings are also made to express thanksgiving, to seal a covenant, or to ensure the success of a community endeavor, showing the diverse functions of sacrifice across cultures.

48. (D) Statement I is incorrect but Statement II is correct
While rituals are often formalized and repetitive, they are not strictly unchangeable and can evolve over time to meet new social or religious needs. Their primary psychological function is to provide a sense of predictability, order, and control in a world that is often uncertain and chaotic. By performing familiar and structured actions, individuals find comfort and a sense of belonging.

49. (B) Intercession - Praying on behalf of others
Intercession is a specific form of prayer where the practitioner asks a deity to intervene or provide assistance for someone else. Supplication refers to asking for things for oneself, while adoration is the act of praising the divine. Thanksgiving involves expressing gratitude for blessings received. These distinctions help categorize the various intentions behind human communication with supernatural beings or powers.

50. (A) Human actions can influence or cooperate with divine forces
Rituals like harvest festivals are based on the premise that a reciprocal relationship exists between humanity and the divine. Practitioners believe that by performing specific ceremonies, offering sacrifices, or observing taboos, they can ensure the cooperation of spiritual forces responsible for nature's bounty. This illustrates a worldview where human religious effort is essential for maintaining cosmic and environmental balance for survival.

51. (B) Indus Valley Civilization
The Indus Valley Civilization, also known as the Harappan culture, is famous for artifacts such as the terracotta 'Mother Goddess' figurines and the 'Pashupati' seal. The seal depicts a figure seated in a yogic posture, surrounded by animals, which many scholars interpret as an early form of a deity. These findings suggest a religion focused on fertility and animal symbolism.

52. (D) Statement I is incorrect but Statement II is correct
Unlike Mesopotamian and Egyptian civilizations, the Indus Valley lacks evidence of large, monumental temples dedicated to specific gods. Instead, its religious life appears to have focused on public spaces like the Great Bath at Mohenjo-daro, which indicates a strong cultural emphasis on ritual bathing and physical purity. The absence of centralized temple structures is a unique characteristic of this civilization.

53. (A) Both A and R are true and R is the correct explanation of A.
Mesopotamian religious thought was significantly shaped by the harsh and unpredictable environment of the Tigris and Euphrates river valley. The frequent and destructive floods led people to view their gods as capricious and potentially hostile. This outlook fostered a pessimistic view of the afterlife, which was seen as a dark, dusty "land of no return," where the dead lived miserably.

Downloaded from www.pdf.tube

54. (D) It was strictly monotheistic throughout its entire multi-millennia history.
Ancient Egyptian religion was primarily polytheistic, featuring a vast pantheon of gods with complex mythologies. While there was a brief period of monotheism under Pharaoh Akhenaten, the civilization returned to its polytheistic roots shortly after his reign. The religion was known for its belief in a divine Pharaoh, intricate mummification practices, and central deities like Osiris, Isis, and Ra.

55. (C) Mesopotamian Civilization
Ziggurats were massive, stepped temple towers built in ancient Mesopotamia by the Sumerians, Babylonians, and Assyrians. These structures were designed to serve as homes for the city's patron deity and acted as symbolic bridges between the heavens and the earth. They were the center of both religious and civic life, reflecting the belief that the gods directly resided within communities.

56. (C) Marduk
Marduk was the patron god of the city of Babylon and a central figure in Mesopotamian mythology, particularly in the creation story "Enuma Elish." In contrast, Isis, Anubis, and Horus were major deities in the ancient Egyptian pantheon. Isis was a protector goddess, Anubis oversaw mummification, and Horus was the god of the sky and kingship, representing the living Pharaoh.

57. (C) Statement I is correct but Statement II is incorrect
Greek religion was anthropomorphic, meaning the gods were portrayed with human appearances, emotions, and flaws. While the Olympian gods were immortal and powerful, they were not "omnipotent" in the absolute sense found in modern monotheism. They had specific limits to their power, were subject to fate, and frequently quarreled, reflecting the complex and often chaotic nature of human experience.

58. (A) P-3, Q-2, R-4, S-1
The Indus Valley civilization is associated with the Great Bath and tree worship. Mesopotamian religion is known for its Ziggurats and the "Enuma Elish" creation myth. Egyptian religion featured the "Book of the Dead" and the concept of Ma'at. Finally, ancient Chinese religion utilized oracle bones for divination and emphasized the veneration of ancestors, rounding out the key features.

59. (C) The worship of a singular creator who dictates absolute moral laws
Traditional Chinese religious thought focuses on cosmic harmony, the balance of forces like Yin and Yang, and the veneration of ancestors. The concept of the "Mandate of Heaven" provided a divine justification for imperial rule. Unlike some Western traditions, ancient Chinese religion did not typically feature a singular, personal creator god who delivered a set of absolute, unchanging moral laws.

60. (B) Syncretism
Syncretism is the process of blending different religious beliefs and practices, which was a hallmark of Roman religion. As Rome expanded, it incorporated the deities of conquered or neighboring cultures, often equating them with their own gods. The inclusion of the Greek god Apollo into the Roman pantheon, keeping his original name and attributes, is a classic example of this cultural amalgamation.

61. (B) The blending or amalgamation of different religious traditions and beliefs
Syncretism refers to the fusion of diverse religious elements, creating new hybrid forms of belief and practice. This often occurs when different cultures interact through trade, conquest, or migration. By combining various rituals, symbols, and doctrines, syncretic movements allow people to reconcile conflicting worldviews and maintain cultural continuity while adapting to new influences, resulting in a unique and integrated religious system.

62. (C) Statement I is correct but Statement II is incorrect
Mysticism is the pursuit of a direct, personal experience of the divine or ultimate reality, often described as a union of the soul with God. Statement II is incorrect because mysticism frequently transcends or even challenges rigid adherence to external dogmas and rituals. Instead of relying solely on written doctrines, mystics value internal spiritual insight and the experiential dimension of faith.

NODIA

63. (B) I, II, and IV
A sect is a small religious group that has separated from a larger denomination, often claiming to restore the original purity of the faith. Members are usually highly committed and emphasize strict adherence to their specific interpretations of doctrine. Because sects often define themselves in opposition to more mainstream religious bodies, they typically exist in a state of tension with secular authorities.

64. (B) It is a division within a religious body over doctrinal differences
A schism is a formal division or split within a single religious community, resulting in the creation of two or more separate organizations. These splits often occur due to disagreements over leadership, the interpretation of sacred texts, or specific theological doctrines. Unlike syncretism, a schism represents a rupture within an existing tradition, where both sides usually claim to be the legitimate followers.

65. (C) Mystical union
Mystical union, or unio mystica, is the pinnacle of the mystical experience, where the practitioner feels their individual identity or ego dissolve into the presence of the divine. This state is characterized by a profound sense of oneness and the removal of the perceived separation between the self and ultimate reality. It is a core theme in the writings of mystics worldwide.

66. (C) Cult
In sociological terms, a cult is a small group characterized by novel beliefs and practices that are often at odds with mainstream society. These groups frequently center on a highly charismatic leader who is believed to have a unique revelation. Because of their innovative nature and separation from established traditions, they often experience high levels of social tension and internal cohesion.

67. (C) Statement I is correct but Statement II is incorrect
Syncretism frequently occurs when cultures interact, leading to the absorption of religious elements from one group into another. Statement II is incorrect because schisms can occur in both polytheistic and monotheistic religions. Any religious system with organized structures and varying interpretations of doctrine is susceptible to institutional splits, as seen in the numerous historical divisions within Christianity, Islam, and Buddhism.

68. (A) I, II, and IV
Religious schisms are typically driven by internal conflicts such as disagreements over text interpretation, leadership disputes, or external political pressures. Factors like total agreement on doctrine or a successful effort to maintain structural unity would prevent a schism rather than cause one. Therefore, the combination of theological debate, power struggles, and political influence represents the standard catalysts for institutional splits.

69. (C) Cult - A massive, state-sponsored religious institution
A cult is defined sociologically as a small, innovative religious group that is often in tension with the surrounding culture, not a massive state-sponsored institution. The latter would be more accurately described as an ecclesia or a national church. The other pairs correctly define a church as a stable, integrated body; a sect as a breakaway group; and a denomination.

70. (B) Syncretism
The practice of combining Christian saints with indigenous African deities or spirits is a clear example of religious syncretism. This phenomenon is common in the Caribbean and Latin America, where traditions like Santería or Vodou emerged from the interaction of enslaved African populations and colonial Catholicism. It represents a creative blending of two distinct spiritual systems into a new, integrated form.

71. (B) Ahura Mazda
In Zoroastrianism, Ahura Mazda is the Wise Lord and the supreme, uncreated creator of all that is good. He represents truth, order, and life, and is the ultimate object of worship in this ancient Iranian religion. While there are other spiritual beings, Ahura Mazda is uniquely sovereign and is destined to ultimately defeat the forces of evil in the cosmic struggle.

Click Here to Buy book on Amazon

72. (C) Statement I is correct but Statement II is incorrect
Zoroastrianism is fundamentally dualistic, positing a cosmic struggle between the forces of good and evil. However, Statement II is incorrect because while Angra Mainyu is a powerful spirit of destruction, he is not considered equal in power to Ahura Mazda. In the final renovation of the world, Ahura Mazda and the forces of good are predestined to triumph completely.

73. (A) II, I, IV, III
The chronological development of Zoroastrianism begins with the life of the prophet Zarathustra, who composed the Gathas, the religion's most sacred hymns. Over the subsequent centuries, the later Avesta was compiled, expanding the theological and ritual framework. Finally, Zoroastrianism reached its institutional peak when it was established as the official state religion of the Sassanid Empire in ancient Persia.

74. (C) They expose dead in 'Towers of Silence' to avoid polluting the earth
Zoroastrians traditionally practice the exposure of the deceased in structures called Towers of Silence. This practice is rooted in the theological necessity of keeping the sacred elements of earth, fire, and water pure. Burial or cremation are avoided because a corpse is considered spiritually polluting. Scavenging birds consume the flesh, leaving only the sun-bleached bones, which are eventually collected.

75. (B) Good Thoughts, Good Words, Good Deeds
This phrase summarizes the core ethical framework of Zoroastrianism. It emphasizes that individuals must strive for moral excellence in all aspects of their lives—internally through intentions, externally through speech, and practically through actions. By following this maxim, believers actively participate in the cosmic battle on the side of Ahura Mazda, contributing to the ultimate victory of truth over falsehood.

76. (C) It represents Ahura Mazda's light, wisdom, and purity.
In Zoroastrian temples, fire is kept perpetually burning as a powerful symbol of divine presence, purity, and the light of Ahura Mazda. Contrary to common misconceptions, Zoroastrians do not worship the fire itself; rather, it serves as a focal point for prayer and a reminder of the spiritual warmth and wisdom that guide the believer toward righteousness and cosmic truth.

77. (C) Statement I is correct but Statement II is incorrect
Zoroastrianism had a profound influence on later monotheistic faiths, introducing concepts such as a final judgment, heaven, hell, and an ultimate savior figure. Statement II is incorrect because the Amesha Spentas are not demons; they are Bounteous Immortals or divine emanations of Ahura Mazda that represent various aspects of his creation and character, such as righteousness and immortality.

78. (C) A is true but R is false.
Zoroastrian practitioners wear the sacred shirt (Sudreh) and cord (Kusti) as symbols of their faith and moral commitment. While these items are often referred to as spiritual armor, the reason provided is false; they are not literal physical armor against weapons. Instead, they serve as constant reminders of the believer's duty to follow the path of truth and righteousness.

79. (C) He preached humans have no role in the struggle between good and evil
A central tenet of Zarathustra's teaching is that humans possess free will and play a crucial role in the cosmic struggle between good and evil. Every moral choice an individual makes either supports the forces of Ahura Mazda or the influence of Angra Mainyu. He rejected the polytheism of his time and emphasized personal responsibility, making human agency fundamental.

80. (A) Saoshyant
In Zoroastrian eschatology, the Saoshyant is a future savior figure who will appear at the end of time to lead the final battle against the forces of evil. His arrival will herald the Frashokereti, or the final renovation of the world, during which the dead will be resurrected and evil purged. This concept reflects the religion's optimism regarding the victory of righteousness.

81. (A) Animism
Animism is the belief that the world is populated by spiritual beings who inhabit and control natural objects and events. Early humans used

NODIA

this framework to explain mysterious phenomena such as the causes of illness, the success of crops, or changes in the weather. By attributing agency to these unseen spirits, people could attempt to influence them through rituals and offerings.

82. (C) Statement I is correct but Statement II is incorrect
James Frazer proposed a linear evolution of human thought from magic to religion and finally to science. Statement II is incorrect because E.B. Tylor did not reject animism; he was its primary advocate and theorist. Tylor argued that animism was the minimum definition of religion and served as the foundational stage from which all other, more complex religious forms eventually developed.

83. (A) P-2, Q-3, R-1, S-4
A taboo is a prohibition, such as not eating a specific animal. Magic involves techniques like using a voodoo doll to influence another person. A fetish is an object believed to have magical properties, such as a lucky rabbit's foot. Mana refers to the spiritual power or charisma inherent in an individual or object, often associated with leadership and success in cultures.

84. (B) It assumes the dead remain members of the kinship group
Ancestor worship is based on the conviction that the deceased continue to exist in a spiritual form and maintain their status and influence within their family or clan. Rather than being forgotten, the dead are treated as active participants in the lives of the living. This belief system ensures the continuity of family lineages and provides a basis for social cohesion.

85. (D) Black magic / Sorcery
Using a ritual action, such as pointing a bone, with the specific intent of causing harm, illness, or death to another person is categorized as black magic or sorcery. This practice relies on the belief that supernatural forces can be directed through specialized techniques to strike an enemy. It is a purposeful and malevolent application of magical principles, distinguishing it from general worship.

86. (A) Euhemerism
Euhemerism is the theory that the gods of mythology were originally actual historical humans—such as great kings or heroes—who were deified by later generations. This approach suggests that myths are distorted accounts of real historical events. By stripping away the supernatural elements, proponents of this theory believe they can uncover the human origins of religious figures and their ancient stories.

NODIA

87. (A) Both Statement I and Statement II are correct
Totemism involves a deep identity link where the clan views the totem animal or plant as a spiritual relative or ancestor. Emile Durkheim further theorized that when a community gathers to worship its totem, it is symbolically expressing its own social unity and collective identity. In this view, the sacred is a representation of the community's power over the individual.

88. (B) II, III, and IV
Shamans are primarily characterized by their ability to enter trances and travel to the spirit world to perform healing and divination. Their power is usually gained through personal spiritual crises rather than formal training. Unlike priests, who hold bureaucratic office and follow fixed rituals, shamans are charismatic figures whose authority depends on their direct and personal relationship with the supernatural realm.

89. (D) It is a highly personalized, omniscient and moral creator god
Mana is fundamentally an impersonal, supernatural force rather than a personal deity with a mind, will, or moral character. It acts more like a spiritual energy that can be present in varying degrees in objects or people. While it can be dangerous if mishandled, it does not possess the qualities of an omniscient creator god found in monotheistic traditions.

90. (A) Sympathetic/Contagious Magic
This practice is based on the principle of contagious magic, which suggests that by consuming part of an animal, its qualities can be transferred to the person. It is a form of sympathetic magic where the physical connection between the heart and the lion's spirit allows the consumer to absorb the essence of the animal, reflecting a belief in transmittable properties.

91. (B) Animism
Animism is the worldview that everything in the natural world, from stones to stars, is inhabited by individual, sentient spirits. These spirits have their own personalities and can interact with humans. This belief system makes the environment a social space where people must navigate relationships with many non-human spiritual entities. It is often cited as the earliest form of religious thought.

92. (D) Statement I is incorrect but Statement II is correct
The evolution of monotheism was not a linear or inevitable process in all societies; many cultures maintained polytheistic or animistic systems for thousands of years. However, many scholars in the history of religion argue that polytheism often serves as a precursor to monotheism. In this view, various local deities are eventually consolidated or subsumed under the authority of a single God.

93. (A) I, II, and IV
Deism is defined by the belief in a creator god combined with the rejection of supernatural revelations, miracles, and the authority of sacred texts. Instead, deists emphasize using human reason and observation of the natural world. They view God as a rational architect who created a self-sustaining universe, contrasting with theisms that believe in an active, intervening god who communicates directly.

94. (B) It views the universe and God as ontologically identical
Pantheism is the belief that the divine and the natural universe are one and the same reality. There is no separation between a creator and a created world; instead, all of existence is considered a manifestation of God. This perspective rejects the idea of a personal, transcendent deity who exists outside of space and time, identifying the sacred with physical laws.

95. (C) Panentheism
Panentheism holds that while God is present in and permeates the entire universe, the divine nature also exceeds and transcends the physical world. The description of God encompassing the world yet extending beyond it perfectly captures this balance. It distinguishes itself from pantheism, where God is only the universe, by maintaining that the divine has a transcendent aspect not fully contained.

96. (A) The worship of one god as supreme while recognizing the existence of other gods
Max Müller coined the term henotheism to describe the religious practice where a believer addresses one specific god as supreme and unique during worship, without denying that other gods exist. This is often seen in early Vedic religion, where various deities were praised as the highest power in different hymns. It represents a middle ground between polytheism and strict monotheism.

97. (C) Statement I is correct but Statement II is incorrect
Naturism involves the worship of the powerful and awe-inspiring forces of nature, which early humans viewed as divine. Statement II is incorrect because naturism does not see these forces as purely mechanical. Instead, the theory suggests that religion arose precisely because people personified these natural elements, attributing them with spirit and intention as a way to relate to physical power.

98. (C) Statement I is correct but Statement II is incorrect
Theism is characterized by the belief in personal deities who maintain an active and interactive relationship with the world and its inhabitants. Statement II is incorrect because atheism and theism are opposing concepts, and they are not identical. Even in primitive cultures, the distinction between believing in spiritual agency and denying it would represent a fundamental difference in how individuals view reality.

99. (C) Pantheism - Belief that God is transcendent and outside the universe
Pantheism identifies God as being entirely within the universe and identical to it, thus lacking the quality of being "outside" or transcendent in the traditional sense. This makes the pair incorrect. In contrast, polytheism involves many gods, monotheism focuses on one, and animism recognizes spirits in the natural world. Each of these terms correctly describes a specific religious conceptualization.

Downloaded from www.pdf.tube

100. (B) Polytheism
Polytheistic systems are characterized by a pantheon of deities, each responsible for different domains of life and nature. This allows for a fluid religious experience where people may prioritize different gods depending on their immediate needs—such as war or fishing. This multiplicity of divine powers reflects the diverse and sometimes conflicting aspects of the natural world and human society as experienced.

101. (A) To reactualize the sacred time and power of original events
The recitation of myths during ritual ceremonies is intended to bridge the gap between the present and the primordial sacred time. By telling the stories of how the gods acted at the beginning of the world, participants believe they are bringing that original power into the here and now. This act renews the world and the community, reinforcing foundational truths.

102. (C) Statement I is correct but Statement II is incorrect
Rituals are indeed formalized, repetitive behaviors linked to religious belief. However, Statement II is incorrect because rituals have a profound impact on strengthening community bonds. By participating in shared, symbolic actions, members of a group experience a sense of collective identity and social cohesion. Rituals provide a public and physical expression of shared values, which is essential for unity.

103. (A) Both A and R are true and R is the correct explanation of A.
Rites of passage often include demanding physical or psychological challenges during the transition phase. This experience serves to break down the initiate's previous social identity, making them more receptive to new roles. By surviving these hardships, the individual demonstrates readiness to become a full member of the adult community, and the shared trauma fosters strong bonds with fellow initiates in society.

104. (D) They were universally abandoned once agriculture was discovered.
Sacrifices were not abandoned with the onset of agriculture; in fact, many agricultural societies intensified their sacrificial practices to ensure the fertility of the land. Offerings were often seen as a way to sustain the gods or maintain the cosmic cycle. Sacrifice continued to be a central part of religious life in complex civilizations long after the transition from hunter-gatherer lifestyles.

105. (A) Symbolically represent chaos before restoring cosmic order
Many cultures hold festivals that involve a period of ritualized chaos where normal social rules are temporarily suspended. This symbolic return to a primordial state is followed by a solemn purification ceremony that restores order. The goal is to periodically reset the world, acknowledging the existence of chaos but ultimately reasserting the dominance of sacred order and social stability for the community.

106. (B) A ritual that conveys spiritual grace or sacred meaning
A sacrament is a religious ceremony or act that is regarded as an outward and visible sign of an inward and spiritual grace. It is a ritualized means by which the divine interacts with and transforms the believer. In various traditions, sacraments are believed to impart sacred reality or a specific holy status, making them central to the community's spiritual life.

107. (C) Statement I is correct but Statement II is incorrect
Prayer is commonly understood as a verbal means of communicating with the divine. However, Statement II is incorrect because non-verbal actions, such as meditation, silent contemplation, or symbolic offerings, frequently function as forms of prayer. These practices represent a direct, intentional reaching out to the sacred realm, regardless of whether words are used. Silence is often considered a profound form of communication.

108. (A) P-2, Q-4, R-1, S-3
Expiation sacrifice is performed to remove spiritual pollution or guilt. Initiation rites are designed to transition an individual into adulthood. Petitionary prayer is used to ask the divine for specific assistance. Myth recitation serves to explain the origins of the cosmos and provide a narrative foundation for the community's social norms and values, ensuring their continued relevance and sacred authority.

NODIA

109. (D) The detailed scientific explanation of quantum mechanics
Creation myths are sacred narratives that explain the origin of the world through the actions of supernatural beings. They focus on establishing the moral order and the human place within that system. Detailed scientific explanations, such as quantum mechanics, are products of modern empirical inquiry and are not found in ancient myths, which use symbolic language to describe foundational reality.

110. (A) Ensure the safe passage of the soul to the afterlife
Funeral rites are religious rituals performed after death to help the deceased transition from the world of the living to the spirit realm. These ceremonies often include prayers, offerings, and specific methods of handling the body to protect the soul on its journey. They also provide the community with a structured way to manage grief and reestablish social order after loss.

111. (C) Chinese Civilization
The Mandate of Heaven is a foundational political and religious concept in traditional Chinese culture. It posits that the right to rule is granted by Heaven to a virtuous leader. If a ruler becomes corrupt, the mandate is withdrawn, often evidenced by natural disasters. This concept linked political legitimacy directly to moral conduct and divine approval for several millennia in China.

112. (C) Statement I is correct but Statement II is incorrect
Roman religion was deeply influenced by the Greeks, leading to the identification of Roman gods with Greek counterparts. However, Statement II is incorrect because Roman religion was primarily focused on public state rituals and the peace of the gods rather than private mysticism. Religious practice was seen as a civic duty necessary for the safety and prosperity of the Roman state.

113. (A) I, II, and III
Osiris was the god of the afterlife, and Anubis was associated with mummification in ancient Egypt. Ma'at represented the fundamental concept of truth and cosmic order that guided Egyptian society. Ziggurats, however, are large stepped temple structures associated with Mesopotamian civilizations like the Sumerians and Babylonians, rather than the pyramid-building Egyptians of the Nile Valley who focused on different architecture.

114. (A) The epic of Gilgamesh highlights humanity's quest for immortality
The Epic of Gilgamesh is one of the oldest literary works and explores the universal human struggle with mortality and the desire for eternal life. It reflects the generally pessimistic Mesopotamian view that immortality is reserved for the gods. Their religion was polytheistic, and they placed great importance on divination and astrology to understand the unpredictable will of their many deities.

115. (A) A Mother Goddess or fertility deity
The abundance of terracotta female figurines discovered in Indus Valley sites suggests that the worship of a Mother Goddess was a central element of their religious life. These figures often display features associated with fertility and nurturing. This indicates that the civilization likely valued the creative and life-giving powers of the feminine, a common theme in early agricultural and urban societies.

116. (A) Civic cults and public sacrifices to Olympian gods
Ancient Greek religion was characterized by local and pan-Hellenic cults that focused on public rituals, festivals, and animal sacrifices to the Olympian gods. Religion was deeply integrated into the civic life of the city-states, where participating in religious ceremonies was seen as an essential part of being a citizen. There was no single authoritative sacred text or unified priestly hierarchy.

117. (A) Both Statement I and Statement II are correct
Divination through oracle bones was a primary method for early Chinese rulers to seek guidance from ancestors regarding state matters. Furthermore, traditional Chinese thought is characterized by a quest for harmony between the opposing forces of Yin and Yang. This emphasis on cosmic balance and ancestral communication formed the bedrock of religious practice and philosophy in ancient China for centuries.

Click Here to Buy book on Amazon

118. (A) I, II, III, and IV
The Oracle of Delphi was central to Greek religious life, while the Pontifex Maximus was the highest priest in Rome. Egypt is famously known for its mummification practices, and Mesopotamia produced the "Enuma Elish" myth. However, the Indus Valley is not associated with massive pyramids like those in Egypt; instead, it featured advanced urban planning and communal ritual structures.

119. (B) Rome - Osiris
Osiris is a major deity of the Egyptian pantheon, serving as the god of the afterlife and fertility, not a Roman god. While some Egyptian cults became popular in Rome later, Osiris was never a chief Roman deity. The other pairs are correct: Ra was central to Egypt, Marduk was the patron of Babylon, and Zeus was supreme in Greece.

120. (A) The Roman Empire
As the Roman Empire expanded to encompass diverse territories, the practice of Emperor Worship was developed to provide a common religious and political focus. By treating the Emperor as a semi-divine figure, the state could foster loyalty and unity among its subjects. This practice integrated political obedience with religious devotion, serving as a powerful tool for maintaining centralized imperial control.

121. (A) The merging of indigenous Mesoamerican beliefs with Catholicism
Syncretism is the process where different religious systems blend to create new forms of belief. After the Spanish conquest, many Mesoamerican peoples integrated traditional gods with the Catholic faith, often identifying their deities with Christian saints. This resulted in a unique hybrid religious culture that allowed indigenous populations to preserve their spiritual identity while officially adopting the religion of the conquerors.

122. (D) Statement I is incorrect but Statement II is correct
Mysticism is not concerned with rigid adherence to external legal codes or rituals; instead, it prioritizes an inner, direct, and experiential relationship with the divine. While mystics may participate in the formal practices of their tradition, their focus remains on transformative personal encounters. This emphasis on internal realization often places them in a unique position relative to institutional aspects of religion.

123. (A) II, I, IV, III
The typical progression of the mystical experience begins with an Awakening to the divine presence. This is followed by Purgation, a process of self-purification and detachment from worldly desires. The mystic then experiences Illumination, receiving profound spiritual insight and light. The journey culminates in Union, the highest state of oneness where the individual soul feels completely integrated with the divine.

124. (A) It demands strict conformity and high commitment from its members
A sect is a religious group that typically defines itself in opposition to a larger, more mainstream church. Because sects often believe they alone possess the true version of a faith, they require a high level of dedication and conformity. This exclusivity helps maintain the group's identity and purity, often resulting in a lifestyle distinctly different from the surrounding society.

NODIA

125. (A) Schism
The Protestant Reformation was a monumental religious movement in the 16th century that resulted in a formal split within Western Christianity. This rupture led to the establishment of numerous Protestant denominations separate from the Roman Catholic Church. The division was driven by fundamental disagreements over theology and authority, fundamentally altering the religious and political landscape of Europe and creating lasting parallel institutions.

126. (B) Strict reliance on rational, logical deduction alone
Mysticism is characterized by experiential and intuitive knowledge that often transcends rational deduction. William James identified key features of mystical states, including ineffability, a noetic quality, and passivity. Relying strictly on logic would exclude the direct, non-rational encounter with the divine that is the core of the mystical tradition across different religions. Mystics seek truths that logic alone cannot provide.

127. (D) Statement I is incorrect but Statement II is correct
A schism does not necessarily result in a completely new religion; rather, it typically creates separate branches within the same broad religious tradition. Statement II is correct because sects often originate from these institutional splits. Groups that feel the main body has strayed from its core principles will break away to form a sect that seeks to return to the pure faith.

128. (A) Both A and R are true and R is the correct explanation of A.
Cults often experience high social tension because they introduce innovative and unorthodox beliefs that challenge the established norms of the surrounding culture. Their practices may seem strange or threatening to mainstream society, leading to misunderstanding and conflict. The provided reason correctly identifies that this challenge to traditional social and religious standards is the primary cause of friction between the group.

129. (C) It is universally accepted and celebrated by all orthodox religious authorities.
Syncretism is often viewed with suspicion by orthodox religious authorities, who may see it as a corruption or dilution of the pure faith. While it is a natural result of cultural contact, it is rarely celebrated by those who seek to maintain strict doctrinal boundaries. Historically, many religious leaders have actively worked to purge syncretic elements to preserve established orthodoxy.

130. (A) Cult
Sociologically, the term cult refers to a religious group that is based on a new revelation or a set of innovative beliefs, often led by a charismatic individual. These groups are usually small, highly devoted, and exist in a state of high tension with the broader society. Unlike denominations, cults represent a radical departure from traditional religious and cultural pathways.

131. (A) Avesta
The Avesta is the primary collection of sacred scriptures for Zoroastrianism, containing hymns, prayers, and laws. It is written in an ancient Iranian language known as Avestan. The most significant portion of this text is the Gathas, which are believed to have been composed by the prophet Zarathustra. These scriptures provide the foundational theology and ethical guidance for this ancient religion.

132. (D) Statement I is incorrect but Statement II is correct
Unlike some dualistic traditions that view matter as inherently evil, Zoroastrianism teaches that the physical world is a good creation of Ahura Mazda. The material realm is a place where the struggle against evil occurs, and it is the duty of humans to protect its goodness. Environmental stewardship and positive engagement with earthly life are central to the Zoroastrian faith.

133. (A) P-3, Q-1, R-2, S-4
Ahura Mazda is the Wise Lord and supreme deity, while Angra Mainyu represents the Destructive Spirit. The Amesha Spentas are the Bounteous Immortals who emanate from Ahura Mazda to protect various aspects of creation. Finally, the Magi were the ancient priests of the Zoroastrian tradition who were responsible for performing rituals, maintaining sacred fires, and preserving the religious teachings and lore.

134. (A) Humans are active participants in the cosmic struggle of Asha vs. Druj
Zoroastrianism places a high value on human agency and free will. Every person is seen as a soldier in the ongoing spiritual war between truth and falsehood. Through their thoughts, words, and actions, individuals choose which side they support. This belief emphasizes personal responsibility and the idea that human moral behavior has cosmic significance, impacting the eventual victory of Ahura Mazda.

135. (A) Ecological responsibility rooted in religious dualism
Zoroastrianism's respect for natural elements is a direct application of their belief that the physical world is a good creation of Ahura Mazda that must be kept pure. By refusing to pollute water, earth, or fire, practitioners fulfill their religious duty to combat the entropy introduced by the evil spirit. This ancient worldview represents a religious foundation for modern ecological responsibility.

Downloaded from www.pdf.tube

136. (A) It is the bridge of judgment that souls cross after death
In Zoroastrian eschatology, the soul travels to the Chinvat Bridge on the fourth day after death to face judgment. The bridge becomes wide and easy for those who lived a righteous life of good thoughts and deeds, leading to paradise. For those who chose evil, the bridge becomes narrow as a razor, causing them to fall into a place of punishment.

137. (D) Statement I is incorrect but Statement II is correct
While Zoroastrianism centers on the worship of the supreme Ahura Mazda, it is not exclusively monotheistic in a way that denies other spiritual beings. Statement II is correct because the tradition includes a complex hierarchy of lesser divinities known as Yazatas and the Amesha Spentas. These entities serve as manifestations of divine power, helping to maintain the order of the universe.

138. (A) I, II, and III
The Yasna is the central liturgical act in Zoroastrianism, and the maintenance of ritual purity is essential for practitioners. Haoma, a sacred plant and the drink prepared from it, plays a significant role in these ceremonies. However, modern Zoroastrianism does not require animal sacrifice as a core daily duty; instead, rituals focus on prayers and offerings to honor the creator.

139. (C) Dakhma - A sacred fire altar
A Dakhma is a Tower of Silence used for the ritual exposure of the dead, not a fire altar. The sacred fire is kept in a structure called an Atash Behram or Agiary. The other pairs are correct: Frashokereti refers to the final renovation of the world, Parsis are the Zoroastrian community in India, and the Gathas are the foundational hymns.

140. (B) The Arab-Islamic conquest in the 7th century CE
The decline of Zoroastrianism as the dominant religion of Iran was primarily due to the Arab-Islamic conquests in the mid-7th century. Following the fall of the Sassanid Empire, Islam gradually replaced Zoroastrianism as the faith of the majority population. This period of transition led many Zoroastrians to eventually convert to Islam or migrate to other regions, such as modern India.

NODIA

141. (A) Maintain the boundary between the sacred and the profane
Taboos are essential religious mechanisms that delineate what is holy from what is common and everyday. By establishing strict prohibitions on certain actions or objects, taboos prevent the contamination of the sacred by the profane. This separation is crucial for maintaining spiritual integrity and protecting individuals from the potentially overwhelming power inherent in sacred things, ensuring a balanced relationship with the supernatural.

142. (A) Both Statement I and Statement II are correct
Magic is characterized by the belief that through specific, correctly performed rituals, a practitioner can force supernatural forces to produce a desired result. In contrast, religion typically involves an attitude of supplication, where humans humbly request assistance from personal deities and submit to their superior will, recognizing that the outcome is ultimately in the hands of the divine creator or being.

143. (A) I, II, and IV
Fetishes are material objects revered for their perceived efficacy in providing protection. Taboos provide behavioral guidelines to avoid spiritual danger. Ancestor worship acts as a link between the living family and the world of spirits. However, shamans rely on direct experience rather than written texts, and totems represent a range of natural entities like plants and animals serving as clan emblems.

144. (B) It involves an ancestral relationship between a group and a species
Totemism is a religious and social system where a clan or group claims a mystical or genealogical connection with a particular animal or plant species. The totem represents the common identity and heritage of the group, often serving as a sacred emblem. This relationship dictates specific social rules, such as taboos against hunting the totem species, making it a foundational element.

145. (A) Contagious magic
The practice of wearing parts of an animal to gain its specific traits is an application of contagious magic. This belief assumes that things once in physical contact retain a spiritual connection. By wearing the teeth, the hunter believes they can absorb the essence or ferocity of the animal through this lingering supernatural link, allowing for the transfer of qualities between different beings.

146. (A) E.B. Tylor
Edward Burnett Tylor, in his work on animism, argued that religion originated from primitive attempts to understand the phenomena of dreams and death. He proposed that early humans concluded that a soul existed independently of the body, which could travel in dreams or leave permanently at death. This realization led to the belief that similar spirits inhabited the natural world, forming religious thought.

147. (C) Statement I is correct but Statement II is incorrect
Fetishism is indeed a subset of animism where spiritual power is believed to reside within a specific material object. However, Statement II is incorrect because the object is typically worshipped or valued precisely because it is believed to house a specific spirit or force. If the object fails to demonstrate its power, it is often discarded, showing reverence is for agency within.

148. (C) Statement I is correct but Statement II is incorrect
Shamans use various techniques, such as rhythmic drumming or the consumption of specific plants, to enter an altered state of consciousness known as a trance. Statement II is incorrect because the primary purpose of this trance is not entertainment but spiritual service. The shaman enters this state to communicate with spirits, perform healings, or gain knowledge for the benefit of their community.

149. (C) Shaman - Institutional bureaucratic priest
A shaman is a charismatic spiritual leader who derives authority from personal experiences and direct interaction with the spirit world, not from holding a bureaucratic office in an institutional church. Priests, by contrast, are formal officials within structured religious organizations. The other pairs are correct: mana is an impersonal power, taboos are social prohibitions, and magic involves the ritual coercion of forces.

150. (A) Shaman
When a religious figure uses a trance to identify a spiritual cause for a physical crisis—like an illness caused by an angry ancestor—they are acting as a shaman. Their role is to bridge the human and spirit realms to diagnose problems and prescribe ritual solutions, such as sacrifices. This direct mediation through ecstatic experience is the hallmark of shamanism in traditional cultures.

151. (A) Monarchianism
Henotheism is the theological view that acknowledges the existence of many gods while choosing to worship one primary deity as supreme. Unlike monotheism, which denies all other gods, or polytheism, which treats many gods as equally relevant, henotheism elevates a single god to a monarch-like status over others. This concept describes a stage where community loyalty is focused on a specific patron divinity.

152. (A) Both Statement I and Statement II are correct
Naturism posits that religion began with the personification of overwhelming natural elements, such as the sun and storms, which early humans viewed as living, divine entities. Max Müller developed this theory through his analysis of the ancient Indian Vedas. He argued that the language used to describe nature naturally led to myths and the eventual worship of natural forces as gods.

153. (A) Both A and R are true and R is the correct explanation of A.
During the Enlightenment, many thinkers sought to reconcile their belief in God with the emerging scientific view of a universe governed by natural laws. Deism provided this balance by positing a creator who established the clockwork of the universe and then allowed it to run without intervention. This allowed for a divine first cause while rejecting the need for supernatural miracles.

Click Here to Buy book on Amazon

154. (C) It requires belief that the universe itself is the only God
Theism is defined by the belief in personal deities who are distinct from the universe and interact with it. The idea that the universe and God are identical is characteristic of pantheism, not theism. Theism can be either monotheistic or polytheistic, provided it involves a personal god who creates and responds to the world, rather than being the physical sum of things.

155. (A) Panentheism
Panentheism is the belief that the universe is in God and part of God's being, but that God's essence is not exhausted by the physical world. The metaphor of the universe as God's body and God's mind transcending it perfectly illustrates this idea. It allows for both the immanence of the divine within all things and the transcendence of the divine reality.

156. (A) Worship of a single God and the denial of all others
Strict monotheism is the religious system that asserts the existence of only one universal and supreme God. It is characterized not only by the exclusive worship of this deity but also by the categorical denial that any other gods exist. This worldview typically emphasizes the absolute sovereignty, uniqueness, and moral authority of the one God, distinguishing it from henotheism or polytheism.

157. (C) Statement I is correct but Statement II is incorrect
Animism is often theorized as the earliest stage of religious development in classical anthropology. However, Statement II is incorrect because polytheistic religions frequently retain many animistic elements. For example, even in complex systems with major gods, people may still believe in local nature spirits or sacred groves. The transition between these stages is rarely absolute, and older beliefs often persist.

158. (A) P-3, Q-4, R-1, S-2
Deism portrays a non-intervening clockmaker God. Animism is the belief that spirits inhabit natural objects. Pantheism equates God and the universe as one and the same. Henotheism involves worshipping one supreme god while acknowledging that other gods exist. These definitions provide a framework for understanding how different cultures and philosophies have conceptualized the relationship between the divine and the physical world.

159. (C) The physical universe exhausts the totality of God's being.
In panentheism, God is more than just the universe; therefore, the physical world does not exhaust the totality of God's being. This distinguishes it from pantheism, where God and the universe are identical. A panentheistic view maintains that the divine is both immanent and transcendent. The statement that the universe represents all of God is a characteristic of pantheism.

160. (A) Polytheism or Henotheism to Monotheism
Historical evidence suggests that ancient Israelite religion transitioned over several centuries from worshipping multiple deities or focusing on a patron national god to strict monotheism. This shift involved the gradual consolidation of worship toward one deity and the eventual denial of the existence of other gods. This process represents one of the most famous historical examples of religious evolution toward monotheism.

161. (A) Validate social order and explain the cosmos
Myths served as fundamental narratives that explained the origin of the world and provided a sacred justification for a society's social structure and customs. By grounding human institutions in the actions of gods or ancestors during primordial times, myths gave meaning to the cultural order. They were not intended as scientific records but as symbolic truths that organized collective identity.

162. (D) Statement I is incorrect but Statement II is correct
Rituals are not always performed in silence; many involve chanting, singing, and spoken prayers. However, Statement II is correct: rituals are symbolic, formalized actions that express and reinforce the core beliefs and values of a religious community. These repetitive behaviors provide a physical way for individuals to participate in their faith, making abstract spiritual concepts tangible through shared collective performance.

Downloaded from www.pdf.tube

163. (A) I, II, and IV
Rites of passage, analyzed by Arnold van Gennep, are crucial rituals that mark transitions like birth, puberty, marriage, and death. They facilitate the smooth movement of individuals through different social roles, ensuring social stability. However, they do not always involve human sacrifice; in fact, human sacrifice is rare. Most rites use symbolic acts and communal celebrations to mark status changes.

164. (A) They are acts of propitiation, thanks, or communion
Sacrifice is a complex ritual intended to establish or maintain a relationship with the divine. These acts can be performed to appease an angry deity, to express gratitude for blessings received, or to create a shared bond between humans and the sacred. By offering something valuable, the community seeks to align itself with the spiritual forces that govern the world and human destiny.

165. (A) Expiation or Penitence
Prayers of expiation or penitence are specifically focused on acknowledging one's wrongdoings and seeking forgiveness from a deity. This type of prayer is common in religions with a strong emphasis on moral conduct and divine judgment. It allows the believer to reconcile with the sacred and restore their spiritual standing through humility, confession, and the request for mercy and purification.

166. (A) Encourage the sun's return for cosmic continuity
Many ancient winter solstice festivals were rooted in the belief that human rituals were necessary to ensure the sun's return. By performing specific ceremonies and celebrations, the community sought to support the celestial order and guarantee the coming of spring. This illustrates the religious objective of maintaining cosmic continuity through ritual participation in natural cycles, reflecting a deep interconnectedness between human actions.

167. (C) Statement I is correct but Statement II is incorrect
A sacrament is indeed an outward sign of an inward spiritual grace, representing a physical channel for divine interaction. However, Statement II is incorrect because myths are sacred narratives, not the physical objects used in rituals. While myths may explain the meaning of a sacrament, the objects used are the ritual elements themselves, serving as symbolic vehicles for spiritual reality.

168. (A) I, II, III, and IV
Pilgrimages, myth recitations, offerings, and fasting are all formalized, symbolic actions that constitute religious rituals. They involve physical performance and repetitive behaviors linked to sacred traditions. Rational philosophical debate, while important, is a cognitive activity rather than a ritualistic one. Rituals are defined by their performative nature, serving to enact religious identity and connection to the divine through practice.

169. (D) Rite of Passage - A daily dietary restriction
A rite of passage is a major life-transition ritual, such as a wedding or a funeral, not a daily dietary restriction. Daily food rules are typically referred to as dietary laws or taboos. The other pairs are correct: a myth is a sacred narrative, a ritual is a formalized action, and prayer is a form of communication with the divine.

170. (A) Ritualistic prayer/Mantra
The repetitive chanting of a sacred phrase, word, or sound is a form of ritualistic prayer often known as a mantra. This practice is designed to focus the mind, induce a specific spiritual or meditative state, and connect the practitioner with divine energy. It is a common technique across many traditions, serving as a powerful tool for personal communion with ultimate reality.

171. (A) Egyptian
Ma'at was the central religious and social principle of ancient Egypt, representing the concepts of truth, balance, order, law, and justice. It was personified as a goddess who regulated the stars, the seasons, and the actions of both mortals and gods. Maintaining Ma'at was the primary duty of the Pharaoh, as its presence ensured cosmic stability and prosperity against chaos.

172. (D) Statement I is incorrect but Statement II is correct
The script of the Indus Valley Civilization remains undeciphered, so we do not have direct access to written religious doctrines. Instead,

NODIA

our understanding comes from archaeological evidence, such as seals, figurines, and structures like the Great Bath. These artifacts provide indirect clues about religious practices, suggesting an emphasis on ritual purity, animal symbolism, and the worship of fertility figures and nature.

173. (A) I, IV, III, II
Mesopotamian civilization is among the oldest, beginning around 4000 BCE, followed by the Indus Valley Civilization around 3300 BCE. Classical Greek civilization flourished much later, primarily in the mid-first millennium BCE. The Roman Empire reached its peak even later, during the early centuries of the Common Era. This sequence reflects the historical timeline of the rise of these major early world civilizations.

174. (A) It lacked a unified, dogmatic holy book.
Unlike many modern world religions, ancient Greek religion did not have a single, authoritative sacred text like the Bible or the Quran. Instead, religious life was based on a rich oral tradition of mythology, diverse local cult practices, and public rituals. There was no centralized religious authority; rather, the religion was a decentralized collection of beliefs that varied between city-states.

175. (A) Mesopotamia
Ziggurats were massive, stepped temple towers characteristic of ancient Mesopotamian city-states. Built of sun-dried bricks, these structures were intended to serve as the earthly dwelling place for the city's patron god. They were the focal point of religious, economic, and social life, reflecting the belief that the prosperity of the community depended on maintaining a proper relationship with the presiding deity.

176. (B) I give that you might give
The Roman religious outlook was often characterized by the principle of "do ut des," which translates to "I give that you might give." This reflects a contractual understanding of the relationship between humans and the gods. By performing correct sacrifices, Romans believed they were fulfilling their part of a bargain, obligating the deities to provide protection and favor to the state.

177. (A) Both Statement I and Statement II are correct
Traditional Chinese religion is a prime example of syncretism, as it historically integrated the core teachings of Confucianism, Daoism, and Buddhism into a cohesive spiritual landscape. This "three teachings" approach allowed individuals to draw upon different traditions for different aspects of life—such as ethics or funeral rites—creating a uniquely blended religious culture that characterizes much of Chinese historical practice.

178. (A) Both A and R are true and R is the correct explanation of A.
In ancient Egypt, the Pharaoh was a central religious figure believed to be the living embodiment of the god Horus. The Pharaoh's primary responsibility was to maintain cosmic order through rituals and proper governance. As the sole intermediary between humanity and the gods, the Pharaoh's actions were considered vital for the continued stability, fertility, and survival of the Egyptian universe.

179. (A) There is substantial evidence of massive monumental temples akin to Ziggurats.
While the Indus Valley Civilization had large public buildings, there is no archaeological evidence of massive, monumental temples similar to the Ziggurats of Mesopotamia. Their religious life seems to have been more decentralized or focused on communal areas like the Great Bath. Findings such as the Pashupati seal and fire altars suggest a rich ritual life, but not temple-centered architecture.

180. (B) Humanity's unavoidable mortality and the search for eternal life
The Epic of Gilgamesh is a foundational Mesopotamian myth that follows King Gilgamesh as he seeks a way to escape death. The story ultimately concludes that immortality is a privilege of the gods and that humans must accept their finite lives and strive for lasting legacy through deeds. This theme reflects the realistic and often somber nature of ancient Mesopotamian religious thought.

181. (A) It perceives itself as the 'elect' or pure minority in a corrupt world
A key sociological distinction is that a sect views itself as a chosen and pure minority that has

Click Here to Buy book on Amazon

separated from what it sees as a compromised mainstream church. Sects prioritize doctrinal purity and high commitment, often setting themselves in opposition to broader society. In contrast, a church is typically an inclusive institution that seeks to encompass the entire population in society.

182. (D) Statement I is incorrect but Statement II is correct
Mysticism is not unique to Eastern religions; it is a vital part of many traditions, including the Abrahamic faiths. Statement II is correct because Sufism and Kabbalah are profound examples of mystical movements that emphasize direct, internal experiences of the divine. These traditions seek to move beyond literal interpretations of sacred texts to achieve personal union with God in spiritual life.

183. (A) P-2, Q-4, R-1, S-3
A church is a large, established religious institution often aligned with the state. A sect is an exclusive breakaway group that demands strict adherence to its specific version of faith. A cult is an innovative new religious movement that introduces novel beliefs. Finally, a denomination is a mainstream branch of a religion. These categories help sociologists analyze how religious organizations relate.

184. (A) It is a division within a faith, creating separate, parallel organizations.
A schism is a formal split within a single religious body, typically resulting from disagreements over leadership or doctrine. It leads to the creation of two or more independent organizations that usually continue to follow the same general tradition but remain separate. Unlike a new religion, a schism occurs within an existing framework, where both sides claim to be the rightful heirs.

185. (A) Cultural contact leading to Syncretism
The emergence of Voodoo in Haiti is a classic result of syncretism, where traditional West African religious beliefs blended with Catholicism. Enslaved populations often identified traditional spirits with Catholic saints to preserve ancestral practices under the guise of the new religion. This cultural amalgamation created a unique, vibrant spiritual system that integrates elements from both traditions into a new religious identity.

186. (A) An emphasis on direct, experiential knowledge of the divine
The core of mysticism is the pursuit of a personal, direct encounter with ultimate reality, often bypassing or transcending institutional structures and external rituals. This experiential dimension is what distinguishes mysticism from purely dogmatic forms of religion. Mystics seek to feel the divine presence within themselves, prioritizing spiritual insight and internal transformation over the accumulation of worldly power or formal knowledge.

187. (D) Statement I is incorrect but Statement II is correct
Syncretism does not only occur through the conscious efforts of religious leaders; it often happens organically when diverse cultures interact. Statement II is correct because, at the grassroots level, people naturally blend the symbols and beliefs of different traditions to navigate their environments. This creative process allows for the development of new, hybrid religious forms that reflect the identity of a community.

188. (B) I, II, and IV
Cults typically form around a charismatic leader who offers a new revelation. They often attract individuals who are dissatisfied with mainstream religious institutions and are willing to embrace novel beliefs. Because these groups challenge established norms, they often exist in a state of high tension with the surrounding culture. Maintaining absolute traditional orthodoxy is a feature of conservative sects or denominations.

189. (C) Inclusive, uncommitted membership - Sect
A sect is characterized by an exclusive membership that requires a high level of commitment and conformity, not an inclusive, uncommitted one. The latter is more typical of a large denomination or an established church. The other pairs are correct: mysticism focuses on experiential union, a schism represents an institutional division, and syncretism involves the amalgamation of different religious beliefs.

NODIA

190. (A) Sect
When a group splits from its parent religion because it believes the original body has become too worldly or has abandoned its core spiritual principles, it is forming a sect. Sects typically seek to restore the pure and original version of the faith through stricter adherence to doctrine and practice. This desire for spiritual renewal and separation is a defining characteristic of movements.

191. (A) Zarathustra (Zoroaster)
Zarathustra, also known as Zoroaster, is the historical prophet and founder of Zoroastrianism in ancient Iran. He introduced a revolutionary monotheistic theology centered on the supreme god Ahura Mazda, moving away from the traditional polytheism of his society. His teachings and the hymns he composed, known as the Gathas, form the core of the Avesta and have profoundly influenced world religions.

192. (A) Both Statement I and Statement II are correct
In Zoroastrianism, the cosmos is defined by a fundamental struggle between two opposing principles. Asha represents the force of truth, cosmic order, and righteousness. Druj represents the destructive power of falsehood, deceit, and chaos. This dualistic framework guides the ethical life of every believer, who is called to support Asha in their thoughts, words, and actions to eventually defeat spiritual evil.

193. (A) I, II, and III
Ahura Mazda, Spenta Mainyu, and Angra Mainyu are the core theological entities of Zoroastrianism. These figures represent the supreme creator and the opposing forces of good and evil in the cosmic struggle. Concepts like Karma and Nirvana are central to South Asian religions like Hinduism and Buddhism, but they are not part of the traditional dualistic framework of Zoroastrian thought.

194. (A) They are 'Bounteous Immortals' or divine emanations of Ahura Mazda
The Amesha Spentas are six divine beings who emanate from Ahura Mazda to represent and protect various aspects of the spiritual and material worlds. They include personifications of Good Mind and Righteousness. These Bounteous Immortals are not independent gods; rather, they are extensions of Ahura Mazda's character that help govern the universe and provide a model for humans to follow.

195. (A) Sacred elements like earth, fire, and water must not be defiled by corpses
Zoroastrian funerary practices are based on the belief that a dead body is spiritually impure and should not come into contact with sacred creations like earth or fire. Burial and cremation are therefore forbidden. By exposing the deceased in a Tower of Silence to scavenging birds, the community ensures remains are disposed of without polluting the environment, fulfilling their religious duty.

196. (C) The cosmic battle between Good (Ahura Mazda) and Evil (Angra Mainyu)
The most central feature of Zoroastrian theology is its ethical dualism, which portrays the entire universe as a battlefield between the forces of absolute good and absolute evil. Ahura Mazda, the supreme creator, is the source of all that is true, while Angra Mainyu is the spirit of darkness. This struggle provides the primary framework for understanding the nature of the world.

197. (C) Statement I is correct but Statement II is incorrect
Zoroastrians traditionally pray facing a source of light because light is the primary symbol of the wisdom and purity of Ahura Mazda. However, Statement II is incorrect because fire is never seen as a manifestation of Angra Mainyu. In fact, fire represents the divine presence and truth that destroys the darkness and falsehood associated with the destructive spirit, Angra Mainyu.

198. (A) Both Statement I and Statement II are correct
Zoroastrianism is ultimately an optimistic religion that anticipates a final, complete purification of the world. This event, known as Frashokereti, marks the end of history when the forces of good will decisively defeat evil. During this time, the world will be renewed, the dead will be resurrected, and all creation will exist in eternal peace and harmony with Ahura Mazda.

199. (C) Dakhma - The sacred shirt worn by believers
A Dakhma is a Tower of Silence used for the ritual disposal of the dead, not a garment. The sacred shirt worn by Zoroastrians is called a Sudreh,

Downloaded from www.pdf.tube

which is tied with a cord known as a Kusti. The other pairs are correct: the Avesta is the primary scripture, the Yasna is a liturgical act, and the Gathas are foundational hymns.

200. (A) Initiating a child into the religion with the Sudreh and Kusti
The Navjote is the essential initiation ritual in Zoroastrianism, marking the point when a child officially becomes a member of the faith. During the ceremony, the child is invested with the sacred shirt and cord, which they will wear for life as symbols of moral commitment. This rite signifies the individual's personal responsibility to choose truth and righteousness in the world.

201. (B) The Portuguese
The term fetish originated from the Portuguese word feitiço, meaning a charm or a manufactured object with magical powers. Early Portuguese traders used this term in the 15th and 16th centuries to describe material objects revered by West African peoples. This concept was later adopted by Enlightenment thinkers and early anthropologists to categorize the veneration of inanimate objects believed to possess supernatural agency.

202. (A) Both Statement I and Statement II are correct
Magic is defined by its belief in the automatic and mandatory efficacy of correctly performed rituals, which are thought to coerce supernatural forces. E.B. Tylor contributed to this understanding by describing magic as a pseudo-science based on mistaken association. Additionally, shamanism is a distinct religious practice centered on a specialist who enters trances to mediate between the human and spirit worlds.

203. (A) Both A and R are true and R is the correct explanation of A.
Ancestor worship plays a vital role in reinforcing the bonds of kinship and the continuity of the social order. By treating deceased relatives as active members of the family, the community provides a sacred foundation for the authority of elders. The provided reason correctly identifies that this religious framework legitimizes the existing social hierarchy, making adherence to ancestral traditions a spiritual obligation.

204. (D) It encourages the violation of sacred spaces.
The social function of a taboo is to prohibit, not encourage, the violation of sacred spaces or behaviors. Taboos act as powerful religious boundaries that protect individuals and the community from perceived spiritual danger and pollution. By forbidding certain actions, they help maintain the social hierarchy and ensure that the powerful and the sacred remain separate from the everyday mundane.

NODIA

205. (C) Totemism
Totemism is a religious and social system where a clan believes in a mystical or ancestral connection with a specific species, which serves as their totem. This belief leads to behavioral rules, such as a prohibition on hunting the totem animal because it is seen as a sacred relative. This system helps define the group's identity and governs communal ritual life.

206. (B) James G. Frazer
James George Frazer is the author of The Golden Bough, a massive study in comparative mythology and religion. In this work, he famously proposed an evolutionary sequence of human thought, moving from magic to the development of religion, and finally to modern science. He argued that magic was humanity's first attempt to control nature through mistaken logical associations in the mind.

207. (D) Statement I is incorrect but Statement II is correct
Shamans are not typically found in complex, industrialized urban societies, where religious roles are filled by institutional priests. Statement II is correct because shamanism is primarily associated with small-scale, traditional societies such as hunter-gatherers. In these contexts, the shaman's ability to enter altered states of consciousness is essential for addressing community needs like healing, hunting success, and maintaining overall social harmony.

208. (A) P-2, Q-4, R-1, S-3
E.B. Tylor is the primary theorist of animism as the origin of religion. James Frazer proposed the evolutionary stages of magic, religion, and science. Emile Durkheim argued that totemism represents a society worshipping its own collective identity. Max Müller is associated

with naturism, the theory that religion arose from the personification of natural forces. These perspectives form the foundation of anthropological study.

209. (B) Humans are the only beings possessing a soul.
Animism is fundamentally the belief that souls or spirits inhabit all things in nature, not just humans. Therefore, the idea that only humans possess a soul is a direct contradiction of the animistic worldview. In such systems, animals, plants, and rocks are considered sentient beings with their own spiritual essence. This perspective requires humans to maintain ritualized relationships with non-human spirits.

210. (A) Fetishism/Contagious Magic
Carrying a lucky coin or charm is a modern survival of prehistoric fetishism and contagious magic. This behavior is based on the belief that an inanimate object can possess inherent magical power that is transferred to the person who carries it through physical contact. This practice illustrates how ancient ways of thinking continue to persist in contemporary society as common personal rituals.

211. (C) Monolatry
Monolatry is a specific religious position that acknowledges the reality of many deities but insists on the exclusive worship of only one particular god. This differs from monotheism, which denies that other gods exist. Monolatry represents a significant step in religious history, where a community's identity becomes tied to a singular relationship with its chosen patron deity amidst a polytheistic environment.

212. (A) Both Statement I and Statement II are correct
Monotheism simplifies the spiritual world by positing a single, supreme will that governs the entire universe, eliminating the conflict found in polytheistic pantheons. This central authority also facilitates the development of a universal moral code, as the one God's laws are seen as applicable to all people regardless of tribe. These features have made monotheism a powerful force for unification.

213. (A) I and III
Pantheism correctly identifies God as being identical to the universe, and panentheism accurately states that God encompasses and transcends the universe. Statement II is incorrect because deism portrays a non-intervening creator rather than an active, personal one. Statement IV is also incorrect because theism is specifically the belief in at least one personal God who interacts with the world and humanity.

214. (A) It features a pantheon of gods with specialized domains like war or agriculture
Polytheism is the worship of multiple deities who are often organized into a structured hierarchy or pantheon. Each god typically has a specific area of expertise, reflecting the various forces of nature and human society. For example, in ancient Greek religion, different gods presided over war, love, and the harvest. This division allowed people to address concerns through targeted rituals.

215. (B) Deism
The metaphor of God as a clockmaker who wound up the universe and then left it to run according to immutable natural laws is a central theme of deism. This philosophy argues that the existence of a rational creator can be deduced through reason, but it rejects the idea of a god who intervenes through miracles or an ongoing personal relationship.

216. (C) Prayer relies on submission to divine will; incantations seek to manipulate spiritual forces
The fundamental distinction between prayer and magic lies in the practitioner's attitude toward the supernatural. Prayer is a form of communication based on humility, where the believer asks for help but ultimately submits to divine will. Magical incantations are based on the belief that correctly performed rites can automatically and mandatory-ly force spiritual forces to act in a specific way.

217. (A) Both Statement I and Statement II are correct
Rites of passage frequently include a liminal stage where the initiate is in an ambiguous state, having left their old social role but not yet attained the new one. This concept was extensively explored by the anthropologist Victor Turner, who highlighted the importance of this period for the transformation of the individual. This phase is often characterized by communal shared experience.

Click Here to Buy book on Amazon

218. (B) I, II, IV, and V
Religious festivals serve as key community events that often align with seasonal changes, promote social cohesion, and involve the reenactment of foundational myths. They frequently mark the start of a new religious or agricultural cycle. However, they are not characterized by constant fasting; instead, festivals typically include periods of celebration and feasting, providing a dynamic break from the ordinary flow.

219. (B) They are synonymous with fairy tales meant only for amusement.
In the academic study of religion, myths are profound sacred narratives that explain the fundamental truths of a culture's existence and the nature of the cosmos. They are not merely fairy tales for amusement, as they serve to legitimize social institutions and provide meaning to life's most difficult questions. For believers, myths represent the most important foundational truths that sustain society.

220. (A) Sacrament
The Christian Eucharist is a central sacrament in many branches of Christianity. It involves the ritual consumption of bread and wine, which are believed to be outward, physical signs of an inward, spiritual grace or the presence of the divine. This ceremony allows believers to participate in a sacred reality and achieve union with God, making it a definitive sacramental ritual.

221. (D) The creation of the world and the rise of the god Marduk
The ancient Mesopotamian myth Enuma Elish is primarily a creation story that describes how the universe emerged from primordial chaos. It also serves as an epic narrative that explains and justifies the supreme status of Marduk, the patron god of Babylon. By establishing Marduk's authority, the myth also provides a theological foundation for the political dominance of the city.

222. (C) Statement I is correct but Statement II is incorrect
Traditional Chinese religion is deeply rooted in the concept of the Dao, the fundamental principle underlying the harmony of the universe. However, Statement II is incorrect because the veneration of ancestors is not a minor aspect; rather, it has been a cornerstone of Chinese spiritual and social life for thousands of years. Ancestral relationships remain central to private and communal practices.

223. (A) II, III, IV, I
According to traditional 19th-century anthropological models, religion evolved in a specific sequence. It began with animism, which developed into polytheism. Over time, this often shifted into henotheism, the worship of one supreme god among others, and eventually culminated in strict monotheism. This progression was thought to reflect the increasing intellectual and social complexity of human civilizations throughout historical development.

224. (A) State rituals were essential for maintaining the 'pax deorum' (peace of gods)
Ancient Roman religion was primarily focused on the performance of public, state-sponsored rituals and sacrifices intended to maintain a harmonious relationship with the gods. This concept of the pax deorum was considered crucial for the security and success of the Roman state. Roman practice was a civic duty that prioritized the correct performance of ceremonies over individual belief or internal experience.

225. (B) The Pharaoh was a living god; the Mesopotamian King was the god's servant
A fundamental difference between these two ancient civilizations lay in the religious status of their rulers. In Egypt, the Pharaoh was considered a living divinity, the embodiment of Horus on earth. In contrast, Mesopotamian kings were generally seen as the representatives or servants of the gods, who governed on their behalf. This meant the Egyptian Pharaoh possessed inherent divinity itself.

226. (C) Sect
Sociologically, a sect is a religious group that has split from an established church because it believes the original body has become too secularized or has abandoned its true teachings. Sects demand high commitment and claim to be returning to the uncorrupted version of the faith. Because of their exclusive nature, they often exist in tension with broader society and the parent organization.

NODIA

227. (A) Both Statement I and Statement II are correct
Mysticism is often viewed with caution by institutional religious authorities because it emphasizes direct, personal experience of the divine over official dogmas and hierarchies. By claiming to receive unmediated revelation from God, mystics may bypass traditional priestly roles and formal rituals, which can be seen as a challenge to the established order. This tension has led to both conflict and absorption.

228. (A) Both A and R are true and R is the correct explanation of A.
Religious syncretism is a frequent result of colonial rule and imperial expansion, as different cultures interact. The provided reason correctly identifies that conquered groups often adopt the external symbols of the dominant religion as a strategy for survival. By masking indigenous beliefs behind the imagery of the conqueror's faith, they can preserve spiritual traditions, leading to the development of hybrid forms.

229. (C) They are typically universally embraced and funded by the host society's government.
Cults are not typically embraced or funded by governments; instead, they often face significant social and legal scrutiny due to their innovative nature. They frequently center on a charismatic leader and demand radical changes in followers' lifestyles, which can place them at odds with mainstream society. Because they challenge established norms, they are more likely to experience marginalization than active support.

230. (D) Doctrinal interpretations and papal authority
The Great Schism of 1054 was the definitive split between the Eastern Orthodox and Roman Catholic Churches. This historic rupture was driven by long-standing disagreements over fundamental doctrinal issues and disputes regarding the extent of the Pope's authority over the entire Christian world. The schism resulted in two separate parallel institutional structures that have remained distinct for nearly a thousand years.

231. (B) The ultimate savior figure who will lead the final battle against evil
In Zoroastrian eschatology, the Saoshyant is a future savior figure destined to appear at the end of time. His role is to lead the forces of good in the final, decisive battle against the destructive spirit. His arrival heralds the Frashokereti, during which all souls will be resurrected, evil will be permanently destroyed, and eternal perfection will be established for all creation.

232. (D) Statement I is incorrect but Statement II is correct
Zoroastrianism does not encourage withdrawal from the world or extreme asceticism; in fact, these practices are generally viewed as a failure to care for the good creation. Statement II is correct because the religion emphasizes the importance of living an active, moral life. By working for truth and order through good thoughts, words, and deeds, every believer becomes a soldier.

233. (A) P-3, Q-4, R-1, S-2
A Fravashi is the guardian spirit of an individual that exists before birth and after death. The Kusti is the sacred cord worn by Zoroastrians. Asha is the essential cosmic principle of truth and order, while Druj represents the opposing force of falsehood and chaos. These concepts define the spiritual landscape and the moral duties of the Zoroastrian practitioner.

234. (A) The soul faces judgment at the Chinvat Bridge on the fourth day after death
In Zoroastrianism, the soul's fate after death is determined by a personal judgment that occurs at the Chinvat Bridge. On the fourth day following death, the soul's good and evil deeds are weighed. A righteous soul finds the bridge wide and easy to cross, leading to heaven, while an evil soul finds the bridge narrow and falls into hell.

235. (C) Funerary practices (use of Towers of Silence)
The belief that the physical world is a good creation of Ahura Mazda leads Zoroastrians to maintain the absolute purity of natural elements. This theological requirement is most visible in their funerary practices, where burial and cremation are avoided to prevent pollution. Instead, the deceased are placed in Towers of Silence to ensure a disposal method that respects the sacred environment.

236. (B) The sacred scripture of Zoroastrianism
The Avesta is the foundational collection of religious texts for Zoroastrianism, containing the hymns, prayers, and liturgical instructions

NODIA

necessary for the practice of faith. It was compiled over many centuries and is written in an ancient Iranian language. The most sacred part of the Avesta is the Gathas, which contain the original teachings and revelations of the prophet.

237. (C) Statement I is correct but Statement II is incorrect
The Parsis are the descendants of Zoroastrians who fled to India from Persia starting in the 8th century to escape religious persecution following the Islamic conquest. Statement II is incorrect because the Parsi community generally does not engage in proselytization; instead, they have traditionally focused on maintaining their own religious identity and community within the diverse social landscape of India.

238. (A) I, II, and III
Zarathustra was a reformer who replaced the traditional polytheism of ancient Iran with a new system focused on the supreme god Ahura Mazda. He composed the Gathas, which are the most important hymns. However, he did not promote the worship of Angra Mainyu; instead, he taught that it is the spirit of evil that must be actively opposed.

239. (A) Human actions have no impact on the cosmic struggle
A fundamental tenet of Zoroastrian ethics is that human actions have a profound impact on the cosmic struggle between good and evil. Every moral decision an individual makes through their thoughts, words, and deeds contributes to either the power of truth or the influence of falsehood. This belief emphasizes the significance of human agency and the responsibility of every person to participate.

240. (C) Dakhma (Tower of Silence)
A Dakhma, or Tower of Silence, is a circular structure designed by Zoroastrians for the ritual disposal of the dead. Its design allows for the bodies to be exposed to scavenging birds, which consume the flesh without polluting the sacred elements of earth or fire. This ancient architectural solution fulfills religious requirements of managing spiritual impurity while protecting the natural environment.

241. (B) Dreams, trances, and death
Early anthropologists proposed that animism began when primitive humans tried to understand experiences like dreams, where the self seemed to leave the body, or death, where life departed. These observations led to the belief that every person possesses a soul that can exist independently. This concept was then extended to the natural world, resulting in the belief that spirits inhabited nature.

242. (A) Both Statement I and Statement II are correct
Magic is based on the conviction that correctly performed rituals possess an intrinsic power that can force the supernatural to act in a desired way. Shamanism is focused on a specific religious specialist who acts as a mediator. The shaman enters an altered state of consciousness to travel to the spirit world, performing vital services such as healing and maintaining cosmic balance.

243. (A) I, III, IV, and V
Animism sees spirit in all natural objects, while pantheism identifies the divine with the universe itself. Polytheism involves the worship of many gods, and monotheism focuses on a single creator. Statement II is incorrect because deism describes a creator who does not intervene in the universe after its initial creation, as opposed to a constantly intervening God in theism.

244. (A) They serve to articulate and reinforce a community's core beliefs
Rituals are formalized and repetitive actions that provide a physical expression of a religious community's shared values and foundational stories. By participating in these ceremonies, members are reminded of their group identity and their connection to the sacred. Rituals are essential for maintaining the continuity and stability of a religious tradition, making abstract spiritual concepts tangible through symbolic collective performance.

245. (C) Thanksgiving and ensuring continued fertility
The offering of first-fruits is a common ritual in agricultural societies, intended to express gratitude to the gods for the current harvest and to ensure fertility for future crops. By giving back a portion of the first yield to the divine source, the community acknowledges their dependence

Downloaded from www.pdf.tube

on supernatural favor. This practice is a form of thanksgiving designed to secure ongoing prosperity.

246. (D) Egyptian
The Book of the Dead is a collection of ancient Egyptian funerary texts consisting of magic spells and instructions designed to assist the soul on its journey through the underworld to the afterlife. These texts were often placed in burials and were considered essential for navigating the trials of the gods and the final weighing of the heart, reflecting Egyptian religious culture.

247. (C) Statement I is correct but Statement II is incorrect
The Romans were known for their religious syncretism, often adopting foreign deities into their own pantheon as their empire expanded. However, Statement II is incorrect because the Romans did, in fact, persecute religious groups that they perceived as a threat to the state. Groups like early Christians and practitioners of the Bacchic mysteries were at various times suppressed or actively persecuted.

248. (A) Both Statement I and Statement II are correct
A sect typically views itself as the elect or the only group possessing the true, uncorrupted version of a faith, often in opposition to what it sees as a compromised mainstream church. Sects frequently originate from a formal schism, where a segment of a religious body breaks away. This process is driven by the desire for spiritual renewal and intense commitment.

249. (B) Preserving an ancient tradition without change - Syncretism
Syncretism is the process of blending different religious traditions and beliefs to create a hybrid form, so preserving an ancient tradition without change is the opposite of this concept. The other pairs are correct: mysticism involves the pursuit of direct union with the divine; a schism represents a formal institutional rupture; and a cult is a high-tension new religious movement.

250. (B) The existence of evil and suffering in a good world
The profound dualism of Zoroastrianism, which divides the cosmos into truth and falsehood, serves as a theological explanation for why evil and suffering exist in a world created by a benevolent god. According to this view, the universe is a battlefield where forces of darkness temporarily operate. This framework provides meaning to human moral struggle and hope for goodness to triumph.

251. (B) To act as a mediator between human and spiritual domains
In the described prehistoric settlement, the shaman functions as a specialized practitioner whose primary responsibility is to bridge the gap between ordinary people and the spiritual world. This role involves mediating between the human and spiritual domains, allowing the shaman to communicate with ancestors and influence environmental conditions for the community's overall benefit.

252. (A) As an impersonal spiritual power providing efficacy
The community understands mana as a localized, impersonal spiritual power that permeates certain individuals and sacred objects like stones. This spiritual force is not a personified deity but rather a form of extraordinary energy that grants efficacy and authority to those who possess it. Shamanistic rituals are specifically designed to harness this power for the settlement.

253. (C) To influence the environment for agricultural success
Within this prehistoric context, magic is employed by the shaman as a pragmatic tool for environmental control. By utilizing magical practices, the practitioner attempts to manipulate weather patterns to ensure the success of agricultural activities. This highlights how early religious expressions provided a framework for survival and interacting with the natural forces that governed the community.

254. (D) The strictness in adhering to traditional observances
Ancestors are viewed as active participants who influence daily life based on how well the living maintain traditional practices. Their intervention, which can manifest as either blessings or misfortune, depends entirely on the strictness with which descendants adhere to established observances. The shaman acts as the bridge for

NODIA

understanding the specific requirements and will of these forebears.

255. (C) Communicating via the induction of ecstatic trances
To understand the intentions and requirements of the ancestors, the shaman utilizes a specialized method involving the induction of ecstatic trances. These trances allow the shaman to serve as a primary conduit for direct communication with deceased forebears. By deciphering their will in this state, the shaman helps the settlement maintain social cohesion and adhere to traditions.

256. (B) It serves as a foundational emblem of collective identity
The totem represents a sacred kinship between the clan members and the natural world, acting as a foundational emblem of their collective identity. It is more than just a symbol; it signifies a deep connection that defines the group's character. By identifying with a specific animal, the clan establishes clear social boundaries and a sense of shared belonging.

257. (D) An absolute prohibition restricting specific behaviors
A taboo is conceptualized as an absolute prohibition that restricts specific behaviors to protect the sanctity of the totem. These rules are non-negotiable and govern actions such as the consumption of certain animals or entry into sacred spaces. By enforcing these strict boundaries, the community seeks to maintain cosmic order and prevent the occurrence of any potential communal disasters.

258. (A) Immediate communal disaster
The clan believes that the violation of a taboo carries severe consequences for the entire community. Instead of individual punishment, the breach of these sacred prohibitions is thought to invite immediate communal disaster. This belief ensures that all members strictly follow the established rules, as the safety and stability of the collective group depend on maintaining the cosmic order.

259. (C) A fetish serves the everyday needs of an individual, while a totem represents collective identity
While a totem functions as the overarching emblem of the clan's collective identity and kinship, a fetish is a localized object used for individual purposes. Fetishes are employed to address the pragmatic, everyday needs of a single person, such as warding off illness. This distinction highlights the difference between shared communal symbols and private tools used for personal protection.

260. (A) Concentrated spiritual potency for protection
Fetishes are physical objects, such as carved wood or stones, that are believed to be imbued with concentrated spiritual potency. This inherent power is utilized for personal protection and ensuring success in specific endeavors like hunting. By possessing these items, individuals feel empowered to manage their anxieties and seek assistance from spiritual forces in their daily, pragmatic interactions.

261. (D) As the belief in an indwelling spiritual essence
In the initial stages of the civilization, animism is defined by the belief that all elements of the environment possess an indwelling spiritual essence or soul. Objects such as rivers, trees, and mountains are perceived as living, sentient entities. This worldview requires the population to treat the natural world with respect, as every natural object is considered a spirit.

262. (B) A growing dependence on agriculture
The shift from animism toward naturism was primarily driven by the community's growing dependence on agriculture. As survival became linked to large-scale environmental patterns, the focus of veneration moved from localized spirits to grand natural forces. This transition reflects how changes in subsistence strategies can lead to an evolution in how a civilization perceives and interacts with the sacred.

263. (C) The veneration of nature as a supreme reality
Naturism is characterized by the veneration of grand, overpowering forces of nature as supreme sacred realities. Instead of focusing on individual spirits in trees or rocks, the population began to worship the sun, thunderstorms, and the

Click Here to Buy book on Amazon

changing seasons. This perspective acknowledges the overwhelming power of the environment and its direct impact on the survival and success of the civilization.

264. (D) They became personified into a structured pantheon
As the civilization transitioned into polytheism, the generalized spirits of animism and the raw forces of naturism underwent a significant transformation. These entities were personified into a structured pantheon of distinct deities. Each god was assigned a specific name, unique attributes, and a particular domain of control, representing a move from abstract spiritual forces toward organized divine personalities.

265. (A) The construction of elaborate temples to house individual gods
The shift toward a structured polytheistic system was accompanied by the architectural development of elaborate temples. These structures were specifically designed to house the individual gods within the pantheon. This development signifies a change in religious focus from the veneration of spirits in the natural landscape to the organized and centralized worship of distinct deities within dedicated sacred buildings.

266. (B) Henotheism
Henotheism is a religious system where people acknowledge the existence of multiple deities across various regions but choose to devote their exclusive worship to a single, supreme national god. This allows for the recognition of a diverse spiritual landscape while maintaining a focused, primary relationship with one specific deity who is seen as the central protector of the entire society.

267. (B) The divine is identical to the natural universe
According to the pantheistic perspective, the divine is considered entirely identical to the natural universe. In this view, God and the cosmos are not separate; they form one inseparable entity. There is no creator existing outside of the physical world, as everything within the universe is seen as an expression of the divine, making the two concepts fundamentally the same.

NODIA

268. (A) Panentheism posits that God extends beyond the cosmos
Panentheism differs from pantheism by proposing that while the divine interpenetrates every part of the physical universe, it also extends infinitely beyond it. While pantheism equates God and the universe as identical, panentheism suggests that the supreme being is both within the cosmos and transcendent. This view allows for the divine to be greater than the sum of the physical world.

269. (C) To unify the society under a single theological doctrine
The centralized religious authority sought to enforce monotheism as a means of unifying the society. By establishing a single theological doctrine, the authority aimed to eliminate the diverse perspectives offered by philosophical factions. This consolidation of belief into one sovereign creator helped to create a more cohesive social and religious identity, reducing internal tensions caused by varying interpretations of divinity.

270. (D) The categorical denial of the existence of any other deities
Monotheism, as enforced by the central authority, is characterized by the categorical denial of the existence of any other deities. It asserts that there is only one sovereign, transcendent creator God. Unlike henotheism, which acknowledges other gods but worships only one, monotheism strictly maintains that no other divine beings exist, making the exclusive focus on one God absolute.

271. (C) As authoritative accounts of truth regarding creation
In this agrarian community, foundational myths are perceived as authoritative accounts of truth regarding the creation of the world and the origins of their practices. They are not dismissed as mere fictional stories or entertainment. Instead, these sacred narratives provide the fundamental framework through which the community understands its existence, its history, and its relationship with the world.

272. (B) To dramatically reenact myths to secure agricultural fertility
Rituals in this community are performed to dramatically reenact the events described in sacred myths. The primary purpose of these

CHAPTER 03
Modern Trends in the Study of Religion

1. Which approach to the study of religion primarily focuses on the role of religion in maintaining social cohesion and structures?
(A) Anthropological Approach
(B) Sociological Approach
(C) Phenomenological Approach
(D) Psychological Approach

2. The following question consists of two statements — Assertion (A) and Reason (R). Answer the question by selecting the appropriate option.
Assertion (A): The phenomenological approach avoids judging the truth or falsity of religious claims.
Reason (R): It relies on "epoché" or bracketing one's own beliefs to understand the believer's perspective empathetically.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

3. In the context of religious authority, what defines a "diviner"?
(A) A traditionalist practitioner who relies strictly on the interpretation of written scriptures
(B) A radical religious reformer who intentionally breaks away from established traditional rituals
(C) A person seeking hidden knowledge or future events through various supernatural means
(D) A scholarly and professional legal expert who interprets complex codes of religious law

4. Identify the correct statement regarding "Agnosticism" as a challenge to religion.
(A) It aggressively denies and actively refutes the existence of any deity.
(B) It promotes the worship of human reason over natural elements.
(C) It seeks to replace spiritual religion with state-sponsored secularism.
(D) It holds that the existence of the divine is inherently unknowable.

5. Which of the following is an incorrect pair of a modern trend and its core focus?
(A) Subaltern empowerment - Lifting marginalized voices within religious frameworks
(B) Interfaith dialogue - Building mutual understanding between different religions
(C) Eco-theology - Emphasizing human dominance over the environment
(D) Gender equality - Challenging patriarchal structures in religious traditions

6. Identify the correct pair representing a challenge to religion and its primary premise.
(A) Materialism - Focuses exclusively on the spiritual dimensions of life
(B) Humanism - Emphasizes human dignity and agency over supernatural intervention
(C) Existentialism - Promotes adherence to strict structural and institutional doctrines
(D) Relativism - Asserts that there is one absolute, universal religious truth

7. Match the items in List I with the items in List II:
List I: (Approaches to Religion)
P. Anthropological
Q. Psychological
R. Historical
S. Experiential
List II: (Core Focus)
1. Tracing the origin and development over time
2. Personal, mystical, or internal realization
3. Cultural context, symbols, and rituals

Downloaded from www.pdf.tube

STUDYING FROM PDFs?

THINK AGAIN.

If you are studying only from PDFs,
you are wasting valuable time.

Research shows that learning from

PRINTED BOOKS has up to

4× HIGHER RETENTION

than studying from screens.

PRINT BOOK = BETTER MEMORY

PDF = LOWER RETENTION

Those who study from **PRINTED BOOKS**
move **AHEAD.**

Others are left **BEHIND**
in competition.

In competitive exams,
being average is not enough.

STAY ONE STEP AHEAD.

281. (A) A highly visible, state-sponsored polytheism
Religion in the Mesopotamian civilization was characterized by a highly visible and state-sponsored polytheism. This system was integrated into the political structure of the city-states, emphasizing the need to appease unpredictable cosmic forces. The public nature of these beliefs was evident in the monumental architecture and the central role that religious institutions played in the governance and daily life of society.

282. (B) They were monumental temples and homes for patron deities
Ziggurats were massive structures that served as monumental temples at the center of Mesopotamian city-states. These buildings were considered the dwelling places or homes for patron deities, acting as the physical location where the divine resided within the human realm. Their size and central placement reflected the significance of maintaining a close and respectful relationship with the gods for community stability.

283. (B) The Indus Valley lacks large, identifiable monumental temples
Unlike the Mesopotamian civilization, the archaeological footprint of the Indus Valley lacks large, identifiable monumental temples or centralized religious structures. Instead of focusing on massive, state-led buildings, the evidence for Indus Valley religious practices is found in smaller artifacts. This suggests a different organizational approach to religion, one that did not rely on the same scale of monumental public architecture.

284. (A) Horned figures in yogic postures
The intricate steatite seals found in the Indus Valley often depict horned figures seated in yogic postures, frequently surrounded by various animals. These iconographic carvings provide a unique glimpse into the spiritual life and symbolic language of the civilization. Such depictions suggest that meditation and a specific relationship with the animal world were important elements of their religious or ritual practices.

285. (C) A framework prioritizing ritual purity and water ablutions
The presence of the Great Bath at Mohenjo-Daro suggests that the Indus Valley civilization followed a religious framework that prioritized ritual purity. This architectural feature indicates that water-based ablutions were a central component of their spiritual practices. Instead of the grandiose cults seen in Mesopotamia, this evidence points toward a system focused on personal and communal cleanliness and ritual washing.

286. (D) To act as the intermediary for the pantheon and humanity
In ancient Egyptian civilization, the pharaoh played a vital religious role as a living god. The pharaoh served as the crucial intermediary between the divine pantheon and the human population. By fulfilling this role, the pharaoh was responsible for maintaining Ma'at, or cosmic order, ensuring that the relationship between the gods and the people remained balanced and harmonious.

NODIA

287. (C) The preservation of cosmic order
In the context of ancient Egyptian religion, Ma'at refers to the essential preservation of cosmic order. This concept was the central focus of religious life, as maintaining balance and harmony was necessary for the stability of the universe and society. The pharaoh and the people performed rituals and lived according to specific principles to ensure that this order was not disrupted.

288. (B) As anthropomorphic entities with human personalities and flaws
Greek religion characterized its deities as highly anthropomorphic entities, meaning they possessed human-like physical forms, personalities, and even emotional flaws. These gods and goddesses were featured in elaborate mythologies that used their human-like interactions to explain various natural and human phenomena. This made the Greek pantheon relatable and dynamic, reflecting the complexity of the human experience within their divine framework.

289. (D) Ritual precision to maintain 'Pax Deorum' as a civic duty
Roman religious observance focused heavily on exact ritual precision as a primary civic duty. The goal was to maintain the 'Pax Deorum,' or the peace of the gods, for the collective benefit of the empire. This pragmatic approach emphasized the importance of performing religious rites correctly to ensure continued divine favor and protection for the Roman state and its people.

290. (A) Ancestor veneration and a heavenly mandate
The religious framework of early Chinese civilization was deeply rooted in the practices of ancestor veneration and the concept of a supreme heavenly mandate. This system emphasized the importance of familial piety and maintaining harmony with natural cosmic forces. By honoring dynastic ancestors and following the mandate of heaven, the society sought to ensure earthly stability and long-term social harmony.

291. (C) By absorbing local beliefs into a blended framework
Syncretism occurred within the tradition as it expanded into new geographic regions and absorbed local indigenous beliefs. This process created a blended religious framework where foreign ritual practices were integrated into the existing tradition. This blending altered the original nature of the religion, resulting in a unique combination of beliefs and practices that reflected the cultural environment of the territory.

292. (A) To achieve a direct experience of ultimate reality
The primary goal of the practitioners who prioritized mysticism was to achieve a direct, unmediated, and subjective experience of ultimate reality. They often sought this connection through intense meditation, valuing personal spiritual encounters over traditional religious structures. This focus on individual experience allowed them to bypass the established institutional hierarchies and orthodox practices in their pursuit of a deeper spiritual truth.

293. (D) Because the mystics bypassed institutional structures
Orthodox authorities viewed the mystical sub-group as a significant threat because the mystics bypassed established institutional structures in favor of personal spiritual experiences. This focus on subjective and unmediated encounters with ultimate reality challenged the doctrinal authority of the leaders. The authorities feared that this independence would undermine the unified religious organization and weaken their control over the tradition's teachings and practices.

294. (B) A structural split over irreconcilable differences
Based on the provided source, a schism is defined as a definitive and structural split within a religious organization. This fracturing occurs when there are irreconcilable differences, particularly regarding the nature of religious authority. A schism results in the once-unified body breaking into separate parts, each maintaining its own interpretation of the faith and establishing its own independent organizational framework.

295. (C) As a breakaway group in tension with the original body
Following the formal schism, the newly formed sect is characterized as a breakaway group that exists in high tension with the original religious body. This sect maintains an exclusive emphasis on its own beliefs, such as mysticism, while rejecting the orthodox dogmatism of the parent organization. Its separate identity is defined by its distinct practices and its opposition to the original.

296. (D) An absolute dualism between forces of truth/light and deceit/darkness
The core belief of the Zoroastrian community is centered on an absolute dualism. This worldview perceives the universe as a continuous battleground where the forces of absolute truth and light, led by a supreme creator, struggle against the opposing forces of deceit and darkness. This fundamental conflict shapes the community's spiritual understanding and dictates the moral responsibilities of every individual.

297. (A) Through "good thoughts, good words, and good deeds."
Zoroastrians believe that every individual has a moral responsibility to support the supreme, benevolent creator in the battle against darkness. This support is actively expressed through the

Click Here to Buy book on Amazon

practice of "good thoughts, good words, and good deeds." By adhering to these ethical principles, practitioners contribute to the victory of light and truth, fulfilling their spiritual duty within the dualistic cosmic struggle.

298. (B) As the supreme symbol of the creator's light
Within Zoroastrian practices, fire is not worshipped as a god itself, but it is venerated as the supreme symbol of the creator's light, wisdom, and purifying power. It represents the presence of the divine and the victory of truth over deceit. Because of this profound symbolic significance, fire is central to their worship and must be kept in its purest form.

299. (B) To maintain the supreme symbol of the creator's light and purity
Authorized priests in fire temples keep sacred flames burning continuously to maintain the supreme symbol of the creator's light, wisdom, and purity. This practice ensures that the spiritual representation of the divine is always present for the community. The continuous flame serves as a reminder of the ongoing struggle for truth and the importance of maintaining ritual purity in all religious activities.

300. (A) Because burial or cremation would defile earth or fire
Historically, the community utilized specialized circular structures for exposing the dead to scavengers because they believed that traditional methods like burial or cremation would defile the sacred elements. Both earth and fire are considered pure, and introducing mortality to them was seen as a form of pollution. This practice reflected their rigorous commitment to maintaining the ritual purity of nature.

www.nodia.in

Downloaded from www.pdf.tube

(B) P-2, Q-4, R-3, S-1
(C) P-3, Q-1, R-4, S-2
(D) P-4, Q-3, R-2, S-1

33. Which of the following correctly pairs a modern trend with its practical application?
(A) World peace and harmony - Promoting holy wars
(B) Co-existence - Isolating religious communities from one another
(C) Interfaith understanding - Hosting multi-religious theological symposiums
(D) Human rights - Suppressing subaltern narratives

34. Which of the following is an incorrect pair?
(A) Saint - An individual recognized purely for their military conquests
(B) Seer - One who receives profound visions
(C) Tradition - Beliefs passed down through generations
(D) Scripture - Sacred texts functioning as ultimate authority

35. Which of the following elements is NOT a characteristic of a "Holistic or all-inclusive approach" to studying religion?
(A) Integrating sociological and psychological insights
(B) Narrowing the focus exclusively to textual grammar
(C) Examining both institutional and experiential dimensions
(D) Viewing religion in its complete cultural context

36. The concept of "Epoché" describes the core methodological tool of which approach?
(A) Historical
(B) Psychological
(C) Phenomenological
(D) Sociological

37. Consider the following statements about "Interfaith understanding and dialogue":
1. It aims to eliminate all theological differences.
2. It seeks mutual respect while maintaining distinct identities.
3. It helps in conflict resolution between communities.
4. It requires participants to convert to a unified global religion.

Which of the above statement(s) is/are correct?
(A) 1 and 4
(B) 1 and 3
(C) 2 and 3
(D) 2 and 4

NODIA

38. A researcher studying the impact of the "Clash of Civilizations" theory assesses how religious identities foster political boundaries. This is an application of:
(A) Socio-political religious studies
(B) Theology
(C) Psychoanalysis
(D) Divination

39. The following question consists of two statements — Statement I and Statement II. Answer the question by selecting the appropriate option.
Statement I: Atheism is the belief that divine beings exist but are unconcerned with humanity.
Statement II: Atheism is the definitive rejection of the belief in any deities.
(A) Both Statement I and Statement II are true
(B) Both Statement I and Statement II are false
(C) Statement I is true but Statement II is false
(D) Statement I is false but Statement II is true

40. Read the following case and answer the question:
A leader emerges claiming to have received a final, unalterable book from a deity, instructing their followers to abandon the old temples. This figure is best classified as a:
(A) Saint
(B) Magician
(C) Founder/Prophet
(D) Diviner

41. The empowerment of the subaltern in religious studies is primarily the cause of:
(A) Increased dominance of the elite class in religious rituals
(B) The total elimination of religious texts
(C) The emergence of liberation theologies and social justice movements
(D) The strict enforcement of classical orthodoxies

4. Mental processes and individual subconscious

Choose the correct code:
(A) P-4, Q-3, R-2, S-1
(B) P-1, Q-2, R-3, S-4
(C) P-2, Q-1, R-4, S-3
(D) P-3, Q-4, R-1, S-2

8. Which of the following does NOT constitute a primary focus of the "Clash of Civilizations" paradigm as a challenge to global harmony?
(A) Economic integration erasing all religious boundaries
(B) Cultural identities becoming the primary source of conflict
(C) Fault lines between different religious civilizations
(D) Western values conflicting with non-Western religious traditions

9. Which approach represents the most suitable method when studying the internal dynamics of an individual's religious conversion or mystic vision?
(A) Sociological Approach
(B) Historical Approach
(C) Psychological Approach
(D) Materialist Approach

10. A researcher analyzes how a specific religious community adapts its ancient rituals to survive in a modern, industrialized urban setting. Which competency is being demonstrated here?
(A) Concept application of anthropological and historical approaches
(B) Advocacy for specific and partisan theological viewpoints
(C) Enforcement of rigid and institutional religious dogma
(D) Implementation of strictly defined secularist policies

11. The following question consists of two statements — Statement I and Statement II. Answer the question by selecting the appropriate option.
Statement I: The holistic approach to religion isolates spiritual practices from political and social realities.
Statement II: A holistic approach insists on studying religion as interconnected with all aspects of human life.
(A) Both Statement I and Statement II are true
(B) Both Statement I and Statement II are false
(C) Statement I is true but Statement II is false
(D) Statement I is false but Statement II is true

12. Consider the following statements regarding the "Founder" as a type of religious authority:
1. They establish a new religious paradigm or movement.
2. They always rely entirely on the pre-existing traditional priesthood.
3. Their authority often stems from a unique personal revelation or enlightenment.
4. They strictly enforce the maintenance of old rituals without any alteration.

Which of the above statement(s) is/are correct?
(A) 1 and 2
(B) 1 and 3
(C) 2 and 4
(D) 3 and 4

13. Read the following case and answer the question:
A religious group focuses its teachings heavily on the distribution of wealth, arguing that traditional religion has served to pacify the poor while keeping the elite in power. Which challenge to religion does this critique most align with?
(A) Existentialism
(B) Rationalism
(C) Marxism
(D) Agnosticism

14. An academic applies the concept of "empowerment of the subaltern" to a religious text. What are they most likely doing?
(A) Elevating the text to an unquestionable divine status
(B) Translating the text into a dominant colonial language
(C) Using the text to justify the divine right of kings
(D) Interpreting the text from the perspective of marginalized groups

15. The rise of secularism in state policies is primarily a cause for which of the following effects on religion?
(A) The privatization of religious belief and separation from government
(B) The immediate and total eradication of

Click Here to Buy book on Amazon

personal faith
(C) The establishment of a unified, globalized theocratic state
(D) The compulsory merging of scientific and religious institutions

16. What is the fundamental definition of "Rationalism" in the context of challenges to religion?
(A) The belief that all religious truths must be accepted purely on faith
(B) The doctrine that reason and intellect are the ultimate sources of truth
(C) The philosophical assertion that physical matter constitutes the only reality
(D) The reliance on complex magical practices to control natural forces

17. Consider the following statements regarding the modern trend of Ecology and Environment in religion:
1. It involves viewing the Earth as sacred.
2. It completely rejects all human technology.
3. It promotes the concept of stewardship.
4. It challenges anthropocentric views of nature.
5. It integrates ecological awareness into religious rituals.

Which of the above statement(s) is/are correct?
(A) 1, 2, 3, and 5
(B) 1, 3, 4, and 5
(C) 2, 3, 4, and 5
(D) 1, 2, 4, and 5

18. According to the experiential approach, the essence of religion is primarily located in:
(A) Personal encounters with the transcendent
(B) Structural hierarchies
(C) Written laws
(D) Economic modes of production

19. Which statement is correct about "Relativism" as a challenge to religion?
(A) It argues that all religions share one absolute, unchanging truth.
(B) It demands the forceful conversion of all people to a single faith.
(C) It asserts that religious truths depend on specific cultural contexts.
(D) It seeks to prove the existence of God through empirical evidence.

20. Which of the following is an incorrect statement concerning a "Prophet"?
(A) A prophet typically speaks on behalf of a deity.
(B) A prophet often brings a message of warning or moral reform.
(C) A prophet's authority is usually derived solely from hereditary succession.
(D) A prophet frequently challenges the moral corruption of their contemporary society.

21. Choose the correct pair representing religious authority.
(A) Scripture - Spontaneous, unrecorded oral visions
(B) Magician - Uses ritual manipulation to control forces
(C) Reformer - Strictly preserves the status quo without change
(D) Saint - Focuses only on atheistic rationalism

22. Arrange the following conceptual models of religious authority in a logical chronological sequence of institutionalization (from highly spontaneous/individual to highly institutionalized):
1. Written Scripture
2. Institutional Tradition
3. Charismatic Founder
4. Spontaneous Seer

Which of the following is the correct order?
(A) 4, 3, 1, 2
(B) 3, 4, 2, 1
(C) 1, 2, 3, 4
(D) 4, 1, 3, 2

23. Which of the following does NOT belong to the category of "Challenges to Religion" as defined in religious studies?
(A) Marxism
(B) Existentialism
(C) Phenomenological Approach
(D) Secularism

24. What is the most appropriate description of "Globalization" concerning its impact on religion?
(A) It isolates religions strictly within their national borders.
(B) It prevents any interfaith dialogue from taking place.

NODIA

(C) It ensures the absolute dominance of traditional animism everywhere.
(D) It causes deterritorialization, allowing religions to spread and blend globally.

25. A student effectively maps the psychological defense mechanisms found in specific religious rituals. This demonstrates competency in which area?
(A) Applying the Historical Approach
(B) Applying the Psychological Approach
(C) Applying the Anthropological Approach
(D) Applying the Phenomenological Approach

26. The following question consists of two statements — Statement I and Statement II. Answer the question by selecting the appropriate option.
Statement I: The historical approach focuses exclusively on the future predictions of a religion.
Statement II: The historical approach examines the origin, development, and evolution of religious texts and institutions over time.
(A) Both Statement I and Statement II are true
(B) Both Statement I and Statement II are false
(C) Statement I is true but Statement II is false
(D) Statement I is false but Statement II is true

27. The following question consists of two statements — Assertion (A) and Reason (R). Answer the question by selecting the appropriate option.
Assertion (A): Humanism is often considered a challenge to traditional theistic religion.
Reason (R): Humanism emphasizes human potential, rationalism, and agency, often independent of divine or supernatural intervention.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

28. In case of a conflict between an orthodox tradition and a new scientific discovery, a "Rationalist" would most likely:
(A) Prioritize reason and empirical evidence over traditional dogma
(B) Reject the science in favor of blind faith
(C) Attempt a magical ritual to alter the scientific result
(D) Defer completely to the authority of a diviner

29. The modern trend of "gender equality" in the study of religion primarily aims to:
(A) To reinforce and maintain traditional patriarchal social hierarchies
(B) To eliminate the academic study of religion entirely
(C) To critique gender biases and promote egalitarian religious practices
(D) To exclude women from participating in global interfaith dialogues

30. Which term defines an authority figure known primarily for leading a movement to purify or alter an existing religious tradition from within?
(A) Magician
(B) Reformer
(C) Founder
(D) Diviner

31. Identify the incorrect statement regarding the Anthropological approach to religion.
(A) It studies religion as a core component of human culture.
(B) It aims to prove the theological supremacy of specific religions.
(C) It typically involves extensive fieldwork and participant observation.
(D) It focuses heavily on how symbols and rituals function.

32. Match the items in List I with the items in List II:
List I: (Challenges to Religion)
P. Materialism
Q. Existentialism
R. Secularism
S. Marxism
List II: (Key Concept)
1. Religion as the "opiate of the masses"
2. Physical matter is the only reality
3. Separation of religion and state
4. Creation of personal meaning in an absurd world
Choose the correct code:
(A) P-1, Q-2, R-3, S-4

Downloaded from www.pdf.tube

repetitive, stylized actions is to secure agricultural fertility and maintain cosmic harmony. By performing these rituals, the community seeks to actualize the spiritual power contained within their foundational narratives, ensuring that their crops grow and their society remains stable.

273. (D) Rituals actualize myths through performative actions
Rituals and myths are deeply interconnected, with rituals serving to actualize the sacred narratives through performative actions. While myths provide the authoritative story and truth, rituals bring those stories to life through repetitive and stylized reenactments. This relationship allows the community to engage directly with the power of their myths, transforming abstract beliefs into tangible experiences that sustain the cosmic order.

274. (A) To manage critical life transitions and social progressions
Rites of passage function as formal ceremonies designed to manage critical life transitions and social progressions within the community. These rituals mark the movement of individuals from one status to another, such as the transition from childhood to adulthood. They ensure that social changes are recognized and integrated into the communal fabric, maintaining order as individuals take on new responsibilities.

275. (C) Initiates are instructed in myths and then reintegrated
During a rite of passage, initiates are temporarily removed from normal society to undergo a transformative process. During this time, they are instructed in the community's sacred myths and foundational truths. Once this instruction is complete, the individuals are reintegrated into the community with a new social status and set of responsibilities, marking their successful transition to a new life stage.

276. (A) To appease the deities and ensure communal prosperity
Formal sacrifices in the historical settlement are conducted with the primary objective of appeasing the deities and ensuring communal prosperity. By systematically offering and destroying valuable resources like crops or livestock on an altar, the community hopes to maintain the favor of the holy forces. These acts are seen as essential for securing the divine protection and material success of society.

277. (D) As visible signs instituted to confer spiritual grace
Sacraments are described as highly sacred, visible signs that have been instituted to confer spiritual grace upon the recipients. These are not merely symbolic gestures but are believed to have a real spiritual effect on those who receive them. Because of their profound importance, sacraments are strictly regulated and can only be performed by the community's designated religious leaders.

278. (B) Designated religious leaders
In this community, the authority to perform sacraments is restricted to designated religious leaders. These individuals are the only ones permitted to conduct these highly sacred and regulated rites. This restriction ensures that the visible signs of spiritual grace are administered correctly according to the community's traditions, maintaining the integrity and efficacy of the sacraments for the benefit of the people.

279. (C) They offer a period for prayer and elaborate sacrifice
Large-scale festivals serve as periodic communal celebrations that coincide with crucial points in the agricultural calendar. During these times, ordinary labor is temporarily suspended so the community can focus entirely on religious devotion. These festivals provide a concentrated period for collective prayers and elaborate sacrifices, allowing the settlement to prioritize its relationship with the divine during significant moments like the harvest.

280. (D) The vocalization of requests, gratitude, and devotion
Prayers in this historical settlement primarily consist of the vocalization of requests, gratitude, and devotion directed toward the holy forces. These verbal expressions are a fundamental way for individuals and the community to communicate with the divine. By speaking their needs and giving thanks, the inhabitants seek to maintain a continuous and favorable relationship with the spiritual powers they venerate.

NODIA

42. Consider the following statements regarding "Tradition" as a religious authority:
1. It relies on the unbroken transmission of beliefs.
2. It adapts spontaneously without any structural constraints.
3. It often serves as a stabilizing force in religious communities.
4. It is strictly limited to written documents, ignoring oral practices.
5. It forms the baseline against which reformers often react.

Which of the above statement(s) is/are correct?
(A) 1, 3, and 5
(B) 1, 2, and 4
(C) 2, 3, and 5
(D) 1, 4, and 5

43. What defines the "Sociological approach" to religion?
(A) It studies individual neurological responses during periods of prayer
(B) It aims to date ancient manuscripts using carbon dating
(C) It evaluates the literal truth of metaphysical religious claims
(D) It examines religion as an institution impacting social structures

44. Identify the correct statement about "Existentialism" as a challenge to traditional religion.
(A) It insists that humans must rely on religious destiny
(B) It argues for a strict, objective, and scientifically provable morality
(C) It is an approach that guarantees the existence of God
(D) It posits that individuals must create meaning in an absurd world

45. Which of the following is an incorrect statement about a "Magician" in the context of religious authority?
(A) A magician's authority comes from the mastery of esoteric techniques.
(B) A magician usually serves as the head of the mainstream orthodox theocracy.
(C) A magician manipulates hidden forces to achieve specific practical ends.
(D) Magico-religious practices often coexist alongside formal religious traditions.

46. Identify the correct pair.
(A) Clash of Civilizations - Emphasizes global economic equality
(B) Relativism - Denies the existence of objective, universal truths
(C) Humanism - Relies entirely on scriptural literalism
(D) Secularism - Enforces a single state religion

47. Which approach is NOT typically associated with the objective, empirical study of religion?
(A) Sociological
(B) Historical
(C) Anthropological
(D) Confessional/Theological

48. In modern religious studies, "Co-existence" represents the most appropriate strategy for:
(A) Managing pluralistic societies with diverse religious populations
(B) Forced assimilation of minority religions
(C) Creating a homogeneous atheistic society
(D) Isolating different religious groups into segregated zones

49. A scholar uses the psychological approach to analyze a religious leader's visions as manifestations of the subconscious. This scholar demonstrates competency in:
(A) Theological exegesis
(B) Historical linguistics
(C) Psychoanalytic theory applied to religion
(D) Quantitative sociology

50. The following question consists of two statements — Statement I and Statement II. Answer the question by selecting the appropriate option.
Statement I: Globalization has led to the isolation of religious communities, preventing them from interacting.
Statement II: Globalization allows religious movements to become transnational, leading to both hybridization and fundamentalist backlash.
(A) Both Statement I and Statement II are true
(B) Both Statement I and Statement II are false
(C) Statement I is true but Statement II is false
(D) Statement I is false but Statement II is true

Click Here to Buy book on Amazon

51. Read the following case and answer the question:
A traditional community begins integrating local environmental conservation efforts into their annual harvest festival, citing sacred duty. This is an example of:
(A) Materialism
(B) Existentialism
(C) Eco-theology / Ecology and Environment in religion
(D) Agnosticism

52. The following question consists of two statements — Assertion (A) and Reason (R). Answer the question by selecting the appropriate option.
Assertion (A): The historical approach to religion heavily relies on textual criticism and archaeology.
Reason (R): It seeks to reconstruct the timeline, context, and evolution of religious traditions as they actually occurred in the past.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

53. The concept of "Social Justice" in modern religious trends is most closely associated with:
(A) Defending traditional caste or class hierarchies
(B) Advocating for the empowerment of the subaltern and marginalized
(C) Promoting religious wars
(D) Ignoring human rights in favor of ritual purity

54. What defines a "Saint" as a figure of religious authority?
(A) An academic who rationally disproves religion
(B) A person recognized for their exceptional holiness, virtue, or closeness to the divine
(C) A ruler who enforces religious law through military might
(D) A practitioner who uses spells strictly for material gain

55. Identify the correct statement about "Scripture" as a form of religious authority.
(A) It is highly malleable and changes with every generation.
(B) It relies entirely on oral transmission without any written record.
(C) It serves as a fixed, authoritative textual reference for doctrines and practices.
(D) It derives its authority primarily from modern scientific verification.

NODIA

56. Which of the following is an incorrect statement about "Rationalism"?
(A) It is the rejection of belief in deities.
(B) Religion is an ideology supporting the ruling class.
(C) Truth is derived from supernatural visions.
(D) Truth regarding the divine is unknown.

57. Match the items in List I with the items in List II:
List I: (Modern Trends)
P. Co-existence
Q. Human Rights
R. Empowerment of the Subaltern
S. World Peace and Harmony
List II: (Core Theme)
1. Uplifting the voices of the oppressed classes
2. Living together peacefully despite religious differences
3. Conflict resolution and global non-violence
4. Ensuring dignity, freedom, and equality for all individuals
Choose the correct code:
(A) P-1, Q-2, R-3, S-4
(B) P-4, Q-3, R-2, S-1
(C) P-2, Q-4, R-1, S-3
(D) P-3, Q-1, R-4, S-2

58. Which challenge to religion posits that the material world is the only reality, thus negating spiritual or supernatural dimensions?
(A) Idealism
(B) Materialism
(C) Relativism
(D) Existentialism

59. The "Experiential approach" to religion would consider which of the following as the most appropriate subject of study?
(A) The demographic distribution of a religious group
(B) The structural architecture of temples

(C) The personal accounts of mystical union with the divine
(D) The economic impact of religious festivals

60. When a student compares the patriarchal structures in various religious texts to advocate for egalitarian reforms, they show competency in the study of:
(A) Divination
(B) Gender equality in religion
(C) Phenomenological epoché
(D) Classical materialism

61. The following question consists of two statements — Statement I and Statement II. Answer the question by selecting the appropriate option.
Statement I: A seer is primarily known for organizing large bureaucratic religious institutions.
Statement II: A seer is recognized for having intuitive or supernatural visions that reveal hidden truths.
(A) Both Statement I and Statement II are true
(B) Both Statement I and Statement II are false
(C) Statement I is true but Statement II is false
(D) Statement I is false but Statement II is true

62. Consider the following statements regarding the "Phenomenological approach":
1. It attempts to describe religious phenomena as they appear to the believer.
2. It actively seeks to debunk religious myths.
3. It utilizes the concept of empathy to understand religious experiences.
4. It reduces religion purely to economic factors.

Which of the above statement(s) is/are correct?
(A) 2 and 4
(B) 1 and 4
(C) 2 and 3
(D) 1 and 3

63. Read the following case study and answer the question:
In a diverse city, leaders from Christian, Muslim, Hindu, and Buddhist communities meet monthly to resolve communal tensions and plan joint charity events. This scenario perfectly illustrates:
(A) The Clash of Civilizations
(B) Relativist materialism
(C) Secular isolationism
(D) Interfaith understanding and dialogue

64. The philosophical challenge of "Existentialism" to religion implies that:
(A) Human existence precedes essence, making individuals responsible for their own meaning.
(B) The essence of a person is divinely preordained before birth.
(C) Institutional religion provides the only valid framework for human existence.
(D) The material wealth of a person determines their spiritual worth.

65. The effect of recognizing "Human Rights" within modern religious discourse is predominantly:
(A) The promotion of dignity and protection against religiously motivated abuses
(B) The suppression of individual freedom of conscience
(C) The abolition of all traditional religious authorities
(D) The enforcement of a global theocratic government

NODIA

66. How does "Secularism" define the relationship between state and religion?
(A) The state must enforce the majority religion.
(B) The state and religious institutions should remain separate.
(C) The state should actively destroy all religious institutions.
(D) The state should fund all religious activities equally.

67. Consider the following statements regarding "Religious Authority":
1. A reformer seeks to bring a tradition back to its perceived original purity or adapt it.
2. A founder establishes a completely new tradition.
3. Scripture serves as an oral, constantly changing set of myths.
4. Tradition relies on historical continuity and transmission.
5. A magician relies on the unpredictable grace of a deity rather than specialized rituals.

Which of the above statement(s) is/are correct?
(A) 2, 3, and 5
(B) 1, 3, and 4

103. Identify the correct statement regarding "Atheism."
(A) It asserts that multiple gods exist simultaneously.
(B) It asserts that God exists but is incomprehensible.
(C) It relies heavily on traditional scripture for validation.
(D) A disbelief in the existence of any deity.

104. Which of the following is an incorrect statement concerning a "Reformer"?
(A) A reformer typically aims to correct what they see as corruption within an existing tradition.
(B) A reformer almost always intends to completely destroy the religion and create a secular state.
(C) A reformer's actions can lead to schisms or the creation of new sects.
(D) A reformer often appeals to original scriptures or foundational ideals.

105. Identify the correct pair.
(A) Human Rights - Protection of individual freedoms, including freedom of religion
(B) Secularism - Integration of church and state
(C) Tradition - Spontaneous creation of new daily rituals
(D) Founder - One who inherits the leadership of a long-established sect

106. Which challenge to religion asserts that cultural homogenization threatens local religious identities?
(A) Globalization
(B) Existentialism
(C) Phenomenological Approach
(D) Tradition

107. Match the items in List I with the items in List II:
List I: (Approaches)
P. Sociological
Q. Historical
R. Anthropological
S. Psychological
List II: (Key Focus Area)
1. Evolution of doctrines over centuries
2. The unconscious mind and religious neurosis
3. Religion's role in class, power, and social institutions
4. Myths, kinship, and rituals in indigenous cultures
Choose the correct code:
(A) P-1, Q-2, R-3, S-4
(B) P-4, Q-3, R-2, S-1
(C) P-2, Q-4, R-1, S-3
(D) P-3, Q-1, R-4, S-2

108. All of the following represent modern progressive trends in the study of religion EXCEPT:
(A) Gender equality
(B) Subaltern empowerment
(C) Sectarian absolutism
(D) Ecology and environment

109. What is the fundamental purpose of a "Holistic" approach?
(A) To examine religion using a single, narrow methodology
(B) To integrate diverse methodologies to capture the complex, multi-dimensional nature of religion
(C) To reduce religion purely to its biological components
(D) To focus entirely on atheistic critiques of faith

110. A researcher successfully mediates a dialogue between religious leaders to establish a shared environmental conservation policy. This requires competency in:
(A) Interfaith dialogue and Eco-theology
(B) Historical textual criticism
(C) Psychoanalytic interpretation
(D) Marxist economic analysis

111. The following question consists of two statements — Statement I and Statement II. Answer the question by selecting the appropriate option.
Statement I: The clash of civilizations theory posits that future conflicts will primarily be driven by cultural and religious identities.
Statement II: The clash of civilizations theory predicts an era of unbroken global peace due to economic integration.
(A) Both Statement I and Statement II are true
(B) Both Statement I and Statement II are false
(C) Statement I is true but Statement II is false

Downloaded from www.pdf.tube

emphasize how religions can contribute to world peace and conflict resolution.
(A) Both Statement I and Statement II are true
(B) Both Statement I and Statement II are false
(C) Statement I is true but Statement II is false
(D) Statement I is false but Statement II is true

77. The following question consists of two statements — Assertion (A) and Reason (R). Answer the question by selecting the appropriate option.
Assertion (A): The sociological approach focuses heavily on concepts like "sacred" and "profane" as mechanisms for social unity.
Reason (R): Sociologists like Emile Durkheim argued that religion acts as a binding force that holds society together.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

78. A religious community strictly following the interpretations handed down by generations of elders is relying on which type of authority?
(A) Tradition
(B) Magician
(C) Diviner
(D) Founder

79. The modern trend of "Holistic or all-inclusive approach" in studying religion fundamentally seeks to:
(A) Reduce religion to purely biological urges
(B) Combine multiple disciplines (sociology, history, psychology) to understand religion comprehensively
(C) Prove that all religions are factually incorrect
(D) Limit religious study to only the texts of major world religions

80. Identify the incorrect statement regarding "Globalization" and religion.
(A) It facilitates the rapid spread of religious ideas across borders.
(B) It completely destroys all local religious traditions without exception.
(C) It can lead to the emergence of global religious networks.
(D) It sometimes provokes conservative religious backlashes.

81. Which pair is correctly matched?
(A) Prophet - One who uses objects to cast magical spells
(B) Seer - One who receives visions of the future
(C) Tradition - The rejection of all relevant historical precedents
(D) Scripture - Oral folk tales that change on a daily basis

82. Match the items in List I with the items in List II:
List I: (Authority Type)
P. Magician
Q. Reformer
R. Founder
S. Saint
List II: (Key Characteristic)
1. Originates a new religious tradition
2. Embodies exceptional piety and virtue
3. Alters or purifies an existing tradition
4. Uses esoteric rituals to control outcomes
Choose the correct code:
(A) P-4, Q-3, R-1, S-2
(B) P-3, Q-4, R-2, S-1
(C) P-1, Q-2, R-3, S-4
(D) P-2, Q-1, R-4, S-3

83. All of the following are considered challenges to religion EXCEPT:
(A) Rationalism
(B) Humanism
(C) Mysticism
(D) Materialism

84. Which represents the best description of the focus of eco-theology?
(A) The theological justification for industrializing natural landscapes
(B) The spiritual relationship between humanity and the natural environment
(C) The study of ancient agricultural economies
(D) The promotion of extraterrestrial spiritual habitats

85. When a researcher successfully designs a framework to evaluate how women are leading ritual prayers in previously male-dominated spaces, they are demonstrating competency in:

NODIA

(A) Secularism - Imposing religious law on public state institutions
(B) Existentialism - Finding personal meaning without absolute dictates
(C) Agnosticism - Demonstrating absolute proof of a deity's existence
(D) Relativism - Establishing one universal, objective moral code

121. The authority of a "Saint" is primarily derived from:
(A) Rational debate
(B) Recognized personal holiness, miracles, or exemplary virtue
(C) Their ability to historically date ancient texts
(D) Their accumulation of material wealth

122. Arrange the following forms of religious authority based on a typical historical trajectory of institutionalization:
1. Charismatic Prophet reveals a message
2. Written Scripture is compiled and canonized
3. Institutional Tradition becomes established
4. Reformer challenges the established Tradition

Which of the following is the correct order?
(A) 1, 2, 3, 4
(B) 2, 1, 4, 3
(C) 3, 4, 1, 2
(D) 1, 3, 2, 4

123. All of the following are typically recognized forms of religious authority EXCEPT:
(A) Magician
(B) Diviner
(C) Agnostic
(D) Scripture

124. The "Anthropological approach" is characterized by its reliance on:
(A) Laboratory experiments conducted under strictly controlled settings
(B) Participant observation and ethnography in religious cultures
(C) Purely theoretical and abstract deductive philosophical reasoning
(D) Traditional theological apologetics used to defend a faith

125. An academic actively applies principles of "Ecology and Environment" to ancient religious texts to discover indigenous conservation practices. This shows competency in:
(A) Secularism
(B) Eco-theology / Ecological approaches to religion
(C) Marxism
(D) Divination

126. The following question consists of two statements — Statement I and Statement II. Answer the question by selecting the appropriate option.
Statement I: Relativism argues that there is only one objective religious truth that applies to all cultures.
Statement II: Relativism argues that religious truths are shaped by cultural and historical contexts, and no single view is universally absolute.
(A) Both Statement I and Statement II are true
(B) Both Statement I and Statement II are false
(C) Statement I is true but Statement II is false
(D) Statement I is false but Statement II is true

127. The following question consists of two statements — Assertion (A) and Reason (R). Answer the question by selecting the appropriate option.
Assertion (A): The subaltern approach in religious studies often challenges traditional orthodox narratives.
Reason (R): It prioritizes the experiences, interpretations, and religious practices of oppressed or marginalized groups over elite perspectives.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

128. In addressing the challenge of the "Clash of Civilizations," which modern trend serves as a direct antidote?
(A) Strict Materialism
(B) Interfaith understanding and dialogue
(C) Existentialism
(D) Magical thinking

Click Here to Buy book on Amazon

94. Identify the correct pair representing a challenge to religion.
(A) Existentialism - Religion is the ultimate, pre-determined purpose of life.
(B) Materialism - Emphasizes the importance of spiritual transcendence.
(C) Relativism - Suggests that religious truths are culturally and historically subjective.
(D) Rationalism - Bases truth entirely on blind faith.

95. The approach that seeks to understand a religion from the "insider's" point of view without judgment is called:
(A) Phenomenological
(B) Marxist
(C) Materialist
(D) Rationalist

96. Co-existence in modern religious trends primarily promotes:
(A) Forcing all citizens to adopt a single state religion
(B) Physical segregation of people based on their faith
(C) The total elimination of dialogue between different communities
(D) Peaceful habitation of diverse groups in a society

97. A student critically evaluates how a modern prophet's charismatic authority challenges the existing traditional scripture. This demonstrates competency in analyzing:
(A) Ecological environment
(B) Dynamics of Religious Authority
(C) Marxist economic theory
(D) Biological evolution

98. The following question consists of two statements — Statement I and Statement II. Answer the question by selecting the appropriate option.
Statement I: Empowerment of the subaltern in religion reinforces the absolute power of orthodox priests.
Statement II: It seeks to give voice, agency, and rights to historically marginalized groups within a religion.
(A) Both Statement I and Statement II are true
(B) Both Statement I and Statement II are false
(C) Statement I is true but Statement II is false
(D) Statement I is false but Statement II is true

99. A religious group heavily critiques the accumulation of wealth and aligns with laborers protesting exploitation, citing religious ethics. This applies concepts from:
(A) Relativism
(B) Existentialism
(C) Marxism / Social Justice
(D) Magic

100. The assertion of exclusive, rigid cultural-religious identities in a globalized world can cause:
(A) Instantaneous global secularism
(B) Increased intercultural conflict and geopolitical tension
(C) The disappearance of all ancient scriptures
(D) Absolute uniformity in global religious practices

101. What does the term "Prophet" primarily denote in religious authority?
(A) A person who performs illusions for public entertainment
(B) An academic researcher who studies global religious demographics
(C) An inspired teacher who proclaims the divine will
(D) A professional politician who enforces secular state laws

102. The following question consists of two statements — Assertion (A) and Reason (R). Answer the question by selecting the appropriate option.
Assertion (A): The psychological approach often views religious beliefs as projections of the human mind or defense mechanisms.
Reason (R): Scholars like Sigmund Freud argued that religion is an illusion rooted in deep human psychological needs, such as the desire for a protective father figure.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

NODIA

(A) Marxist structuralism
(B) Gender equality studies in religion
(C) Psychological reductionism
(D) Anthropocentric divination

86. The following question consists of two statements — Statement I and Statement II. Answer the question by selecting the appropriate option.
Statement I: Agnosticism confidently asserts that God does not exist.
Statement II: Atheism asserts that humans cannot know whether God exists or not.
(A) Both Statement I and Statement II are true
(B) Both Statement I and Statement II are false
(C) Statement I is true but Statement II is false
(D) Statement I is false but Statement II is true

87. Consider the following statements regarding the "Historical approach":
1. It ignores the socio-cultural context of religious events.
2. It relies on the critical analysis of documents and artifacts.
3. It traces the chronological development of religious doctrines.
4. It relies entirely on faith-based assumptions.
Which of the above statement(s) is/are correct?
(A) 1 and 4
(B) 1 and 3
(C) 2 and 4
(D) 2 and 3

88. Read the following case and answer the question:
A local leader is consulted by villagers to determine the cause of a recent drought by reading patterns in animal bones. This leader functions as a:
(A) Reformer
(B) Scripture scholar
(C) Diviner
(D) Secularist

89. The rise of rationalism during the Enlightenment primarily caused:
(A) A dramatic increase in the unquestioned authority of tradition
(B) The universal adoption of magical practices
(C) The complete extinction of the phenomenological approach
(D) The critical examination of religious dogmas through reason

90. What defines "Scripture" in the study of religious authority?
(A) A temporary oral command given by a ruling king
(B) Sacred writings considered authoritative by a religious community
(C) A complex philosophical essay that critiques religious faith
(D) A psychological journal used for recording internal dreams

91. Identify the correct statement regarding "Humanism."
(A) It relies heavily on divine revelation for moral guidance.
(B) It emphasizes human agency, often preferring rational ethics.
(C) It advocates for the supremacy of external supernatural forces.
(D) It seeks to eradicate all human art and culture.

92. Consider the following statements regarding the "Experiential approach":
1. It emphasizes personal religious experience.
2. It studies phenomena like mysticism, trances, and conversions.
3. It argues that religion is purely a social construct without internal feeling.
4. It often intersects with the psychological approach.
5. William James is a key figure associated with this approach.
Which of the above statement(s) is/are correct?
(A) 1, 3, 4, and 5
(B) 1, 2, 4, and 5
(C) 2, 3, 4, and 5
(D) 1, 2, 3, and 5

93. Which of the following is an incorrect statement about "Tradition"?
(A) It consists of customs, beliefs, and practices passed down through generations.
(B) It provides a sense of continuity and identity for religious communities.
(C) It is entirely rigid and has never historically undergone any adaptation.
(D) It often serves as a primary source of religious authority.

Downloaded from www.pdf.tube

(D) Statement I is false but Statement II is true

112. Consider the following statements about the "Sociological approach":
1. It analyzes religion as a social variable.
2. It assumes all religious beliefs are empirically true.
3. It explores how religion legitimizes social order.
4. It investigates the relationship between religion and other social institutions like family and economy.

Which of the above statement(s) is/are correct?
(A) 1, 2, and 3
(B) 1, 3, and 4
(C) 2, 3, and 4
(D) 1, 2, and 4

113. Read the following case study and answer the question:
An individual claims they were transported to a heavenly realm and given a new mandate to lead humanity, overriding all previous traditions. This scenario best fits the description of a:
(A) Tradition-bound cleric
(B) Secular humanist
(C) Charismatic Founder/Prophet
(D) Rationalist philosopher

114. The concept of "Gender Equality" applied to religion often results in:
(A) Strengthening traditional patriarchal interpretations of sacred scripture
(B) Re-interpreting texts to include women in leadership
(C) The total exclusion of men from religious participation
(D) The complete abandonment of all daily spiritual practices

115. Which of the following best defines "Materialism" as a challenge to religion?
(A) The belief that only the material universe exists
(B) The belief that material wealth indicates divine favor
(C) The study of material artifacts to prove stories
(D) The reliance on magical materials for physical healing

116. Identify the correct statement regarding "World peace and harmony" as a modern trend.
(A) Encouraging religious communities to form isolated, armed compounds
(B) Utilizing shared ethical values to promote global non-violence
(C) Demanding the forceful amalgamation of all global religions
(D) An outdated concept replaced by the Clash of Civilizations

117. Consider the following statements regarding a "Seer":
1. A seer is believed to have profound spiritual insight or visions.
2. They often operate outside formal, bureaucratic religious structures.
3. Their authority relies heavily on written, historical legal codes.
4. They are often consulted for guidance or prophecy.
5. They derive authority from their perceived direct connection to the divine.

Which of the above statement(s) is/are correct?
(A) 1, 3, 4, and 5
(B) 2, 3, 4, and 5
(C) 1, 2, 4, and 5
(D) 1, 2, 3, and 5

118. Which approach emphasizes that religion is deeply intertwined with the human search for meaning, often analyzing symbols that mediate between the conscious and unconscious?
(A) Historical
(B) Psychological
(C) Phenomenological
(D) Sociological

NODIA

119. Identify the incorrect statement about "Interfaith understanding."
(A) It involves respectful dialogue between members of different religions.
(B) It seeks to find common ground on issues like human rights and ecology.
(C) It requires participants to completely abandon their own religious beliefs.
(D) It aims to reduce prejudice and prevent religious violence.

120. Which pair correctly matches the challenge with its primary focus?

(C) 1, 2, and 4
(D) 1, 4, and 5

68. The "Psychological approach" is best defined by its focus on:
(A) The mental and emotional dynamics underlying religious belief
(B) The chronological carbon dating of ancient religious artifacts
(C) The total economic output of specific religious communities
(D) The complex political negotiations between different global faiths

69. Identify the correct statement regarding the concept of "Subaltern" in modern religious studies.
(A) It refers to the highest-ranking clerics in a religious hierarchy.
(B) It is a term used exclusively for atheistic philosophers.
(C) It refers to the physical architecture of underground temples.
(D) It describes marginalized, oppressed, or non-elite groups within a religious context.

70. Which of the following is an incorrect statement about "Marxism" as a challenge to religion?
(A) It views religion as an illusion that provides false comfort.
(B) It considers religion part of the socio-economic superstructure.
(C) It claims religion is used by the ruling class to maintain the status quo.
(D) It argues that religion ultimately serves to liberate the working class from oppression.

71. Identify the correct pair representing religious authority.
(A) Diviner - Interprets signs or omens to reveal the unknown
(B) Founder - Strictly maintains the old traditions without change
(C) Scripture - The spontaneous trance state of a shaman
(D) Magician - Relies solely on written legal codes

72. Arrange the following stages of addressing religious conflict in a chronological order reflecting modern progressive trends:
1. Historical Clash of Civilizations (Conflict)
2. Recognition of Human Rights and subaltern voices
3. Secular Separation and Toleration
4. Proactive Interfaith Dialogue and Holistic Co-existence

Choose the correct order:
(A) 1, 3, 2, 4
(B) 1, 2, 3, 4
(C) 3, 1, 4, 2
(D) 2, 4, 1, 3

73. Which term represents the exception in a list of modern approaches designed to foster global harmony?
(A) Interfaith dialogue
(B) Co-existence
(C) World peace initiatives
(D) Clash of Civilizations

74. The most appropriate description of the "Anthropological approach" is:
(A) The study of divine revelation as literal truth
(B) The cross-cultural study of religious beliefs, rituals, and institutions as human phenomena
(C) The psychological analysis of religious trauma
(D) The attempt to mathematically prove the existence of a deity

75. Applying the concept of "Relativism" to religious ethics implies that:
(A) Moral rules are universal and divinely ordained for all.
(B) One specific religion holds the absolute ethical truth.
(C) Ethical truths depend on the cultural or religious context of the individual.
(D) Science provides the only framework for ethical decisions.

76. The following question consists of two statements — Statement I and Statement II. Answer the question by selecting the appropriate option.
Statement I: World peace and harmony are marginal, irrelevant concepts in the modern study of religion.
Statement II: Modern religious studies heavily

Click Here to Buy book on Amazon

129. The cause of recognizing "Human Rights" in modern religious trends has largely led to:
(A) The expansion of caste-based discrimination
(B) Religions aligning their ethics with universal standards of human dignity
(C) The abolition of the concept of a soul
(D) Religions entirely rejecting the concept of charity

130. What defines "Rationalism" as a challenge to religion?
(A) Reason and logic as the primary truth criteria
(B) The belief that religious visions are mathematically precise
(C) The rejection of all conscious thought in trances
(D) Ancient traditions holding unquestionable and scientific authority

131. Identify the correct statement about a "Magician" in religious authority.
(A) Possessing power to manipulate supernatural forces for ends
(B) Relying only on publicly accessible, rational philosophical arguments
(C) Serving as the supreme leader of mainstream religion
(D) Rejecting all forms of ritual and symbolic practice

132. Match the items in List I with the items in List II:
List I: (Challenge to Religion)
P. Humanism
Q. Agnosticism
R. Globalization
S. Clash of Civilizations
List II: (Core Idea)
1. Emphasizes human agency and ethical values over the supernatural
2. Truth regarding deities is unknown/ unknowable
3. Homogenization of culture threatening local religious identities
4. Primary post-Cold War conflicts will be cultural/religious
Choose the correct code:
(A) P-2, Q-1, R-4, S-3
(B) P-3, Q-4, R-1, S-2
(C) P-4, Q-3, R-2, S-1
(D) P-1, Q-2, R-3, S-4

133. Which of the following is an incorrect statement about the "Experiential approach"?
(A) It focuses on the internal, subjective feelings of the religious practitioner.
(B) It investigates phenomena like mystical union and sudden conversions.
(C) It often relies on first-person accounts and testimonies.
(D) It assumes that personal religious experience is largely irrelevant to understanding religion.

134. Identify the correct pair representing a modern trend.
(A) Gender equality - Reinforcing historical gender segregation in rituals
(B) Subaltern empowerment - Focusing only on the religious texts of kings
(C) Ecology and environment - Treating nature as a sacred entity requiring stewardship
(D) Co-existence - Promoting the aggressive conversion of minority groups

135. The "Phenomenological approach" to religion relies on the core concept of:
(A) Class struggle
(B) Epoché (bracketing) and empathy
(C) Statistical sampling
(D) Natural selection

136. The concept of "Secularism" involves:
(A) The principle of separation of the state from religious institutions
(B) The state forcefully promoting an atheistic agenda
(C) The state being governed by religious clerics
(D) The compulsory attendance of religious services for all citizens

137. Consider the following statements about a "Founder" of a religion:
1. They usually introduce a radical new revelation or doctrine.
2. They rely entirely on preserving the status quo.
3. They often face severe opposition from established traditional authorities.
4. Their teachings eventually become the new tradition.

Downloaded from www.pdf.tube

entities and an afterlife
(C) The universal adoption of magical practices
(D) A strict adherence to traditional scriptures

190. What defines the authority of "Tradition"?
(A) It is based entirely on the charismatic appeal of a new, living founder.
(B) It rests on the continuous transmission of beliefs and practices from the past.
(C) It is derived solely from modern scientific consensus.
(D) It rejects all historical precedents.

191. Identify the correct statement regarding "Marxism" and religion.
(A) It sees religion as a progressive elite force.
(B) Religion as an opiate numbing the working class
(C) It encourages building massive and sacred religious monuments.
(D) It considers religion the ultimate truth of humanity.

192. Consider the following statements regarding the "Phenomenological approach":
1. It uses the concept of epoché (bracketing).
2. It seeks to capture the essence of religious phenomena.
3. It attempts to cultivate empathy for the believer's experience.
4. It was heavily influenced by scholars like Mircea Eliade.
5. It fundamentally seeks to reduce religion to psychology.

Which of the above statement(s) is/are correct?
(A) 1, 3, 4, and 5
(B) 1, 2, 3, and 4
(C) 2, 3, 4, and 5
(D) 1, 2, 4, and 5

193. Which of the following is an incorrect statement about "Secularism"?
(A) It advocates the separation of religion and state.
(B) It guarantees freedom of religion for individuals.
(C) It demands that the state enforce atheism on all citizens.
(D) It ensures that public policies are not dictated by religious dogmas.

194. Identify the correct pair representing religious authority.
(A) Saint - Authority based on exceptional personal holiness or piety
(B) Magician - Authority based on democratic elections
(C) Scripture - Authority based on daily, unrecorded spontaneous visions
(D) Diviner - Authority based on atheistic rationalism

195. The "Experiential approach" heavily draws upon the insights of William James, who is particularly known for which of the following works?
(A) Das Kapital
(B) The Varieties of Religious Experience
(C) The Elementary Forms of Religious Life
(D) The Protestant Ethic and the Spirit of Capitalism

196. The modern trend of promoting "Social Justice" in religion primarily focuses on:
(A) Reinforcing elite power structures
(B) Addressing systemic inequalities, poverty, and marginalization
(C) Promoting religious wars
(D) Ignoring human rights

197. A student applying the "Sociological approach" to analyze how a religious community maintains boundary maintenance against outsiders demonstrates competency in understanding:
(A) The social function of religion
(B) The physiological basis of miracles
(C) The linguistic roots of scripture
(D) The pure phenomenological essence of God

198. The following question consists of two statements — Statement I and Statement II. Answer the question by selecting the appropriate option.
Statement I: Existentialism provides a strict, objective, and divinely ordained set of rules for human behavior.
Statement II: Existentialism argues that humans are fundamentally free and must take responsibility for creating their own meaning.
(A) Both Statement I and Statement II are true
(B) Both Statement I and Statement II are false
(C) Statement I is true but Statement II is false

NODIA

147. A student applies the concept of "Globalization" to analyze how a local religious cult gained international followers online. They are demonstrating competency in understanding:
(A) The deterritorialization of religion
(B) The isolationist policies of traditional sects
(C) The psychological roots of atheism
(D) The pure phenomenological essence of magic

148. The following question consists of two statements — Statement I and Statement II. Answer the question by selecting the appropriate option.
Statement I: Co-existence in a religious context implies a forced blending of all faiths into a single religion.
Statement II: Co-existence implies different religious communities living together in peace while maintaining their distinct identities.
(A) Both Statement I and Statement II are true
(B) Both Statement I and Statement II are false
(C) Statement I is true but Statement II is false
(D) Statement I is false but Statement II is true

149. The challenge of "Relativism" primarily causes which effect on traditional religious authority?
(A) It strengthens the claim that one religion holds absolute, universal truth.
(B) It undermining claims to absolute truth, suggesting doctrines are culturally contingent.
(C) It forces all religious leaders to become secular politicians.
(D) It completely eradicates all religious practice instantly.

150. What describes the authority of a "Prophet"?
(A) It comes from formal and academic credentials
(B) Speaking as a messenger on behalf of divinity
(C) It is derived exclusively from democratic political elections
(D) It relies on performing illusions and stage magic

151. Identify the correct statement regarding the "Psychological approach."
(A) Studying the geographical spread of various religious institutions
(B) Analyzing religion via the mind and subconscious drives
(C) Focusing solely on translating ancient and complex scriptures
(D) Seeking to prove the historical existence of founders

152. The following question consists of two statements — Assertion (A) and Reason (R). Answer the question by selecting the appropriate option.
Assertion (A): Humanism poses a significant challenge to classical theism.
Reason (R): Humanism places human reason, ethics, and well-being at the center of concern, often dismissing the need for a supernatural deity.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

153. Which of the following is an incorrect statement about "Gender equality" in modern religious studies?
(A) It critically examines patriarchal interpretations of religious texts.
(B) It seeks to highlight the historical contributions of women in religion.
(C) It insists that male dominance is divinely mandated and unquestionable.
(D) It advocates for equal participation of women in religious rituals and leadership.

154. Identify the correct pair representing a challenge to religion.
(A) Agnosticism - Denies the existence of God with absolute certainty
(B) Materialism - Asserts that the physical world is the only reality
(C) Marxism - Promotes the spiritual elevation of the working class
(D) Secularism - Enforces religious laws on all citizens

155. The concept of "Subaltern" in religious studies focuses on:
(A) The highest-ranking members of the official clergy

Click Here to Buy book on Amazon

Choose the correct order:
(A) 1, 2, 3, 4
(B) 2, 1, 4, 3
(C) 1, 3, 2, 4
(D) 4, 3, 2, 1

173. All of the following concepts are associated with the empowerment of the subaltern in religion EXCEPT:
(A) Liberation theology
(B) Social justice
(C) Elite orthodox preservation
(D) Marginalized narratives

174. What is the best definition of "Relativism" in the context of religious challenges?
(A) The belief that all relatives follow one religion
(B) Truth claims depending on specific cultural contexts
(C) The assertion that one religion is absolutely true
(D) The scientific proof used to validate religious miracles

175. When a scholar successfully integrates insights from sociology, history, and psychology to explain a complex religious ritual, they are demonstrating competency in the:
(A) Reductionist approach
(B) Holistic approach
(C) Phenomenological approach solely
(D) Materialist approach

176. The following question consists of two statements — Statement I and Statement II. Answer the question by selecting the appropriate option.
Statement I: The Clash of Civilizations theory suggests that future conflicts will be driven largely by economic differences, not cultural ones.
Statement II: The Clash of Civilizations theory suggests that cultural and religious identities will be the primary source of conflict in the post-Cold War world.
(A) Both Statement I and Statement II are true
(B) Both Statement I and Statement II are false
(C) Statement I is true but Statement II is false
(D) Statement I is false but Statement II is true

177. The following question consists of two statements — Assertion (A) and Reason (R). Answer the question by selecting the appropriate option.
Assertion (A): Marxism identifies religion as part of the ideological superstructure of society.
Reason (R): Karl Marx argued that religion serves to legitimize class inequality and dulls the pain of the oppressed proletariat.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

NODIA

178. A religious community places ultimate authority in the hands of an individual believed to receive direct, unmediated visions from the divine. This figure is best described as a:
(A) Scripture scholar
(B) Seer
(C) Secular humanist
(D) Magician

179. The modern trend of recognizing "Human Rights" within religion has led to:
(A) Harmonizing religious laws with universal human dignity
(B) The universal rejection of all ancient religious texts
(C) The expansion of various forms of religious extremism
(D) The abandonment of all objective moral ethical codes

180. What defines "Existentialism" as a philosophical challenge to religion?
(A) The assertion that a divine plan predetermines actions
(B) Emphasizing individual responsibility in an absurd universe
(C) The belief that the physical universe is eternal
(D) The reliance on rigid and literal scriptural interpretation

181. Identify the correct statement about a "Prophet."
(A) A prophet rarely criticizes the contemporary moral society.
(B) Speaking as a messenger bringing a reform

(D) Clash of Civilizations

164. The application of rationalist critique to religious texts often causes:
(A) The absolute confirmation of mythical literalism
(B) A shift towards historical-critical methods and a re-evaluation of dogma
(C) The immediate global adoption of traditionalism
(D) An increase in the authority of magicians

165. What defines a "Reformer" in religious history?
(A) Someone who creates a religion with no context
(B) One renewing or changing a tradition from within
(C) Someone who translates texts without changing any doctrine
(D) Someone who performs stage magic to entertain followers

166. Identify the correct statement about "Globalization" as a challenge to religion.
(A) Ensuring that religions remain confined to geographical origins
(B) Rapid dissemination of ideas leading to hybridization
(C) Preventing any form of productive interfaith dialogue
(D) Mandating the creation of a single global theocracy

167. Consider the following statements regarding "Scripture":
1. It is considered a fixed and authoritative text.
2. It often codifies beliefs, ethics, and rituals.
3. It is highly susceptible to daily spontaneous changes by any follower.
4. It serves as a reference point for both traditionalists and reformers.
5. It is usually canonized by a religious community.

Which of the above statement(s) is/are correct?
(A) 1, 3, 4, and 5
(B) 2, 3, 4, and 5
(C) 1, 2, 3, and 5
(D) 1, 2, 4, and 5

168. Which of the following is an incorrect statement about "Humanism"?
(A) It emphasizes human dignity, potential, and reason.
(B) It often aligns with secular ethics.
(C) It manifests as secular humanism, functioning as an alternative to traditional religion.
(D) It insists that humanity is entirely dependent on supernatural interventions.

169. Identify the correct pair representing religious authority.
(A) Founder - Originator of a new tradition
(B) Tradition - Spontaneous and unstructured behavior
(C) Magician - Leader of democratic secular states
(D) Scripture - Unrecorded, fluid rumors

170. The "Historical approach" to religion is primarily concerned with:
(A) Psychological analysis of dreams and modern visions
(B) Tracing religious evolution and context over time
(C) Proving the objective and literal reality of God
(D) Analyzing the chemical composition of various sacred artifacts

171. The trend of "World peace and harmony" in religious studies focuses on how religions can:
(A) Justify holy wars and sectarian violence
(B) Act as agents for conflict resolution, non-violence, and reconciliation
(C) Isolate themselves from global political issues
(D) Promote the Clash of Civilizations

172. Read the following conceptual approaches and arrange them in a logical chronological order reflecting their general historical emergence in academic dominance (from earliest to most recent):
1. Theological/Confessional (Pre-modern)
2. Historical-Critical Method (19th Century)
3. Sociological/Psychological (Late 19th/Early 20th Century)
4. Holistic/Interdisciplinary (Late 20th/21st Century)

Downloaded from www.pdf.tube

(B) Religious experiences of marginalized and oppressed groups
(C) The architectural design of prominent and ancient cathedrals
(D) The economic investments of large-scale religious organizations

156. The modern trend of "Interfaith dialogue" is best described as:
(A) A debate where one religion defeats another logically
(B) Constructive interaction between people of different traditions
(C) An attempt to forcefully convert all local minorities
(D) A legal process used to ban minority religions

157. Match the items in List I with the items in List II:
List I: (Religious Authority)
P. Diviner
Q. Seer
R. Scripture
S. Tradition
List II: (Core Aspect)
1. Receives visionary insights
2. Written canonical texts
3. Uncovers hidden truths through supernatural signs
4. Inherited practices and beliefs
Choose the correct code:
(A) P-1, Q-3, R-4, S-2
(B) P-4, Q-2, R-1, S-3
(C) P-3, Q-1, R-2, S-4
(D) P-2, Q-4, R-3, S-1

158. All of the following are typically recognized approaches to the study of religion EXCEPT:
(A) Phenomenological
(B) Anthropological
(C) Astrological
(D) Experiential

159. What is the best definition of "Atheism"?
(A) The belief in multiple deities and spiritual beings
(B) The definitive rejection of the existence of deities
(C) The belief that God's existence is fundamentally unknowable
(D) The ritualized worship of various human ancestors

160. An academic systematically analyzing the power dynamics of a religious institution to expose how it marginalizes certain groups demonstrates competency in applying which trend?
(A) Subaltern empowerment / Social justice
(B) Phenomenological empathy
(C) Traditionalist apologetics
(D) Magical thinking

161. The following question consists of two statements — Statement I and Statement II. Answer the question by selecting the appropriate option.
Statement I: The experiential approach relies heavily on external, measurable sociological data.
Statement II: The experiential approach emphasizes the subjective, personal encounters with the sacred, such as mystical experiences.
(A) Both Statement I and Statement II are true
(B) Both Statement I and Statement II are false
(C) Statement I is true but Statement II is false
(D) Statement I is false but Statement II is true

NODIA

162. Consider the following statements regarding the "Phenomenological approach":
1. It advocates the suspension of judgment (epoché).
2. It seeks to understand the "essence" of religious phenomena.
3. It actively tries to prove religions false.
4. It uses empathy to understand the believer's viewpoint.
Which of the above statement(s) is/are correct?
(A) 1, 2, and 4
(B) 1, 3, and 4
(C) 2, 3, and 4
(D) 1, 2, and 3

163. Read the following case study and answer the question:
A community views its ancient forest as a sacred entity and actively protests against logging companies, citing religious duty. This aligns perfectly with the trend of:
(A) Existentialism
(B) Ecology and environment
(C) Rationalism

message
(C) Authority derived from rationalist and logical philosophy
(D) A prophet synonymous with a secular atheist philosopher

182. Match the items in List I with the items in List II:
List I: (Modern Trend)
P. Ecology and environment
Q. Gender equality
R. Subaltern empowerment
S. Interfaith dialogue
List II: (Associated Practice)
1. Reinterpreting texts to support female leadership
2. Organizing joint Muslim-Christian community services
3. Promoting green practices in temple management
4. Highlighting the spiritual practices of marginalized castes
Choose the correct code:
(A) P-1, Q-2, R-3, S-4
(B) P-3, Q-1, R-4, S-2
(C) P-4, Q-3, R-2, S-1
(D) P-2, Q-4, R-1, S-3

183. Which of the following is an incorrect statement about "Agnosticism"?
(A) It claims that the existence of the divine is inherently unknowable.
(B) It is identical to strong atheism.
(C) It suspends judgment regarding the existence of God due to lack of evidence.
(D) Thomas Huxley is known for coining the term.

184. Identify the correct pair representing a challenge to religion.
(A) Secularism - Separation of religious institutions from the state
(B) Materialism - Belief in the primacy of spiritual realms
(C) Rationalism - Reliance on mystical visions for truth
(D) Humanism - Focus entirely on divine revelation

185. The "Sociological approach" heavily emphasizes the study of:
(A) The internal and subjective feeling of the numinous
(B) Religion as a collective phenomenon shaping social structures
(C) Archaeological dating of ancient and prominent stone temples
(D) Philosophical proof for the existence of a deity

186. Co-existence in the context of modern religious trends refers to:
(A) The violent suppression of all minority religious groups
(B) Diverse groups living together in a pluralistic society
(C) Compulsory merging of all religions into one body
(D) Isolation of religious groups into separate national territories

187. Consider the following statements regarding the "Anthropological approach":
1. It emphasizes cross-cultural comparisons of religion.
2. It relies heavily on fieldwork and participant observation.
3. It views religion as an integral part of human culture, including myths and rituals.
4. It aims to prove the theological superiority of Western religions.
Which of the above statement(s) is/are correct?
(A) 1, 3, and 4
(B) 2, 3, and 4
(C) 1, 2, and 4
(D) 1, 2, and 3

188. Read the following case study and answer the question:
A leader alters a tradition's historical marriage rituals to align with modern human rights standards, facing severe backlash from orthodox priests. This leader is acting as a:
(A) Magician
(B) Reformer
(C) Phenomenologist
(D) Diviner

189. The widespread adoption of philosophical materialism in a society often causes:
(A) A surge in the authority of prophets
(B) A decline in the belief in supernatural

Click Here to Buy book on Amazon

3. Knowledge derived from logic and reason over faith
4. Truth is dependent on cultural context

Choose the correct code:
(A) P-1, Q-2, R-3, S-4
(B) P-2, Q-1, R-4, S-3
(C) P-4, Q-3, R-2, S-1
(D) P-3, Q-4, R-1, S-2

208. All of the following are modern progressive trends in the study of religion EXCEPT:
(A) Empowerment of the Subaltern
(B) Interfaith understanding
(C) Imposition of absolute theocracy
(D) Human rights

209. What is the best description of the purpose of "Interfaith dialogue"?
(A) To convert the opposing party to a faith
(B) Fostering mutual understanding and cooperation between groups
(C) To create a single, unified and global religion
(D) To demonstrate the intellectual superiority of a faith

210. A researcher maps the psychological defense mechanisms present in religious fundamentalism. They are demonstrating competency in applying the:
(A) Psychological approach
(B) Anthropological approach
(C) Historical approach
(D) Phenomenological approach

211. The following question consists of two statements — Statement I and Statement II. Answer the question by selecting the appropriate option.
Statement I: A diviner is an authority figure who relies on established written codes to govern a secular state.
Statement II: A diviner is an authority figure who seeks to uncover hidden knowledge or predict the future through supernatural means.
(A) Both Statement I and Statement II are true
(B) Both Statement I and Statement II are false
(C) Statement I is true but Statement II is false
(D) Statement I is false but Statement II is true

212. Consider the following statements regarding the "Holistic approach":

NODIA

1. It avoids reducing religion to a single discipline.
2. It embraces interdisciplinary methods (sociology, history, psychology, etc.).
3. It recognizes the complexity of religious phenomena.
4. It focuses exclusively on debunking religious myths.

Which of the above statement(s) is/are correct?
(A) 2, 3, and 4
(B) 1, 3, and 4
(C) 1, 2, and 4
(D) 1, 2, and 3

213. A new philosophical movement argues that traditional religions restrict human freedom and that individuals must forge their own ethical paths without divine guarantees. This movement is heavily influenced by:
(A) Traditionalism
(B) Existentialism
(C) Phenomenological empathy
(D) Magico-religious synthesis

214. The rapid exchange of ideas due to globalization can cause:
(A) The absolute preservation of local traditions in pristine isolation
(B) Both religious hybridization and reactionary fundamentalist movements
(C) The immediate global adoption of pure rationalism
(D) The elimination of all sacred texts

215. What defines a "Magician" as a form of religious authority?
(A) Manipulating hidden forces for specific practical results
(B) Preaching strict moral reform based on foundational scripture
(C) A scholar who dates ancient and sacred manuscripts
(D) A political leader who enforces strictly defined secularism

216. Identify the correct statement about "World peace and harmony" in the study of religion.
(A) Arguing that religion is violent and must be abolished
(B) Examining how religious cooperation contributes to resolution

(D) Statement I is false but Statement II is true

199. The application of "Gender Equality" to the study of religion challenges:
(A) The existence of a single, all-powerful God
(B) Androcentric interpretations and patriarchal structures within traditions
(C) The modern political concept of absolute secularism
(D) The academic methodology of the historical approach

200. What is the fundamental role of a "Founder" in religious authority?
(A) To strictly maintain ancient rituals without alteration
(B) To initiate a new religious movement, paradigm, or tradition
(C) To act as a secular political leader
(D) To translate existing texts into new languages

201. Identify the correct statement about "Relativism."
(A) It argues that moral and religious truths are absolute and universal.
(B) It suggests that religious beliefs are valid only within their specific cultural contexts.
(C) It demands the universal application of a single religious law.
(D) It proves the existence of multiple deities scientifically.

202. The following question consists of two statements — Assertion (A) and Reason (R). Answer the question by selecting the appropriate option.
Assertion (A): The Anthropological approach to religion often emphasizes the study of myths, symbols, and rituals.
Reason (R): Anthropologists view religion as a deeply embedded cultural system that provides meaning and structure to human societies.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

203. Which of the following is an incorrect statement about "Ecology and Environment" as a modern religious trend?
(A) It often involves developing an eco-theology.
(B) It views human exploitation of nature as a positive spiritual achievement.
(C) It encourages the view of human beings as stewards of the Earth.
(D) It reinterprets traditional texts to highlight environmental ethics.

204. Identify the correct pair representing a challenge to religion.
(A) Rationalism - Logic and evidence as primary knowledge sources
(B) Humanism - The belief that human beings are powerless
(C) Materialism - The belief in various spirits and ghosts
(D) Secularism - The establishment of a modern state theocracy

NODIA

205. The "Historical approach" focuses on:
(A) The psychological states of modern believers
(B) The chronological development, origins, and textual history of religions
(C) The statistical analysis of modern church attendance
(D) The philosophical refutation of atheism

206. In the context of religious authority, what characterizes "Scripture"?
(A) It is highly fluid and changes based on daily rumors.
(B) It represents the codified, authoritative, and often canonized written texts of a tradition.
(C) It is entirely reliant on the spontaneous visions of a diviner.
(D) It is an oral tradition that refuses to be written down.

207. Match the items in List I with the items in List II:
List I: (Challenge)
P. Atheism
Q. Marxism
R. Rationalism
S. Relativism
List II: (Key Focus)
1. Denial of the existence of God
2. Religion as a tool of class oppression

Which of the above statement(s) is/are correct?
(A) 1, 2, and 3
(B) 2, 3, and 4
(C) 1, 3, and 4
(D) 1, 2, and 4

138. Read the following case study and answer the question:
A modern scholar studies a sacred text not as divine revelation, but by examining the language, historical context, and political influences present at the time it was written. This scholar is using the:
(A) Experiential approach
(B) Psychological approach
(C) Phenomenological approach
(D) Historical approach

139. The relationship between "Marxism" and religion is best described by which statement?
(A) Marxism considers religion the highest form of truth.
(B) Marxism actively encourages the establishment of local theocracies.
(C) Religion as a tool to distract the oppressed
(D) Marxism is entirely neutral regarding private religious belief.

140. What is a "Diviner"?
(A) A person who relies strictly on rationalist philosophy
(B) One uncovering hidden knowledge via supernatural means
(C) A person who constructs large-scale religious architecture
(D) A person who translates texts between different languages

141. Identify the correct statement regarding "Holistic or all-inclusive approach."
(A) It studies religion exclusively through the lens of psychology.
(B) It recognizes that religion is multi-faceted, requiring interdisciplinary study.
(C) It dismisses the experiential aspect of religion entirely.
(D) It focuses only on the negative impacts of religion on society.

142. Consider the following statements regarding "Tradition":
1. It is the transmission of customs and beliefs from generation to generation.
2. It relies solely on a single, living charismatic founder.
3. It creates a sense of continuity and shared identity.
4. It can be both oral and written.
5. It forms the authoritative baseline for orthodox practice.

Which of the above statement(s) is/are correct?
(A) 1, 2, 4, and 5
(B) 2, 3, 4, and 5
(C) 1, 2, 3, and 5
(D) 1, 3, 4, and 5

143. Which of the following is an incorrect statement about "Existentialism"?
(A) It emphasizes individual human freedom and personal choice
(B) It asserts that existence precedes human essence
(C) It provides rigid moral laws dictated by deities
(D) It argues that individuals must create their meaning

144. Identify the correct pair representing religious authority.
(A) Reformer - Advocates for internal change or purification
(B) Saint - Known primarily for establishing secular states
(C) Scripture - The unpredictable actions of a magician
(D) Tradition - The rejection of all historical continuity

145. The approach that examines the role of religion in maintaining the social order and group solidarity is the:
(A) Phenomenological approach
(B) Psychological approach
(C) Historical approach
(D) Sociological approach

146. Which modern trend primarily aims to address the exploitation of nature by integrating spiritual reverence for the earth?
(A) Subaltern empowerment
(B) Human rights
(C) Ecology and environment
(D) Relativism

Downloaded from www.pdf.tube

(C) Advocating for a global empire ruled by monarchs
(D) Focusing purely on the peace of isolated monks

217. Consider the following statements regarding the "Sociological approach":
1. It was heavily influenced by Emile Durkheim.
2. It studies religion's impact on social cohesion.
3. It ignores the collective nature of religious rituals.
4. It examines how religion interacts with class, race, and gender.
5. It views religion as a social institution.

Which of the above statement(s) is/are correct?
(A) 1, 3, 4, and 5
(B) 2, 3, 4, and 5
(C) 1, 2, 4, and 5
(D) 1, 2, 3, and 5

218. Which of the following is an incorrect statement about "Scripture"?
(A) It is considered authoritative by the community that reveres it.
(B) It often serves to standardize beliefs and practices.
(C) It is entirely immune to interpretation or critical analysis.
(D) It can be the subject of historical and linguistic study.

219. Identify the correct pair representing a modern trend.
(A) Empowerment of the Subaltern - Focusing on the religious narratives of marginalized communities
(B) Co-existence - Ensuring religious minorities are geographically isolated
(C) Gender equality - Reinforcing strictly patriarchal religious leadership
(D) Eco-theology - Promoting the unlimited industrial exploitation of nature

220. The "Phenomenological approach" is distinct because it:
(A) Attempts to reduce religion to purely economic factors
(B) Suspending personal judgment to understand the believer's reality
(C) Relies entirely on archaeological data from various sites
(D) Focuses solely on statistical church attendance and demographics

221. The authority of a "Reformer" is usually established by:
(A) Calling a tradition back to foundational ideals
(B) Conquering a foreign nation through military might
(C) Performing stage illusions for public and large audiences
(D) Writing a completely new set of scientific laws

222. Arrange the following challenges to religion in a logical sequence reflecting their historical philosophical emergence in Western thought:
1. Enlightenment Rationalism
2. 19th Century Marxist Materialism
3. 20th Century Existentialism
4. 21st Century impact of Globalization

Which of the following is the correct order?
(A) 1, 2, 3, 4
(B) 2, 1, 4, 3
(C) 1, 3, 2, 4
(D) 4, 3, 2, 1

223. All of the following are typically recognized forms of religious authority EXCEPT:
(A) Magician
(B) Existentialist
(C) Seer
(D) Prophet

224. The "Experiential approach" is characterized by its focus on:
(A) Social institutions and demographic data
(B) The direct, personal encounter with the divine or numinous
(C) The translation of ancient languages
(D) The economic impact of religious festivals

225. A researcher analyzing how a marginalized caste utilizes a local deity's festival to assert social rights demonstrates competency in the study of:
(A) Subaltern empowerment / Social justice
(B) Phenomenological epoché
(C) Secular humanism

NODIA

frequently apply the phenomenological and psychological approaches to the study of religion. The phenomenological approach requires researchers to suspend their own judgments and analyze the religious phenomenon exactly as it appears to the practitioner. This method emphasizes the subjective meaning of the sacred experience without attempting to explain it away through external factors. Scholars adopting this stance describe the essence of the devotee's encounter with the divine on its own terms. Meanwhile, the psychological approach to the study of religion investigates the internal mental states, emotional transformations, and cognitive mechanisms occurring within the meditating individual. This perspective evaluates how religious practices influence mental health, emotional stability, and the psychological mechanisms of coping. While the phenomenological framework seeks to understand the experiential reality of the sacred from the insider's perspective, the psychological framework analyzes the cognitive and emotional impacts of these experiences on the human mind. Together, these experiential methodologies allow academics to construct a comprehensive case study of internal religious life, focusing on both the pure description of the sacred encounter and its subsequent mental effects.

Based on the above source, attempt the following five questions.

256. What does the phenomenological approach require researchers to do when studying religious phenomena?
(A) Evaluate the economic impact of the specific religious practice
(B) Suspend judgments and analyze the practitioner's view
(C) Explain the experience through cognitive and emotional mechanisms
(D) Analyze the institutional framework supporting the whole retreat

257. The psychological approach to the study of religion primarily investigates which of the following?
(A) The essence of the divine encounter without any external explanation
(B) The historical evolution of various specialized meditation techniques
(C) The social structures and demographic backgrounds of all the devotees
(D) Internal mental states and cognitive mechanisms

258. How does the phenomenological framework view the sacred experience of the devotee?
(A) As subjective meaning understood from an insider's perspective
(B) As a complex mechanism for coping with emotional instability
(C) As an illusion generated by persistent cognitive misinterpretations
(D) As a sociological tool for maintaining the regional community order

259. What is the shared goal of utilizing both phenomenological and psychological methodologies in this case?
(A) To prove that meditation retreats are purely psychological phenomena
(B) To determine the structural functions of religious organizations
(C) To construct a comprehensive case study of internal religious life
(D) To evaluate the political significance of intensive meditation

260. According to the passage, the psychological approach evaluates the influence of religious practices on what specific aspects?
(A) Mental health, emotional stability, and coping
(B) Group cohesion and methods for resolution of community conflict
(C) Pure descriptions of various internal and sacred encounters
(D) The cultural artifacts used during the intensive meditation retreat

Direction : Please read the following source carefully.

In a socio-economic analysis of an industrialized urban center, researchers observe significant challenges to religion rooted in specific philosophical critiques. A prominent critique emerges from Marxism, which interprets religious institutions in this urban setting as mechanisms designed to maintain socio-economic disparities. From this perspective, religion is analyzed as an ideological tool that distracts the working class from their economic exploitation by promising

Click Here to Buy book on Amazon

(C) It proves that one specific religion is objectively true for everyone.
(D) It often leads to a more pluralistic view of religion.

234. Identify the correct pair representing an approach to the study of religion.
(A) Psychological - Analyzing religion's impact on a nation's GDP
(B) Sociological - Studying the unconscious motivations behind religious rituals
(C) Anthropological - Emphasizing fieldwork, culture, symbols, and myths
(D) Historical - Focusing solely on predicting future religious trends

235. The "Subaltern approach" in religious studies aims to:
(A) Empowering marginalized voices within religious traditions
(B) Highlighting perspectives of the powerful elite classes
(C) Suppress the history of various minority groups
(D) Focusing exclusively on the architectural achievements of empires

236. The concept of "Gender Equality" applied to religion often entails:
(A) Defending traditional patriarchal hierarchies as divine law
(B) Critiquing patriarchal interpretations and advocating participation
(C) Excluding men from religious discourse entirely
(D) Ignoring gender as a valid category of analysis

237. Consider the following statements regarding a "Seer":
1. They are believed to possess intuitive or visionary insight.
2. They rely entirely on bureaucratic religious hierarchies for their authority.
3. They often reveal hidden truths or foresee the future.
4. Their authority is highly institutional and formal.

Which of the above statement(s) is/are correct?
(A) 2 and 4
(B) 1 and 4
(C) 1 and 3
(D) 2 and 3

238. Read the following case and answer the question: *In studying a religious community, a scholar sets aside their personal belief that the community's myths are false, aiming instead to describe the rituals exactly as they are experienced by the adherents. This scholar is practicing:*
(A) Marxist critique
(B) Phenomenological epoché
(C) Rationalist debunking
(D) Materialist analysis

NODIA

239. The relationship between "Ecology" and religion in modern trends is best described as:
(A) Antagonistic, as religion always demands the destruction of nature
(B) Synergistic, as many traditions reinterpret texts to promote environmental stewardship (eco-theology)
(C) Irrelevant, as religion deals only with the afterlife
(D) Purely secular, devoid of any spiritual framing

240. What defines "Agnosticism" as a challenge to religion?
(A) The definitive assertion that God does not exist
(B) Holding that the divine existence remains unknowable
(C) The belief that the physical universe is God
(D) The aggressive promotion of various traditional rituals

241. Identify the correct statement regarding "Co-existence."
(A) It requires the elimination of all religious differences.
(B) Peaceful side-by-side existence of diverse communities
(C) Encouraging the isolation of religious groups into communities
(D) An approach that guarantees a global theocracy

242. Consider the following statements regarding a "Founder":
1. They usually initiate a new religious tradition.

(D) Traditional orthodox enforcement

226. The following question consists of two statements — Statement I and Statement II. Answer the question by selecting the appropriate option.
Statement I: Humanism completely rejects all ethical and moral frameworks.
Statement II: Humanism focuses on human dignity, values, and rationalism, often functioning as a secular ethical framework.
(A) Both Statement I and Statement II are true
(B) Both Statement I and Statement II are false
(C) Statement I is true but Statement II is false
(D) Statement I is false but Statement II is true

227. The following question consists of two statements — Assertion (A) and Reason (R). Answer the question by selecting the appropriate option.
Assertion (A): Globalization represents a significant challenge to traditional, localized religions.
Reason (R): It exposes local traditions to pluralism, rapid cultural exchange, and secular ideas, often threatening their isolated dominance.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

228. The concept of "Clash of Civilizations" posits that post-Cold War conflicts will primarily occur along the fault lines of:
(A) Economic ideologies
(B) Cultural and religious identities
(C) Linguistic barriers
(D) Geographical distance

229. Applying "Historical approaches" to sacred texts generally results in:
(A) The absolute reinforcement of mythical and literal traditions
(B) Understanding the text's authorship and cultural context
(C) The immediate and total abandonment of religious faith
(D) The elevation of text to unquestionable divine status

230. What defines "Secularism" in modern political and religious discourse?
(A) The total dominance of religion over state affairs
(B) Separating government institutions from various religious bodies
(C) The forceful eradication of all prominent religious buildings
(D) The mandate that all citizens must practice atheism

231. Identify the correct statement regarding "Atheism."
(A) It is the belief that God exists but is indifferent to humanity.
(B) It is characterized by an absence of belief in the existence of deities.
(C) It relies on magical thinking.
(D) It actively promotes the worship of human ancestors.

232. Match the items in List I with the items in List II:
List I: (Authority)
P. Tradition
Q. Prophet
R. Magician
S. Saint
List II: (Description)
1. Authority derived from extraordinary personal holiness
2. Authority derived from manipulating unseen forces
3. Authority derived from speaking on behalf of the divine
4. Authority derived from continuous historical transmission
Choose the correct code:
(A) P-4, Q-3, R-2, S-1
(B) P-1, Q-2, R-3, S-4
(C) P-3, Q-4, R-1, S-2
(D) P-2, Q-1, R-4, S-3

233. Which of the following is an incorrect statement about "Relativism"?
(A) It challenges the idea of absolute religious truth.
(B) It asserts that beliefs are culturally and historically contingent.

Downloaded from www.pdf.tube

(D) Neither possesses acknowledged authority in historical society

Direction : Please read the following source carefully.

In the contemporary academic evaluation of a local community's annual harvest festival, researchers often employ distinct analytical frameworks. When utilizing an anthropological approach to the study of religion, scholars focus on the cultural artifacts, kinship structures, and ritualistic symbols embedded within the festival. They observe how these elements construct cultural identity within the community. Conversely, a sociological approach to the study of religion examines the same harvest festival to understand its function in maintaining social cohesion and establishing institutional structures. The sociological perspective investigates how religious gatherings reinforce social norms, mediate community conflicts, and stabilize collective behavior. By integrating these two methodologies, academic observers can differentiate between the cultural symbolism of the rituals and the structural functions these rituals perform for the society at large. The anthropological lens highlights the cultural meaning of the sacred symbols passed down through generations. In contrast, the sociological lens measures the demographic participation and the institutionalization of religious practices that bind the community members together. Such a case demonstrates the necessity of utilizing diverse approaches to fully comprehend the multifaceted nature of religious phenomena in modern academic studies.

Based on the above source, attempt the following five questions.

251. According to the anthropological approach described in the passage, what is the primary focus of scholars studying the harvest festival?
(A) Demographic participation patterns and formal social institutions
(B) Cultural artifacts, kinship, and ritualistic symbols
(C) Emotional stability and internal psychological coping mechanisms
(D) Economic inequalities and various systemic class-based struggles

252. How does the sociological approach analyze the harvest festival in this case study?
(A) By analyzing social cohesion and reinforcing norms
(B) By evaluating the specific psychological experiences of participants
(C) By exploring the historical origins of various sacred ritual texts
(D) By deconstructing the philosophical meaning of festival symbols

253. What specific aspect of the community does the anthropological lens highlight, as mentioned in the passage?
(A) The structural functions of community conflicts
(B) The institutionalization of the religious practices
(C) The cultural meaning of inherited sacred symbols
(D) The demographic participation of the attendees

254. In the context of the passage, why is integrating both anthropological and sociological methodologies deemed necessary?
(A) It eliminates the need for any complex historical analysis of the festival
(B) It prioritizes personal belief systems over communal and social actions
(C) It proves that cultural artifacts are irrelevant to overall social cohesion
(D) It differentiates cultural symbolism from structural functions

255. Which of the following best describes the outcome of a sociological investigation of the festival?
(A) The documentation of various mystical and transcendent experiences
(B) The creation of new and innovative cultural symbols for the community
(C) The stabilization of collective community behavior
(D) The discovery of ancient and historical kinship structures and rules

NODIA

Direction : Please read the following source carefully.

In examining the personal devotion of individuals undergoing intensive meditation retreats, scholars

2. They often possess charismatic authority.
3. Their teachings frequently break with or radically reform existing traditions.
4. They derive their authority entirely from ancient, established institutional laws.
5. They are often revered as prophets, enlightened beings, or divine incarnations.

Which of the above statement(s) is/are correct?
(A) 1, 2, 3, and 5
(B) 1, 3, 4, and 5
(C) 2, 3, 4, and 5
(D) 1, 2, 4, and 5

243. Which of the following is an incorrect statement about "Marxism" and religion?
(A) Marx referred to religion as the "opiate of the masses."
(B) Marxism views religion as a mechanism that maintains the socio-economic status quo.
(C) It analyzes religion primarily through the lens of class struggle and material conditions.
(D) Marxism advocates for the preservation and state funding of traditional religious institutions.

244. Identify the correct pair representing religious authority.
(A) Diviner - Relies strictly on historical textual criticism
(B) Reformer - Advocates for internal correction or renewal of a tradition
(C) Tradition - Spontaneous, daily creation of new beliefs
(D) Scripture - Unwritten, fluid folklore

245. The "Psychological approach" to studying religion is most likely to focus on:
(A) The economic output of religious institutions
(B) The role of religion in fulfilling emotional needs and managing existential anxiety
(C) The carbon dating of religious artifacts
(D) The chronological timeline of church councils

246. The modern trend of "Human Rights" within religious discourse generally seeks to:
(A) Reconciling religious doctrines with universal dignity
(B) Proving that human rights are an conspiracy
(C) Re-establishing ancient systems of slavery via scripture
(D) Eliminating all daily religious practices globally

247. A student critically assessing the impact of "Clash of Civilizations" on post-9/11 interfaith dialogues is demonstrating competency in understanding:
(A) The complex study of clinical psychoanalysis
(B) Modern global religious conflict and resolution
(C) The application of classical phenomenological methods
(D) The study of ancient divination techniques

248. The following question consists of two statements — Statement I and Statement II. Answer the question by selecting the appropriate option.
Statement I: The holistic approach to the study of religion rejects all input from sociology and anthropology.
Statement II: The holistic approach integrates multiple disciplines to understand the full complexity of religious phenomena.
(A) Both Statement I and Statement II are true
(B) Both Statement I and Statement II are false
(C) Statement I is true but Statement II is false
(D) Statement I is false but Statement II is true

249. The challenge of "Existentialism" to traditional religious authority suggests that:
(A) Meaning is externally imposed by a deity.
(B) Meaning must be internally and subjectively created by the individual.
(C) Religious institutions hold the only valid framework for existence.
(D) The material wealth of a person is the only measure of existence.

250. What is the fundamental difference between a "Magician" and a "Prophet" in terms of religious authority?
(A) A magician manipulates forces; a prophet preaches
(B) A magician preaches; a prophet manipulates unseen forces
(C) Both rely on identical institutional written scriptures

Click Here to Buy book on Amazon

future spiritual rewards. Closely related to this is the challenge of materialism, which argues that only physical matter and observable economic forces are fundamentally real. Materialism challenges religion by rejecting transcendent or spiritual explanations for human existence, insisting instead that religious beliefs are merely byproducts of material conditions. In this case study, laborers who once participated heavily in local religious activities gradually abandon them, adopting a worldview that prioritizes material reality and economic restructuring over spiritual salvation. The academic study of this urban population illustrates how Marxism and materialism serve as profound challenges to religion, shifting the focus from divine providence to material conditions and class relations as the primary drivers of human history and social organization.

Based on the above source, attempt the following five questions.

261. How does Marxism interpret religious institutions in the industrialized urban center?
(A) As platforms for promoting equitable wealth distribution
(B) As essential spaces for emotional and psychological healing
(C) As organizations that successfully eliminate class exploitation
(D) As mechanisms designed to maintain socio-economic disparities

262. According to the passage, materialism challenges religion primarily by doing what?
(A) Endorsing spiritual explanations for various modes of human existence
(B) Rejecting transcendent ideas for physical matter
(C) Promoting interfaith dialogue among the members of the working class
(D) Emphasizing divine providence over various observable economic forces

263. From the Marxist perspective described in the passage, what is the function of promising future spiritual rewards?
(A) To empower the working class to demand immediate economic reform
(B) To encourage laborers to abandon physical and material reality
(C) To distract the working class from their economic exploitation
(D) To reinforce the validity of transcendent and spiritual existence

264. What behavioral shift is observed among the laborers in the case study?
(A) They increase their participation in local religious activities
(B) They combine their religious beliefs with Marxist ideology
(C) They reject economic restructuring in favor of spiritual salvation
(D) They abandon religious activities to prioritize material reality

265. The academic study of this urban population highlights a shift in focus from divine providence toward what?
(A) Material conditions and class relations
(B) Psychological coping and emotional stability
(C) Subjective meanings and phenomenological experiences
(D) Institutionalized traditional rituals

Direction : Please read the following source carefully.

The intellectual climate of a contemporary university campus often provides a setting to observe how rationalism, atheism, and existentialism function as distinct challenges to religion. In academic debates, rationalism challenges traditional religious tenets by asserting that human reason and empirical evidence are the only valid sources of knowledge, thereby questioning beliefs founded solely on unverified dogma or revelation. Concurrently, atheism presents a direct challenge by explicitly rejecting the existence of deities entirely, arguing that the concept of a supreme being lacks rational justification. Within the same campus dialogues, existentialism introduces another profound challenge to religion. Existentialism posits that individuals must create their own meaning in an inherently meaningless universe, rather than relying on pre-established religious doctrines or divine purpose. In this environment, students frequently grapple with existential angst, ultimately prioritizing personal freedom and self-determination over traditional religious conformity. By analyzing these campus debates,

Downloaded from www.pdf.tube

(B) They are reinterpreting them to emphasize the stewardship of nature
(C) They are using them to assert exclusive ultimate truth over other faiths
(D) They are censoring passages that mention ecology and environment

279. What is an additional social benefit of the joint conservation projects mentioned in the passage?
(A) They ensure the permanent separation of different ethnic groups in the area
(B) They eliminate the need for any formal or regional religious institutions
(C) Promoting co-existence among divided religious groups
(D) They provide a purely materialist explanation for all human social history

280. Contemporary religious movements in this study are increasingly evaluated based on what factor?
(A) Their ability to mandate and enforce strict traditional boundaries
(B) Their total rejection of all modern and relevant scientific findings
(C) Their success in proselytizing various competing religious leaders
(D) Their practical engagement with global environmental issues

Direction : Please read the following source carefully.

An emerging area within modern trends in the study of religion focuses on the internal reforms of religious institutions regarding marginalized communities. A notable case involves a grassroots movement within a traditional religious community advocating for the empowerment of the Subaltern and social justice. Historically excluded from leadership roles, individuals from lower socio-economic strata and minority backgrounds in this community have begun utilizing religious frameworks to demand equitable treatment and social justice. Parallel to this, the movement strongly emphasizes gender equality, challenging patriarchal structures that have historically restricted women from participating in primary rituals. Scholars analyzing this trend note that the empowerment of the Subaltern involves re-reading historical texts to find narratives of liberation and equality. The demand for gender equality has led to the ordination of female leaders and equitable participation in administrative decisions. This academic case study demonstrates how modern religious organizations are increasingly pressured to align with contemporary ethical standards, transforming their institutional structures to actively promote social justice, elevate the Subaltern, and ensure comprehensive gender equality within their ranks.

Based on the above source, attempt the following five questions.

281. What is the primary focus of the grassroots movement described in the traditional religious community?
(A) Empowering the Subaltern and seeking social justice
(B) Promoting environmental conservation and ecological theology
(C) Rejecting all forms of internal institutional structure
(D) Suppressing minority backgrounds from leadership roles

282. How do individuals from lower socio-economic strata utilize religious frameworks in this case study?
(A) To enforce strict adherence to patriarchal structures
(B) To demand equitable treatment and social justice
(C) To promote a philosophy of materialism
(D) To isolate themselves from contemporary ethical standards

283. The movement's challenge to historical patriarchal structures is directly linked to which modern trend?
(A) The clash of civilizations
(B) Gender equality
(C) Interfaith dialogue
(D) The defense of absolute traditional authority

284. According to scholars, the empowerment of the Subaltern involves which specific action regarding historical texts?
(A) Re-reading them to find narratives of liberation and equality
(B) Discarding them entirely in favor of modern political documents
(C) Translating them to prove the validity of

NODIA

(C) They become diluted or synchronized with foreign traditions
(D) They establish absolute dominance over all other belief systems

272. How is relativism defined in the context of the provided passage?
(A) The assertion that a single religious truth is universally absolute
(B) The assertion that all beliefs are relative to context
(C) The belief that human reason is the only valid source of knowledge
(D) The idea that individuals must create meaning in a meaningless universe

273. Why do traditional religious institutions struggle when urban populations adopt relativism?
(A) They lose access to material resources and economic capital
(B) They are forced to engage in armed conflicts with foreign traditions
(C) They must rely entirely on empirical evidence to survive
(D) They can no longer maintain claims of exclusive ultimate truth

274. According to the passage, what does the "clash civilizations" framework help scholars analyze?
(A) The cultural conflicts from foundational value differences
(B) The peaceful integration of all religious spheres in the city
(C) The psychological mechanisms of adopting foreign cultural traditions
(D) The economic disparities maintained by various globalized markets

275. Which phenomenon is directly responsible for fragmenting traditional boundaries in the metropolitan area?
(A) The clash civilizations
(B) Traditional religious institutions
(C) Globalization
(D) Doctrinal authority

Direction : Please read the following source carefully.

In response to escalating environmental crises, modern trends in the study of religion highlight a profound shift toward integrating ecology and environment into religious discourse. A recent academic case study examined a collaborative initiative where leaders from various faiths convened to address local deforestation and water pollution. This scenario exemplifies the modern trend of interfaith understanding and dialogue, where diverse religious groups set aside doctrinal differences to focus on a shared ecological crisis. Scholars observe that these traditions are reinterpreting their sacred texts to emphasize the stewardship of nature, demonstrating a clear commitment to ecology and environment. By engaging in interfaith understanding and dialogue, the participating religious communities developed joint conservation projects that reflect a collective ecological theology. This cooperative effort not only mitigates environmental degradation but also fosters co-existence among historically divided religious groups. The study illustrates how contemporary religious movements are increasingly evaluated not just on their spiritual teachings, but on their practical engagement with global challenges, utilizing interfaith cooperation to promote the sustainable management of the ecology and environment for future generations.

Based on the above source, attempt the following five questions.

276. What shared crisis brought diverse religious leaders together in the case study?
(A) Local deforestation and water pollution
(B) Economic inequality and class exploitation
(C) The dilution of traditional boundaries by globalization
(D) A lack of rational justification for religious texts

277. The collaborative initiative among various faiths to set aside doctrinal differences exemplifies which modern trend?
(A) Relativism and globalization across borders
(B) Existentialism and humanism in the modern era
(C) The clash civilizations and cultural conflict
(D) Interfaith understanding and dialogue

278. How are the traditions in the case study modifying their approach to sacred texts?
(A) They are abandoning them in favor of empirical scientific manuals

Click Here to Buy book on Amazon

scholars can categorize how rationalism demands logical proof, atheism rejects the divine outright, and existentialism emphasizes subjective meaning-making, all of which systematically challenge the foundational claims of established religious traditions.

Based on the above source, attempt the following five questions.

266. In the context of the passage, how does rationalism challenge traditional religious tenets?
(A) By creating new religious doctrines based on scientific revelation
(B) By prioritizing empirical evidence and human reason
(C) By encouraging students to embrace existential angst and uncertainty
(D) By arguing that a supreme being can only be known through meditation

267. What is the primary argument of atheism as presented in the campus dialogues?
(A) Individuals must create their own meaning in a meaningless universe
(B) Deities are rejected due to lack of rational justification
(C) Religious conformity is necessary for maintaining societal stability
(D) Empirical evidence supports the concept of a supreme divine being

268. According to the passage, existentialism posits that meaning in the universe is derived from what source?
(A) The individual creating their own meaning
(B) Pre-established religious doctrines
(C) The inherent purpose designed by a divine creator
(D) Unverified dogma and ancient traditions

269. What do students prioritizing existentialism tend to value over traditional religious conformity?
(A) Empirical evidence and scientific methodology
(B) Dogmatic revelation and theological study
(C) Personal freedom and self-determination
(D) The outright rejection of human reason

270. Which of the following correctly matches the challenge with its primary academic demand as outlined in the passage?
(A) Atheism demands logical proof for historical events
(B) Rationalism demands subjective meaning-making
(C) Existentialism demands adherence to unverified dogma
(D) Rationalism demands logical proof

Direction : Please read the following source carefully.

A multi-ethnic metropolitan city serves as a complex case study for understanding how globalization and relativism pose significant challenges to religion. As globalization accelerates the rapid exchange of cultures and religious ideas across borders, local religious identities in the city frequently become diluted or heavily synchronized with foreign traditions. This interconnectedness fosters relativism, a philosophical challenge asserting that no single religious truth is absolute, but rather all beliefs are relative to their cultural contexts. When urban populations adopt relativism, traditional religious institutions struggle to maintain their claims of exclusive ultimate truth. Furthermore, this dynamic environment occasionally witnesses tensions that scholars analyze through the framework of the clash civilizations. As distinct cultural and religious spheres interact densely within the metropolis, foundational differences in values can escalate into systemic cultural conflicts rather than peaceful integration. Consequently, the study of this metropolitan area reveals how globalization fragments traditional boundaries, how relativism weakens absolute doctrinal authority, and how the clash civilizations paradigm explains the cultural friction emerging from deep-seated religious differences in an increasingly interconnected global landscape.

Based on the above source, attempt the following five questions.

271. What is one of the primary effects of globalization on local religious identities in the metropolitan city?
(A) They become increasingly isolated and rigid
(B) They successfully eliminate all foreign cultural influences

NODIA

rationalism
(D) Restricting access to them to maintain institutional power

285. What concrete result emerged from the community's demand for gender equality?
(A) The complete abolition of administrative decision-making
(B) The restriction of women from participating in primary rituals
(C) The ordination of female leaders
(D) The rejection of contemporary ethical standards

Direction : Please read the following source carefully.

In examining global humanitarian efforts, modern trends in the study of religion frequently utilize a holistic or all-inclusive approach to evaluate the role of faith-based organizations. Rather than viewing religion strictly as a private belief system, the holistic or all-inclusive approach examines how religious values intersect with global political and social realities. A critical case study involves an international religious coalition actively campaigning for human rights in conflict zones. By framing human rights as a divine mandate, the coalition provides spiritual legitimacy to the protection of vulnerable populations. Furthermore, the ultimate objective of this coalition is the promotion of world peace and harmony. Scholars observe that these organizations leverage their moral authority to mediate ceasefires and promote non-violent conflict resolution, demonstrating a commitment to world peace and harmony. By adopting a holistic or all-inclusive approach, the study of religion captures the expansive nature of modern faith systems, illustrating how religious institutions synthesize their spiritual doctrines with actionable commitments to universal human rights and global peace initiatives in a fractured world.

Based on the above source, attempt the following five questions.

286. What does the holistic or all-inclusive approach to studying religion emphasize?
(A) Viewing religion strictly as a private and isolated internal belief system
(B) Analyzing the internal psychological states of individual believers exclusively
(C) Focusing solely on the rejection of international human rights mandates
(D) Examining religious values within global social realities

287. How does the international religious coalition provide spiritual legitimacy to the protection of vulnerable populations?
(A) By utilizing a Marxist critique of economic disparities
(B) By rejecting all global political interventions
(C) By framing human rights as a divine mandate
(D) By promoting existential meaning-making over doctrinal truths

288. What is identified as the ultimate objective of the international religious coalition in the conflict zones?
(A) The establishment of a single global religious tradition
(B) The promotion of world peace and harmony
(C) The advancement of environmental stewardship programs
(D) The conversion of local populations to foreign traditions

289. How do these faith-based organizations demonstrate their commitment to world peace and harmony?
(A) By enforcing strict adherence to traditional rituals within the community
(B) By emphasizing the clash of civilizations in various fractured regions
(C) By isolating themselves from all global political and economic realities
(D) Leveraging moral authority to mediate ceasefires

290. The study of this international religious coalition illustrates the synthesis of spiritual doctrines with what?
(A) Actionable commitments to human rights and global peace
(B) The systemic cultural conflicts associated with globalization
(C) The empirical demands and constraints of modern rationalism
(D) The subjective experiences emphasized by phenomenology

Downloaded from www.pdf.tube

serve as moral exemplars whose devotion inspires others, distinguishing them from political leaders who rely on physical power.

35. (B) Narrowing the focus exclusively to textual grammar
A holistic approach to studying religion avoids narrowing the focus to a single aspect like textual grammar. Instead, it integrates diverse methodologies such as sociology, psychology, and history to understand religion's multi-dimensional nature. This method examines both institutional structures and personal experiences within their complete cultural context, providing a comprehensive view of how religion functions across different human life spheres.

36. (C) Phenomenological
Epoché is the core methodological tool of the phenomenological approach, involving the suspension of judgment regarding the truth of religious claims. By bracketing personal beliefs, researchers can focus on describing religious phenomena exactly as they appear to the believer. This empathetic method aims to capture the essence of the lived experience without being influenced by external assumptions or critical biases.

37. (C) 2 and 3
Interfaith understanding and dialogue seek to build mutual respect while allowing participants to maintain their distinct religious identities. This process does not aim to eliminate theological differences but rather focuses on finding common ground for conflict resolution. By fostering cooperation and understanding, interfaith initiatives help communities work together on shared social and ethical issues, enhancing global peace and harmony.

38. (A) Socio-political religious studies
Assessing how religious identities foster political boundaries within the "Clash of Civilizations" paradigm is an application of socio-political religious studies. This area examines the intersection of faith, power, and group identity in shaping international relations and domestic policy. By analyzing these dynamics, researchers can understand how religious beliefs influence conflict, governance, and the formation of modern political structures.

39. (D) Statement I is false but Statement II is true
Atheism is the definitive rejection of the belief in any deities, while the belief that gods exist but are unconcerned is known as deism. Atheistic positions often rely on rationalist or materialist critiques to argue against the existence of supernatural beings. This perspective focuses on the lack of empirical evidence for the divine and prioritizes natural explanations for universal phenomena.

40. (C) Founder/Prophet
A figure claiming to receive a final divine book and instructing followers to abandon old ways is best classified as a founder or prophet. Such individuals introduce radical new revelations that challenge established traditions and initiate new religious movements. Their authority is typically charismatic, stemming from a perceived direct connection to the divine, which allows them to redefine spiritual and moral standards.

41. (C) The emergence of liberation theologies and social justice movements
The empowerment of the subaltern has led to the emergence of liberation theologies and social justice movements within religious traditions. This trend prioritizes the voices of marginalized and oppressed groups, interpreting scripture to support their struggle for equality. By challenging elite-dominated narratives, subaltern empowerment promotes a more inclusive and activist role for religion in addressing systemic poverty and social injustice.

42. (A) 1, 3, and 5
Tradition as a religious authority relies on the unbroken transmission of beliefs across generations, providing stability and identity. It forms the baseline against which reformers often react when seeking renewal. While traditions adapt, they operate within structural constraints that ensure continuity. This form of authority encompasses both written and oral practices, serving as a foundational reference for the community's collective life.

43. (D) It examines religion as an institution impacting social structures
The sociological approach examines religion as a social institution that significantly impacts social structures and group dynamics. It analyzes

NODIA

outcomes for the community. Conversely, the diviner holds authority based on the ability to interpret hidden knowledge, diagnose spiritual illnesses, or uncover the causes of misfortune through specialized techniques. Additionally, the community reveres the seer, an individual whose authority derives from visionary experiences and the capacity to foresee future events. Over time, individuals who exhibit exceptional moral purity and profound spiritual devotion are recognized as saints. The saint wields religious authority not through ritual manipulation or prediction, but through a lived example of spiritual perfection that inspires veneration. This case highlights how tradition, the magician, the diviner, the seer, and the saint collectively constitute the multifaceted web of religious authority in localized contexts.
Based on the above source, attempt the following five questions.

296. What serves as the overarching religious authority at the foundation of the community described?
(A) The specific predictions and visions of the community's seer
(B) The immediate and tangible outcomes produced by the magician
(C) The spiritual perfection and moral purity of the recognized saint
(D) Tradition dictating customary rituals and ancestral laws

297. How does the magician exert authority within the local religious framework?
(A) Using supernatural forces for tangible outcomes
(B) By exhibiting exceptional moral purity over the course of a lifetime
(C) By diagnosing spiritual illnesses using specialized hidden knowledge
(D) By articulating fundamentally new visions of reality for followers

298. What is the primary role of the diviner according to the passage?
(A) To perform rituals that alter natural and supernatural weather patterns
(B) Interpreting hidden knowledge to uncover misfortune
(C) To dictate the ancestral and traditional laws governing daily life
(D) To serve as a living and persistent example of moral perfection

299. The authority of the seer is explicitly derived from which of the following?
(A) The codification of ancestral laws into formal and binding scripture
(B) Visionary experiences and the capacity to foresee events
(C) The structural reform of corrupt and aging institutional bodies
(D) The immediate manipulation of tangible and social community resources

300. Unlike the magician or the seer, how does the saint wield religious authority?
(A) A lived example of perfection inspiring veneration
(B) Through the specialized ability to diagnose hidden spiritual illnesses
(C) Through the direct administration of customary and daily community rituals
(D) Through challenging the institutional status quo with new sacred texts

www.nodia.in

Click Here to Buy book on Amazon

ANSWERS

1. (B) Sociological Approach
The sociological approach investigates religion as a social institution that creates and maintains community bonds. It emphasizes the function of rituals and shared beliefs in reinforcing social structures and group identity. By examining collective behavior, this method highlights how religious practices serve to unify individuals within a society and ensure the continuity of established social norms.

2. (A) Both A and R are true and R is the correct explanation of A.
The phenomenological method utilizes the concept of epoché, which involves setting aside personal biases and judgments regarding the truth of religious claims. This practice allows researchers to engage empathetically with the lived experience of the believer. By bracketing external assumptions, the focus remains on describing religious phenomena as they appear to participants rather than verifying their reality.

3. (C) A person seeking hidden knowledge or future events through various supernatural means
A diviner acts as a specialist who employs various techniques to reveal hidden information or predict future events. This role often involves interpreting signs, omens, or utilizing supernatural tools to gain insights not accessible through ordinary means. Such practitioners are central to many traditions where understanding the divine will or navigating uncertainty through mystical knowledge is considered essential.

4. (D) It holds that the existence of the divine is inherently unknowable.
Agnosticism represents a philosophical position asserting that the existence or nature of the divine cannot be proven or known with certainty. It differs from atheism by focusing on the limits of human knowledge rather than a definitive denial of God. This challenge suggests that since metaphysical claims are beyond empirical verification, individuals should suspend judgment regarding deities.

5. (C) Eco-theology - Emphasizing human dominance over the environment
Eco-theology focuses on the spiritual and moral relationship between humanity and the natural world, often promoting stewardship and environmental protection. It challenges the idea of human dominance over nature by highlighting the sacredness of the environment. In this framework, religious traditions are reinterpreted to support ecological sustainability rather than justifying the exploitation or destruction of natural resources.

6. (B) Humanism - Emphasizes human dignity and agency over supernatural intervention
Humanism emphasizes the value, agency, and rationality of human beings, prioritizing earthly well-being and ethical autonomy over supernatural intervention. As a challenge to traditional religion, it posits that morality can be grounded in reason and empathy rather than divine revelation. This perspective focuses on the capacity of individuals to lead meaningful lives and solve problems through intelligence.

7. (D) P-3, Q-4, R-1, S-2
Mapping approaches to religion requires understanding their specific methodologies. The anthropological approach examines cultural contexts and symbols, while the psychological approach explores mental processes and the subconscious. Historical methods trace the development of traditions over time, and experiential approaches focus on internal mystical realizations. This multidimensional framework allows for a comprehensive analysis of religious phenomena across academic dimensions.

8. (A) Economic integration erasing all religious boundaries
The clash of civilizations paradigm suggests that cultural and religious identities are the primary sources of global conflict in the post-Cold War era. It identifies fault lines between major civilizations where values often diverge. Economic integration that erases boundaries contradicts this theory, as the paradigm emphasizes that deep-seated

NODIA

cultural differences persist and even intensify despite increasing connectivity.

9. (C) Psychological Approach
The psychological approach is the most suitable method for investigating the internal mental and emotional states of an individual during a religious conversion. It focuses on subconscious motivations, identity shifts, and the subjective impact of mystical visions. By analyzing the personality and cognitive processes involved, this perspective provides a detailed understanding of how religious experiences reshape an internal world.

10. (A) Concept application of anthropological and historical approaches
Analyzing how religious communities adapt rituals to modern settings involves applying both anthropological and historical perspectives. Anthropology studies the cultural function of these practices within the community, while history examines the changes and continuity over time. This competency allows researchers to observe the evolution of traditions as they interact with contemporary industrialization and urbanization, maintaining relevance in environments.

11. (D) Statement I is false but Statement II is true
A holistic approach insists on studying religion as interconnected with all aspects of human life rather than isolating spiritual practices. This method recognizes that religion influences and is influenced by political, social, and economic realities. By viewing religion as part of a larger cultural web, the holistic perspective avoids narrow reductionism and provides a more comprehensive understanding.

12. (B) 1 and 3
A religious founder typically establishes a new paradigm or movement, often based on a unique personal revelation or enlightenment. Their authority is generally charismatic rather than traditional, frequently challenging existing hierarchies. While they may incorporate elements of the past, their primary role is the introduction of a radical new spiritual path that distinguishes itself from previous orthodox practices.

13. (C) Marxism
Marxism critiques religion as a tool used by the ruling elite to pacify the oppressed working class and maintain economic inequality. It suggests that religious doctrines often distract the poor from their material struggles by promising rewards in an afterlife. This perspective views religious institutions as part of a superstructure that serves to legitimize and preserve the status quo.

14. (D) Interpreting the text from the perspective of marginalized groups
Empowering the subaltern involves interpreting religious texts and traditions from the perspective of marginalized or oppressed groups. This approach seeks to uncover voices that have been historically silenced by dominant hierarchies. By focusing on the experiences of the disenfranchised, scholars can challenge traditional narratives and promote social justice and equality within various religious and social frameworks.

15. (A) The privatization of religious belief and separation from government
Secularism in state policies primarily leads to the separation of religious institutions from government functions. This process often results in the privatization of belief, where religion becomes a matter of personal conscience rather than a public mandate. By ensuring state neutrality, secularism aims to protect diverse religious expressions while preventing any single faith from dominating the political landscape.

16. (B) The doctrine that reason and intellect are the ultimate sources of truth
Rationalism asserts that reason and intellect are the primary sources of knowledge and truth, often challenging claims based solely on faith or revelation. In the study of religion, this approach applies logical scrutiny to dogmas and myths. It posits that any truth regarding the divine or morality must be consistent with rational principles and accessible through human critical thinking.

17. (B) 1, 3, 4, and 5
Modern trends in ecology within religion involve viewing the Earth as sacred and promoting the concept of stewardship. This perspective

NODIA

leverage their traditional values to address modern environmental challenges, fostering a deeper sense of responsibility toward the preservation of their local ecosystems.

52. (A) Both A and R are true and R is the correct explanation of A.
The historical approach relies on textual criticism and archaeology to reconstruct the evolution of religious traditions. It seeks to establish a factual timeline and understand the context in which specific beliefs and institutions emerged. By examining artifacts and ancient documents, historians can provide an objective account of how religions have changed and adapted over time in response to various social forces.

53. (B) Advocating for the empowerment of the subaltern and marginalized
Social justice in modern religious trends is closely associated with advocating for the empowerment of the subaltern and marginalized. This involves interpreting religious teachings to support human rights and economic equality. By focusing on the needs of the oppressed, social justice movements within religion challenge systemic discrimination and work toward creating more inclusive and fair societies based on shared ethical principles.

54. (B) A person recognized for their exceptional holiness, virtue, or closeness to the divine
A saint is defined by their exceptional holiness, virtue, or perceived closeness to the divine. Their authority is moral and spiritual, often recognized through miracles or a life of profound devotion. In many traditions, saints serve as intermediaries or role models, inspiring the faithful through their example of piety and self-sacrifice, rather than through institutional power or academic credentials.

55. (C) It serves as a fixed, authoritative textual reference for doctrines and practices.
Scripture serves as a fixed and authoritative textual reference for the doctrines and practices of a religious tradition. It provides a stable foundation for belief, guiding the community through codified laws and narratives. While subject to interpretation, scripture is generally canonized and remains a central source of authority that defines the boundaries of orthodox faith and communal identity over time.

56. (C) Truth is derived from supernatural visions.
Rationalism rejects the idea that truth is derived from supernatural visions, instead prioritizing reason and logic as the ultimate sources of knowledge. It involves the critical examination of all claims, including religious ones, to ensure they are logically consistent. This perspective challenges any doctrine that relies on faith without evidence, emphasizing the importance of intellectual autonomy and the scientific method.

57. (C) P-2, Q-4, R-1, S-3
Matching modern trends to their core themes highlights the diverse goals of contemporary religious studies. Co-existence focuses on peaceful living among different faiths, while human rights ensure individual dignity and freedom. Subaltern empowerment uplifts marginalized voices, and world peace initiatives promote global non-violence. Together, these trends reflect a growing emphasis on how religion can contribute to social justice and global harmony.

58. (B) Materialism
Materialism posits that the physical world is the only reality, negating the existence of spiritual or supernatural dimensions. As a challenge to religion, it argues that all phenomena, including consciousness, can be explained through material interactions. This perspective dismisses religious claims about the soul or an afterlife as illusory, focusing instead on empirical observation and the natural laws governing the universe.

59. (C) The personal accounts of mystical union with the divine
The experiential approach focuses on the internal, subjective feelings of the religious practitioner, such as personal accounts of mystical union with the divine. It prioritizes the study of trances, conversions, and visions over external institutional data. By analyzing these direct encounters with the sacred, researchers aim to understand the transformative impact of religious experience on the individual's life and world view.

60. (B) Gender equality in religion
Evaluating patriarchal structures in sacred texts to advocate for reforms demonstrates competency in the study of gender equality in religion. This trend critically examines how traditional

Downloaded from www.pdf.tube

26. (D) Statement I is false but Statement II is true
The historical approach examines the origin, development, and evolution of religious traditions as they occurred in the past. It relies on critical analysis of texts, archaeology, and other artifacts to reconstruct the context in which doctrines emerged. By tracing changes over centuries, this method provides an objective view of how religions adapt and transform throughout various historical periods.

27. (A) Both A and R are true and R is the correct explanation of A.
Humanism is a challenge to traditional theism because it emphasizes human potential and agency independent of divine intervention. It posits that ethical values can be derived from reason and social needs rather than supernatural commands. By focusing on human dignity and rationalism, humanism offers a secular alternative for finding meaning and purpose in life without reliance on deities.

28. (A) Prioritize reason and empirical evidence over traditional dogma
A rationalist prioritizes reason and empirical evidence when faced with a conflict between tradition and scientific discovery. This perspective holds that truth should be determined through logical scrutiny and verifiable facts rather than blind adherence to dogma. In such cases, the rationalist would advocate for the re-evaluation or rejection of religious claims that are contradicted by modern scientific understanding.

29. (C) To critique gender biases and promote egalitarian religious practices
The modern trend of gender equality aims to critique patriarchal biases within religious traditions and advocate for egalitarian practices. This involves re-interpreting sacred texts and historical narratives to highlight the contributions of women. By challenging male-dominated structures, this trend seeks to ensure that all individuals have equal opportunities for participation and leadership within their respective religious communities and rituals.

30. (B) Reformer
A reformer is an authority figure who seeks to alter or purify an existing religious tradition from within. They typically appeal to foundational ideals or original scriptures to correct what they perceive as corruption or stagnation. Their efforts can lead to significant changes in doctrine and practice, sometimes resulting in the creation of new sects or internal renewal movements.

NODIA

31. (B) It aims to prove the theological supremacy of specific religions.
The anthropological approach studies religion as a core component of human culture without attempting to prove theological supremacy. It utilizes fieldwork and participant observation to understand how symbols and rituals function within a society. By examining religion as a human phenomenon, anthropologists seek to provide a neutral and objective description of its role in shaping cultural identities and social interactions.

32. (B) P-2, Q-4, R-3, S-1
Matching challenges to their key concepts reveals their fundamental critiques. Materialism asserts that physical matter is the only reality, while existentialism focuses on creating personal meaning in an absurd world. Secularism advocates for the separation of religion and state, and Marxism views religion as a tool for class oppression. These philosophical perspectives challenge traditional religious frameworks from various social angles.

33. (C) Interfaith understanding - Hosting multi-religious theological symposiums
Interfaith understanding is practically applied through hosting theological symposiums and dialogues between members of different religions. These events foster mutual respect and reduce prejudice by exploring common ethical ground. Such initiatives are essential for conflict resolution and promoting global harmony, allowing diverse communities to live together peacefully while maintaining their distinct religious identities and traditional practices.

34. (A) Saint - An individual recognized purely for their military conquests
A saint is recognized for exceptional holiness, virtue, or closeness to the divine rather than military conquest. Their authority stems from their exemplary life and perceived connection to the sacred, often involving miracles or profound spiritual insight. In religious traditions, saints

Direction : Please read the following source carefully.

The establishment and evolution of religious institutions heavily depend on various forms of religious authority, as seen in the historical trajectory of a major ethical tradition. Initially, the movement was established by a founder, a charismatic figure who articulated a fundamentally new vision of reality and gathered the first community of followers. The teachings of this founder were subsequently codified into scripture, transitioning the source of religious authority from a living person to a permanent, authoritative text. Over time, the tradition encountered periods of moral stagnation, prompting the emergence of a prophet. In this context, the prophet acts as a voice of religious authority who challenges the status quo, claiming direct inspiration to call the community back to its original ethical mandates. Centuries later, as the institutional structures became overly rigid, a reformer emerged. The reformer utilized the authority of the original scripture to critique institutional corruption, aiming to restructure the tradition without abandoning its core tenets. This case illustrates the dynamic interplay of religious authority shifting from the original founder and sacred scripture to the corrective voices of the prophet and the reformer.

Based on the above source, attempt the following five questions.

291. According to the passage, what role does the founder play in the establishment of the religious tradition?
(A) Critiquing institutional corruption centuries after the initial movement began
(B) Calling the community back to its original mandates during moral stagnation
(C) Articulating a new vision and gathering followers
(D) Codifying the teachings of subsequent reformers into a new authoritative text

292. How did religious authority transition after the era of the founder?
(A) Transitioning from a person to authoritative scripture
(B) From a strict institutional reformer to an ecstatic visionary prophet
(C) From an organized community to individualized and internal existentialism
(D) From sacred texts back to regional magical and ancestral traditions

293. In the context of the tradition's historical trajectory, what prompts the emergence of a prophet?
(A) The specific need to write the very first sacred religious texts
(B) The total and sudden collapse of belief in divine inspiration
(C) The demand for new and complex administrative hierarchies
(D) Periods of moral stagnation within the community

294. What characterizes the authority and action of the reformer in this case study?
(A) Claiming direct, new inspiration to completely replace the old tradition
(B) Using scripture to critique and restructure the tradition
(C) Establishing a fundamentally new vision of reality independent of the past
(D) Transitioning the community away from any and all reliance on sacred texts

295. The dynamic interplay of religious authority described in the passage primarily involves which four elements?
(A) Magician, diviner, seer, and saint
(B) Rationalism, atheism, materialism, and existentialism
(C) Founder, scripture, prophet, and reformer
(D) Ecology, social justice, co-existence, and subaltern

Direction : Please read the following source carefully.

In the context of indigenous and localized religious practices, the structure of religious authority manifests through diverse roles within a given community. At the foundation lies tradition, which serves as the overarching religious authority by dictating customary rituals and ancestral laws that govern daily life. Within this traditional framework, specific individuals hold specialized forms of authority. The magician exerts authority through the manipulation of natural and supernatural forces, performing specific rituals intended to produce tangible, immediate

Click Here to Buy book on Amazon

how shared beliefs and rituals contribute to social cohesion, order, or conflict. By investigating the relationship between religion and other institutions like the family or economy, sociologists provide insights into the functional role that faith plays in maintaining collective identity.

44. (D) It posits that individuals must create meaning in an absurd world
Existentialism challenges traditional religion by positing that individuals must create their own meaning in an inherently absurd world. It emphasizes personal freedom and responsibility, arguing that existence precedes essence. This perspective rejects the idea of a divinely preordained purpose, instead focusing on the subjective choices and commitments that define a person's life and values in the absence of absolute certainties.

45. (B) A magician usually serves as the head of the mainstream orthodox theocracy.
A magician's authority comes from the mastery of esoteric techniques rather than holding a position in a mainstream orthodox theocracy. They manipulate hidden forces to achieve specific practical ends, such as healing or protection. While magico-religious practices often coexist with formal traditions, the magician typically operates outside the central institutional hierarchy, providing specialized services based on perceived supernatural competence.

46. (B) Relativism - Denies the existence of objective, universal truths
Relativism denies the existence of objective, universal truths, asserting instead that beliefs are culturally and historically subjective. In the study of religion, this implies that truth claims are valid only within their specific contexts. This perspective challenges the idea that any single religion can claim absolute authority for all people, promoting a pluralistic view of human experience and faith.

47. (D) Confessional/Theological
The confessional or theological approach is not typically considered an objective, empirical study of religion as it operates from within a faith tradition. Unlike the sociological, historical, or anthropological approaches, which use neutral academic methodologies, the theological method seeks to understand and defend specific doctrines. It focuses on the internal truth of a religion rather than its external social or cultural function.

48. (A) Managing pluralistic societies with diverse religious populations
Co-existence is the most appropriate strategy for managing pluralistic societies with diverse religious populations. It emphasizes the peaceful habituation of different groups while they maintain their distinct identities. By promoting tolerance and mutual respect, co-existence helps prevent conflict and ensures social stability in environments where multiple faiths must share common public spaces and engage in daily social interactions.

49. (C) Psychoanalytic theory applied to religion
Analyzing a religious leader's visions as manifestations of the subconscious demonstrate competency in applying psychoanalytic theory to religion. This approach explores how internal psychological processes and deep-seated emotional needs are projected onto spiritual experiences. By using concepts like defense mechanisms or archetypes, researchers can understand the subjective meaning and psychological origins of mystical phenomena and their impact on the individual.

50. (D) Statement I is false but Statement II is true
Globalization allows religious movements to become transnational, leading to both hybridization and fundamentalist backlash. While it facilitates the spread of ideas, it does not isolate communities but rather forces them into closer interaction. This process creates new forms of religious expression while simultaneously prompting some groups to strictly re-assert their traditional identities in response to the perceived threat of global cultural homogenization.

51. (C) Eco-theology / Ecology and Environment in religion
Integrating environmental conservation into traditional festivals is an example of eco-theology. This trend reinterprets religious duties to include the protection of the natural world, viewing the Earth as sacred. By connecting spiritual practices with ecological stewardship, communities can

NODIA

challenges anthropocentric views that place humans above nature, instead integrating ecological awareness into rituals. While it emphasizes sustainable living, it does not necessarily reject all technology, but rather seeks to align human activity with the preservation of natural systems.

18. (A) Personal encounters with the transcendent
The experiential approach locates the essence of religion in personal, subjective encounters with the transcendent or numinous. It prioritizes the internal feelings and realizations of the individual, such as mystical visions or sudden conversions, over external structures or laws. This method seeks to understand how direct religious experiences shape the believer's life and provide profound meaning beyond institutional doctrines.

19. (C) It asserts that religious truths depend on specific cultural contexts.
Relativism posits that religious truths and moral values are not absolute but depend on specific cultural and historical contexts. This challenge suggests that no single religion can claim exclusive possession of universal truth. By acknowledging the diversity of perspectives, relativism promotes a pluralistic understanding where different beliefs are viewed as valid expressions within their own unique social frameworks.

20. (C) A prophet's authority is usually derived solely from hereditary succession.
A prophet is primarily an inspired messenger who speaks on behalf of a deity, often bringing messages of moral reform or warning. Unlike priests, their authority typically stems from a direct spiritual call rather than hereditary succession or institutional appointment. They frequently challenge the corruption of contemporary society and call for a return to perceived foundational ethical and spiritual values.

21. (B) Magician - Uses ritual manipulation to control forces
A magician is defined by the use of specific rituals and esoteric techniques to manipulate supernatural forces for practical ends. This form of authority relies on the mastery of specialized knowledge rather than moral leadership or divine grace. Magico-religious practices often exist alongside formal traditions, providing individuals with a perceived means of influencing their physical and spiritual environments through direct action.

22. (A) 4, 3, 1, 2
The institutionalization of religious authority often begins with the spontaneous visions of a seer, followed by the charismatic leadership of a founder. Over time, these revelations are codified into written scripture, which then serves as the foundation for an established institutional tradition. This chronological sequence illustrates how individual spiritual experiences gradually transform into organized systems of belief and social structure.

23. (C) Phenomenological Approach
The phenomenological approach is an academic methodology used to study religion rather than a challenge to it. Unlike Marxism, existentialism, or secularism, which offer philosophical critiques of religious claims, phenomenology seeks to describe religious phenomena objectively from the believer's perspective. It provides a tool for understanding the structure of faith rather than undermining the validity of religious institutions.

24. (D) It causes deterritorialization, allowing religions to spread and blend globally.
Globalization facilitates the spread of religious ideas across borders, leading to deterritorialization where faiths are no longer confined to specific geographic regions. This process allows for the hybridization of traditions and the emergence of transnational religious networks. While it can foster interfaith dialogue, it also provokes reactionary movements among those seeking to preserve local identities against global homogenization.

25. (B) Applying the Psychological Approach
Mapping psychological defense mechanisms within religious rituals demonstrates competency in applying the psychological approach. This method analyzes how religious practices help individuals manage anxiety, process trauma, or fulfill deep-seated emotional needs. By examining the mental and subconscious dynamics at play, researchers can understand the functional role religion serves in the psychological well-being and stability of the individual and community.

Downloaded from www.pdf.tube

interpretations have historically marginalized women and seeks to promote more inclusive and egalitarian practices. By highlighting gender bias, researchers can contribute to the development of religious frameworks that support the dignity and rights of all individuals.

61. (D) Statement I is false but Statement II is true
A seer is recognized for having intuitive or supernatural visions that reveal hidden truths, rather than for organizing large bureaucratic institutions. Their authority is typically individual and charismatic, based on their perceived ability to perceive spiritual realities beyond the ordinary. In many traditions, seers are consulted for guidance and prophecy, providing a direct link between the human and divine realms.

62. (D) 1 and 3
The phenomenological approach attempts to describe religious phenomena as they appear to the believer, utilizing the concept of empathy. It avoids judging the truth of these experiences, instead focusing on their internal meaning and structure. By suspending judgment through epoché, researchers can gain a deeper understanding of the believer's perspective without being influenced by their own metaphysical assumptions or critical biases.

63. (D) Interfaith understanding and dialogue
Monthly meetings between diverse religious leaders to resolve communal tensions and plan charity events perfectly illustrate interfaith understanding and dialogue. This scenario highlights how different traditions can collaborate on shared social goals and foster mutual respect. Such initiatives are vital for maintaining social harmony in pluralistic societies, as they reduce prejudice and build bridges between communities with different beliefs.

64. (A) Human existence precedes essence, making individuals responsible for their own meaning.
Existentialism implies that human existence precedes essence, meaning individuals are not born with a preordained purpose and must create their own meaning. This philosophy places absolute responsibility on the individual for their choices and values. By rejecting divinely ordained dictates, existentialism challenges traditional religious frameworks and emphasizes the importance of personal authenticity and freedom in an inherently uncertain world.

65. (A) The promotion of dignity and protection against religiously motivated abuses
Recognizing human rights within religious discourse promotes individual dignity and provides protection against abuses that may be religiously motivated. This trend encourages traditions to align their practices with universal standards of freedom and equality. By supporting the right to freedom of conscience and belief, human rights frameworks ensure that religious authority does not infringe upon the fundamental rights of individuals.

66. (B) The state and religious institutions should remain separate.
Secularism defines the relationship between state and religion as one where institutions remain separate. This principle ensures that government policies are not dictated by religious dogmas and that all citizens are treated equally regardless of their faith. By maintaining neutrality, a secular state protects both the freedom of religious expression and the rights of those who choose not to follow any religion.

NODIA

67. (C) 1, 2, and 4
Religious authority can take various forms, including reformers who purify traditions, founders who establish new movements, and traditions that rely on historical continuity. These roles are essential for the development and maintenance of religious systems. While scripture provides a fixed textual reference, tradition ensures the transmission of practices across generations, together forming the authoritative foundation for communal belief and social order.

68. (A) The mental and emotional dynamics underlying religious belief
The psychological approach focuses on the mental and emotional dynamics underlying religious belief and practice. It explores how faith fulfills human needs, manages anxiety, and shapes personality development. By analyzing the subjective experience of the individual, including subconscious motivations and cognitive processes, this method provides insights into the functional and developmental aspects of religion within the human psyche.

these internal dynamics, researchers can understand the functional role religion serves in managing existential anxiety and fulfilling emotional requirements.

103. (D) A disbelief in the existence of any deity.
Atheism is characterized by a disbelief in the existence of any deity. It is a philosophical position that often relies on rationalist or materialist critiques of religious claims. Unlike agnosticism, which focuses on the unknowability of the divine, atheism explicitly lacks faith in supernatural beings. This perspective prioritizes natural explanations for the universe and emphasizes the importance of empirical evidence in determining truth.

104. (B) A reformer almost always intends to completely destroy the religion and create a secular state.
A reformer typically aims to correct corruption within an existing tradition rather than destroying it to create a secular state. Their goal is renewal or adaptation, often by appealing to original scriptures or foundational ideals. While their actions can lead to schisms or the creation of new sects, the primary intention is to preserve and improve the religious tradition according to their perceived truths.

105. (A) Human Rights - Protection of individual freedoms, including freedom of religion
Human rights focus on the protection of individual freedoms, including the right to freedom of religion and conscience. This framework ensures that people can practice their faith without fear of discrimination or coercion. By promoting dignity and equality for all, human rights standards encourage religious traditions to respect individual autonomy and contribute to a more inclusive and tolerant global society where diverse beliefs are protected.

106. (A) Globalization
Globalization is a challenge to religion that asserts that cultural homogenization threatens local religious identities. The rapid dissemination of global ideas can lead to the erosion of traditional practices or provoke reactionary movements. This process creates a complex dynamic where local faiths must navigate between maintaining their unique heritage and adapting to the influences of a broader, more interconnected and often secular global culture.

107. (D) P-3, Q-1, R-4, S-2
Matching academic approaches to their key focus areas highlights the interdisciplinary nature of religious studies. The sociological approach examines religion's role in social institutions, while the historical method traces the evolution of doctrines. Anthropology focuses on myths and rituals in indigenous cultures, and psychology explores the unconscious mind. Together, these methods provide a comprehensive framework for analyzing the complex personal and social dimensions of religion.

108. (C) Sectarian absolutism
Sectarian absolutism is not considered a progressive trend, as it emphasizes rigid and exclusive claims to truth rather than inclusivity. In contrast, trends like gender equality, subaltern empowerment, and ecology promote a more open and socially engaged approach to religion. These progressive movements seek to address modern challenges and promote global harmony by re-interpreting traditions to support human rights and environmental sustainability.

109. (B) To integrate diverse methodologies to capture the complex, multi-dimensional nature of religion
The fundamental purpose of a holistic approach is to integrate diverse methodologies to capture the complex, multi-dimensional nature of religion. It avoids reductionism by recognizing that religion functions across psychological, sociological, historical, and cultural spheres. By combining these insights, researchers can provide a more comprehensive and balanced understanding of religious phenomena, reflecting the reality of how faith is interwoven with all aspects of human life.

110. (A) Interfaith dialogue and Eco-theology
Mediating a dialogue between religious leaders to establish shared environmental policy requires competency in interfaith dialogue and eco-theology. This involves fostering cooperation between different traditions while utilizing religious values to support ecological conservation. By finding common ground in the sacredness of nature, leaders can work together

Click Here to Buy book on Amazon

STUDYING FROM PDFs?

THINK AGAIN.

If you are studying only from PDFs,
you are wasting valuable time.

Research shows that learning from

PRINTED BOOKS has up to

4× HIGHER RETENTION

than studying from screens.

PRINT BOOK = BETTER MEMORY

PDF = LOWER RETENTION

Those who study from **PRINTED BOOKS**
move **AHEAD.**

Others are left **BEHIND**
in competition.

In competitive exams,
being average is not enough.

STAY ONE STEP AHEAD.

force that holds society together through shared rituals and beliefs. By distinguishing the sacred from the ordinary, religious practices create a collective identity and reinforce the social norms necessary for order.

78. (A) Tradition
A community that strictly follows interpretations handed down by generations of elders relies on tradition as its primary source of authority. This form of authority is based on historical continuity and the perceived legitimacy of long-established practices. Tradition provides a sense of stability and shared identity, ensuring that the beliefs and customs of the past remain central to the community's life.

79. (B) Combine multiple disciplines (sociology, history, psychology) to understand religion comprehensively
The holistic approach seeks to understand religion comprehensively by combining multiple disciplines like sociology, history, and psychology. It avoids the limitations of a single methodology, instead recognizing the multi-dimensional nature of religious phenomena. By integrating diverse insights, researchers can capture the complexity of how religion functions across personal, social, and cultural spheres, providing a more balanced and complete academic perspective.

80. (B) It completely destroys all local religious traditions without exception.
Globalization does not completely destroy all local religious traditions; rather, it often leads to hybridization or fundamentalist backlashes. While it facilitates the rapid spread of ideas, local cultures often adapt and integrate these influences while maintaining their core identities. This complex process can result in both the emergence of transnational networks and a renewed emphasis on preserving specific traditional values.

81. (B) Seer - One who receives visions of the future
A seer is defined as an individual who receives visions of the future or hidden truths through intuitive or supernatural insight. Their authority is personal and charismatic, often operating outside formal bureaucratic structures. In many traditions, seers are valued for their ability to provide guidance and foresight, serving as a direct connection between the mundane world and perceived spiritual realities.

82. (A) P-4, Q-3, R-1, S-2
Matching authority types to their key characteristics clarifies their distinct roles within religious systems. A founder originates a new tradition, while a reformer purifies an existing one. A saint embodies exceptional piety and virtue, and a magician uses esoteric rituals to control outcomes. These diverse forms of authority together shape the leadership, practice, and evolution of religious traditions across different contexts.

83. (C) Mysticism
Mysticism is an internal religious experience rather than a challenge to religion like rationalism, humanism, or materialism. While these philosophies critique religious claims from external viewpoints, mysticism seeks direct communion with the divine. It is a central feature of many traditions, focusing on subjective realization and spiritual depth rather than undermining the validity of religious institutions or beliefs through critical analysis.

84. (B) The spiritual relationship between humanity and the natural environment
Eco-theology focuses on the spiritual relationship between humanity and the natural environment, promoting stewardship and environmental protection. It reinterprets religious texts to highlight the sacredness of the Earth and the moral responsibility of humans to care for it. This trend seeks to integrate ecological awareness into spiritual practice, offering a religious response to the global environmental crisis and industrial exploitation.

85. (B) Gender equality studies in religion
Designing a framework to evaluate women's leadership in rituals demonstrates competency in gender equality studies in religion. This area critically examines how patriarchal structures have historically limited women's roles and advocates for more inclusive practices. By highlighting the shift toward female leadership, researchers can explore the impact of gender egalitarianism on traditional religious institutions and the evolution of contemporary ritual practices.

Downloaded from www.pdf.tube

86. (B) Both Statement I and Statement II are false
Agnosticism asserts that the existence of God is unknowable, while atheism is the definitive rejection of belief in deities. Agnostics suspend judgment due to a lack of evidence, whereas atheists explicitly lack faith in supernatural beings. These distinctions are important in understanding the diverse philosophical challenges to traditional theism and the varying positions on the limits of human knowledge regarding metaphysics.

87. (D) 2 and 3
The historical approach relies on the critical analysis of documents and artifacts to trace the chronological development of religious doctrines. It seeks to understand the context in which traditions emerged and how they have evolved over time. By using empirical methods like archaeology and textual criticism, historians provide an objective account of religious history, independent of faith-based assumptions or purely theological claims.

88. (C) Diviner
A leader who reads patterns in animal bones to determine the cause of a drought functions as a diviner. This role involves uncovering hidden knowledge or predicting future events through various supernatural signs and techniques. Diviners provide guidance and answers to specific communal problems, acting as intermediaries who can interpret the will of spiritual forces or the unseen reasons behind natural phenomena.

89. (D) The critical examination of religious dogmas through reason
The rise of rationalism during the Enlightenment led to the critical examination of religious dogmas through reason and logic. This period emphasized intellectual autonomy and the importance of empirical evidence, challenging traditional authority and claims based on revelation. As a result, many religious beliefs were re-evaluated or rejected if they were found to be inconsistent with rational principles and scientific discoveries.

90. (B) Sacred writings considered authoritative by a religious community
Scripture is defined as sacred writings considered authoritative by a religious community for its doctrines and practices. It provides a fixed textual reference that guides belief, ethics, and ritual. While interpreted differently over time, scripture remains a central source of authority that defines the boundaries of orthodox faith and serves as a foundational document for communal identity and historical continuity.

91. (B) It emphasizes human agency, often preferring rational ethics.
Humanism emphasizes human agency and potential, often preferring rational ethics over divine revelation. It focuses on human dignity and the capacity of individuals to lead meaningful lives through reason and empathy. By prioritizing earthly well-being and social responsibility, humanism offers a secular framework for morality and purpose that does not rely on supernatural intervention or external spiritual dictates.

92. (B) 1, 2, 4, and 5
The experiential approach emphasizes personal religious experience, studying phenomena like mysticism, trances, and conversions. It often intersects with the psychological approach, as seen in the work of William James. This method prioritizes the subjective, internal realizations of the believer, providing insights into how direct encounters with the sacred shape individual lives and contribute to the profound meaning found within faith.

93. (C) It is entirely rigid and has never historically undergone any adaptation.
Tradition consists of customs and beliefs passed down through generations, providing continuity and identity, but it is not entirely rigid. Historically, traditions have undergone various adaptations to remain relevant in changing social contexts. While tradition serves as a primary source of authority, it often evolves through internal reform and interaction with new ideas, allowing religious communities to maintain stability.

NODIA

94. (C) Relativism - Suggests that religious truths are culturally and historically subjective.
Relativism challenges religion by suggesting that truths are culturally and historically subjective, rather than absolute and universal. This perspective implies that beliefs are valid only

within their specific contexts, which undermines claims to exclusive possession of ultimate truth. By acknowledging the diversity of perspectives, relativism promotes a pluralistic understanding of the various ways that different cultures express their spiritual and moral values.

95. (A) Phenomenological
The phenomenological approach seeks to understand religion from the "insider's" point of view without judgment. By using the concept of epoché, or bracketing, researchers set aside their own beliefs to engage empathetically with the lived experience of the believer. This method aims to describe religious phenomena as they appear to participants, providing an objective yet deeply understanding analysis of internal meaning.

96. (D) Peaceful habitation of diverse groups in a society
Co-existence in modern religious trends primarily promotes the peaceful habitation of diverse groups in a pluralistic society. It emphasizes tolerance and mutual respect among communities with different beliefs, allowing them to live together while maintaining their distinct identities. This strategy is essential for preventing conflict and ensuring social stability in environments where multiple religions must share common public spaces and social interactions.

97. (B) Dynamics of Religious Authority
Critically evaluating how a charismatic founder's authority challenges traditional scripture demonstrates competency in analyzing the dynamics of religious authority. This area explores the relationship between different forms of leadership, such as charismatic, traditional, and legal-rational authority. By understanding these interactions, researchers can gain insights into how religious movements emerge, change, and become institutionalized or reformed over time within various social contexts.

98. (D) Statement I is false but Statement II is true
Subaltern empowerment in religion seeks to give voice, agency, and rights to historically marginalized groups rather than reinforcing elite power. This trend interprets religious teachings to support the struggle for equality and social justice. By prioritizing the experiences of the oppressed, this approach challenges traditional hierarchies and promotes a more inclusive and activist role for religion in addressing systemic social discrimination.

99. (C) Marxism / Social Justice
Critiquing the accumulation of wealth and aligning with laborers against exploitation applies concepts from Marxism and social justice. This perspective uses religious ethics to challenge systemic economic inequality and support the rights of the working class. By focusing on material conditions and social reform, this approach encourages religious communities to play an active role in advocating for a more fair and equitable society.

100. (B) Increased intercultural conflict and geopolitical tension
The assertion of exclusive and rigid cultural-religious identities in a globalized world can cause increased intercultural conflict and geopolitical tension. This often manifests as a reactionary fundamentalism against the perceived threat of global cultural homogenization. Such rigid identities can lead to the formation of political boundaries and social divisions, complicating efforts toward global harmony and fostering environments where communal violence can emerge.

101. (C) An inspired teacher who proclaims the divine will
A prophet is primarily an inspired teacher who proclaims the divine will, often bringing a message of moral reform or warning. Their authority stems from a perceived direct spiritual call rather than institutional appointment. Prophets frequently challenge the status quo and the moral corruption of their contemporary society, calling for a return to foundational ethical values and a deeper commitment to spiritual principles.

102. (A) Both A and R are true and R is the correct explanation of A.
The psychological approach often views religious beliefs as projections of the human mind or defense mechanisms, as argued by Sigmund Freud. This perspective suggests that religion is an illusion rooted in deep psychological needs, such as the desire for protection. By analyzing

Click Here to Buy book on Amazon

135. (B) Epoché (bracketing) and empathy
The phenomenological approach relies on the core concepts of epoché, or bracketing, and empathy to understand religious phenomena. Epoché involves suspending judgment about the truth of religious claims, while empathy allows researchers to engage with the believer's perspective. This method aims to describe religious experiences as they appear to participants, focusing on internal meaning and structure without the influence of external assumptions.

136. (A) The principle of separation of the state from religious institutions
Secularism involves the principle of separation of the state from religious institutions, ensuring government neutrality in spiritual matters. This separation protects freedom of religion for all individuals and ensures that public policies are not dictated by religious dogmas. By maintaining a secular government, societies can manage religious diversity and protect the rights of both believers and non-believers within a pluralistic social framework.

137. (C) 1, 3, and 4
A religious founder typically introduces a radical new revelation and faces opposition from established authorities. Their teachings eventually become the new tradition for their followers. Founders derive their authority from charismatic leadership and perceived direct connection to the divine, rather than institutional laws. Their role is to initiate a new spiritual path that distinguishes itself from the existing religious landscape, leading to significant change.

138. (D) Historical approach
Studying a sacred text by examining its language, historical context, and political influences is an application of the historical approach. This method treats the text as a human document rather than divine revelation, tracing its origin and development over time. By using empirical tools like textual criticism, historians provide an objective understanding of how the text emerged and evolved within its specific historical environment.

139. (C) Religion as a tool to distract the oppressed
Marxism describes religion as a tool used by the ruling class to distract the oppressed from their material struggles. It posits that religious doctrines provide false comfort by promising rewards in an afterlife, thereby pacifying the proletariat and maintaining the socio-economic status quo. This perspective views religious institutions as part of the superstructure that serves to legitimize and preserve class inequality and exploitation.

140. (B) One uncovering hidden knowledge via supernatural means
A diviner is a person who seeks to uncover hidden knowledge or predict the future through various supernatural means. This role often involves interpreting signs, omens, or using specific ritual tools. Diviners act as specialists who provide guidance and clarity in times of uncertainty, helping individuals and communities understand the divine will or the unseen reasons behind natural and social events.

141. (B) It recognizes that religion is multi-faceted, requiring interdisciplinary study.
The holistic or all-inclusive approach recognizes that religion is multi-faceted, requiring interdisciplinary study to understand it comprehensively. It integrates insights from sociology, history, and psychology to capture the complex personal and social dimensions of faith. By avoiding narrow reductionism, this method provides a balanced academic perspective that reflects how religion is interwoven with all aspects of human culture and daily life.

NODIA

142. (D) 1, 3, 4, and 5
Tradition is the transmission of customs and beliefs across generations, creating continuity and shared identity. It can be both oral and written, forming the authoritative baseline for orthodox practice. While tradition provides stability, it also interacts with other forms of authority like scripture. This continuous historical transmission is central to the maintenance of religious communities and the preservation of their unique spiritual heritage.

143. (C) It provides rigid moral laws dictated by deities
Existentialism does not provide rigid moral laws dictated by deities; rather, it emphasizes

on environmental initiatives, demonstrating the practical role that religion can play in addressing global sustainability challenges.

111. (C) Statement I is true but Statement II is false
The clash of civilizations theory posits that future conflicts will be primarily driven by cultural and religious identities, rather than economic ones. It identifies deep-seated differences between major civilizations as the primary source of tension in the post-Cold War era. This perspective suggests that cultural values are more enduring and influential than global economic integration in shaping international relations and communal conflict.

112. (B) 1, 3, and 4
The sociological approach analyzes religion as a social variable and explores how it legitimizes social order. It investigates the relationship between religion and other institutions like the family and economy. Rather than assuming religious beliefs are empirically true, sociologists focus on the functional role that faith plays in maintaining group identity and social cohesion, providing insights into the collective dynamics of religious communities.

113. (C) Charismatic Founder/Prophet
An individual claiming a new divine mandate that overrides previous traditions best fits the description of a charismatic founder or prophet. Such figures introduce radical revelations that initiate new religious movements, often facing opposition from established authorities. Their power is based on personal charisma and a perceived direct connection to the divine, allowing them to redefine spiritual and moral standards for their followers.

114. (B) Re-interpreting texts to include women in leadership
Gender equality applied to religion often results in re-interpreting sacred texts to support female leadership and participation. This trend critiques traditional patriarchal structures and seeks to uncover the historical contributions of women. By advocating for egalitarian practices, it aims to ensure that all individuals have equal opportunities for spiritual and institutional involvement within their respective religious communities and ritual practices.

115. (A) The belief that only the material universe exists
Materialism is the belief that only the material universe exists, negating spiritual or supernatural dimensions. As a challenge to religion, it argues that all phenomena can be explained through physical interactions and natural laws. This perspective dismisses religious claims about the soul or an afterlife as illusory, focusing instead on empirical observation and the scientific understanding of the material world.

116. (B) Utilizing shared ethical values to promote global non-violence
Promoting world peace and harmony involves utilizing shared ethical values across religions to encourage global non-violence and conflict resolution. This modern trend highlights the potential for interfaith cooperation in addressing international tensions. By focusing on common principles of compassion and justice, religious communities can act as agents of peace, working together to foster a more stable and harmonious global environment.

117. (C) 1, 2, 4, and 5
A seer is believed to have profound spiritual insight or visions, often operating outside formal bureaucratic structures. They are frequently consulted for guidance or prophecy, deriving authority from their perceived direct connection to the divine. This personal and charismatic form of authority allows them to reveal hidden truths and provide foresight, serving as a direct link between the human and spiritual realms.

118. (B) Psychological
The psychological approach emphasizes that religion is deeply intertwined with the human search for meaning, often analyzing symbols that mediate between the conscious and unconscious. It explores how faith fulfills emotional needs and manages existential anxiety. By focusing on the internal dynamics of the mind, this method provides insights into the subjective origins and functional role of religious belief and experience in individual lives.

119. (C) It requires participants to completely abandon their own religious beliefs.
Interfaith understanding does not require participants to abandon their own religious

Downloaded from www.pdf.tube

beliefs; rather, it seeks to find common ground for cooperation while maintaining distinct identities. It involves respectful dialogue aimed at reducing prejudice and preventing religious violence. By fostering mutual respect, interfaith initiatives allow diverse communities to work together on shared social and ethical issues without compromising their individual theological convictions.

120. (B) Existentialism - Finding personal meaning without absolute dictates
Existentialism focuses on individuals finding personal meaning in an absurd world without reliance on absolute divine dictates. This challenge emphasizes human freedom and responsibility, arguing that individuals must create their own values through subjective choice. By rejecting preordained purposes, existentialism encourages personal authenticity and the search for significance in a universe that does not provide inherent moral certainties or spiritual guarantees.

121. (B) Recognized personal holiness, miracles, or exemplary virtue
The authority of a saint is primarily derived from recognized personal holiness, miracles, or exemplary virtue. Unlike institutional leaders, saints inspire the faithful through their exceptional life and perceived closeness to the divine. Their authority is moral and spiritual, often leading others toward deeper devotion and providing a tangible example of piety and self-sacrifice within their respective religious traditions and communal practices.

122. (A) 1, 2, 3, 4
The historical trajectory of institutionalization often begins with a charismatic prophet revealing a message, which is then compiled into written scripture. Over time, an institutional tradition becomes established, providing stability and order. Eventually, a reformer may challenge this established tradition to seek renewal. This sequence illustrates how spontaneous spiritual movements gradually transform into organized systems of belief and institutionalized social structures.

123. (C) Agnostic
Agnosticism is a philosophical position regarding the unknowability of the divine rather than a form of religious authority like a magician, diviner, or prophet. While authority figures hold recognized roles within a tradition, an agnostic questions the very basis of metaphysical claims. This position represents a challenge to religious certainty rather than a functioning part of a tradition's leadership or structural hierarchy.

124. (B) Participant observation and ethnography in religious cultures
The anthropological approach is characterized by its reliance on participant observation and ethnography in religious cultures. It seeks to understand religion as it is lived and practiced in specific social contexts. By examining the symbolic meaning of rituals and myths through direct interaction, anthropologists provide detailed and neutral descriptions of how religion functions as an integral part of human cultural systems across diverse societies.

125. (B) Eco-theology / Ecological approaches to religion
Applying ecological principles to ancient texts to discover conservation practices demonstrates competency in eco-theology. This approach reinterprets religious traditions to highlight environmental ethics and the sacredness of the natural world. By connecting spiritual values with ecological stewardship, researchers can explore how traditional wisdom contributes to modern sustainability efforts, fostering a deeper sense of responsibility toward the preservation of the Earth's natural resources.

126. (D) Statement I is false but Statement II is true
Relativism argues that religious truths are shaped by cultural and historical contexts rather than being absolute and universal. This perspective suggests that no single view can claim exclusive possession of ultimate truth. By acknowledging the diversity of human experience, relativism promotes a pluralistic understanding where different beliefs are viewed as valid expressions within their own unique social and historical frameworks.

NODIA

127. (A) Both A and R are true and R is the correct explanation of A.
The subaltern approach in religious studies often challenges traditional orthodox narratives by prioritizing the experiences and practices of marginalized groups. It seeks to give voice to those historically excluded from dominant hierarchies, highlighting their unique interpretations and contributions. By focusing on the experiences of the oppressed, this approach promotes social justice and provides a more inclusive and complete understanding of religious history.

128. (B) Interfaith understanding and dialogue
Interfaith understanding and dialogue serve as a direct antidote to the "Clash of Civilizations" by fostering mutual respect and cooperation between different religious groups. These initiatives focus on finding common ground and reducing prejudice through constructive interaction. By promoting peaceful habituation and shared ethical values, interfaith dialogue helps prevent conflict and supports global harmony in an increasingly diverse and interconnected world.

129. (B) Religions aligning their ethics with universal standards of human dignity
The recognition of human rights in modern religious trends has led traditions to align their ethics with universal standards of human dignity. This trend encourages religions to support individual freedoms, such as the right to freedom of conscience and belief. By harmonizing religious teachings with human rights frameworks, communities can promote social justice and protect all individuals against discrimination and religiously motivated abuses.

130. (A) Reason and logic as the primary truth criteria
Rationalism challenges religion by establishing reason and logic as the primary criteria for truth. It involves the critical examination of all dogmas and myths, prioritizing intellectual autonomy over blind faith or revelation. This approach posits that truths regarding the divine or morality must be consistent with rational principles and verifiable through critical thinking, rather than accepted solely based on traditional authority.

131. (A) Possessing power to manipulate supernatural forces for ends
A magician is defined by the perceived power to manipulate supernatural forces for specific practical ends through esoteric rituals. Their authority relies on mastery of specialized techniques rather than moral leadership or divine grace. Magico-religious practices often provide individuals with a means of influencing their environment, coexisting alongside formal traditions while focusing on achieving immediate and tangible results through ritualized actions.

132. (D) P-1, Q-2, R-3, S-4
Matching challenges to their core ideas clarifies the various philosophical critiques of religion. Humanism emphasizes human agency, while agnosticism focuses on the unknowability of deities. Globalization highlights cultural homogenization, and the clash of civilizations predicts cultural conflict. Together, these perspectives challenge traditional religious frameworks by highlighting the impact of reason, modern social forces, and cultural identity on beliefs and global interactions.

133. (D) It assumes that personal religious experience is largely irrelevant to understanding religion.
The experiential approach does not assume that personal experience is irrelevant; rather, it considers it the essence of religion. It focuses on internal, subjective feelings such as mystical union and sudden conversions, relying on first-person testimonies. This method seeks to understand how direct encounters with the sacred shape the believer's life and provide profound meaning, prioritizing individual realization over external structures.

134. (C) Ecology and environment - Treating nature as a sacred entity requiring stewardship
The modern trend of ecology and environment involves treating nature as a sacred entity that requires human stewardship. This perspective, often called eco-theology, reinterprets religious traditions to support environmental protection. By integrating ecological awareness into spiritual practice, communities can foster a deeper sense of responsibility toward the preservation of the Earth, viewing the care of nature as a fundamental religious and moral duty.

Click Here to Buy book on Amazon

69. (D) It describes marginalized, oppressed, or non-elite groups within a religious context.
The term subaltern describes marginalized, oppressed, or non-elite groups whose voices and experiences have historically been excluded from dominant religious narratives. In modern religious studies, focusing on the subaltern aims to recover these hidden histories and interpretations. This approach promotes social justice by challenging traditional hierarchies and highlighting the diverse ways that different groups engage with and transform religious traditions.

70. (D) It argues that religion ultimately serves to liberate the working class from oppression.
Marxism does not argue that religion serves to liberate the working class; rather, it views religion as an "opiate" that pacifies the oppressed. This challenge posits that religious institutions are part of the socio-economic superstructure used by the ruling class to justify inequality. By promising rewards in an afterlife, religion is seen as a tool that maintains the status quo.

71. (A) Diviner - Interprets signs or omens to reveal the unknown
A diviner is an authority figure who interprets signs or omens to reveal hidden knowledge or future events. This role relies on specific techniques and a perceived connection to supernatural insights. Divination is found in many cultures as a way to seek guidance and manage uncertainty, providing individuals and communities with a sense of clarity regarding divine will or destiny.

72. (A) 1, 3, 2, 4
Modern trends in addressing religious conflict often move from a period of historical clash to the establishment of secular separation and toleration. This is followed by the recognition of human rights and subaltern voices, eventually leading to proactive interfaith dialogue and holistic co-existence. This chronological progression reflects an increasing emphasis on inclusivity and cooperative engagement in a diverse and globalized world.

73. (D) Clash of Civilizations
The clash of civilizations paradigm is an exception among modern approaches designed to foster harmony, as it emphasizes cultural conflict and religious division. While interfaith dialogue and co-existence focus on building bridges, the clash theory predicts unavoidable friction between major civilizations. This perspective highlights the potential for religious identity to become a source of global tension rather than a tool for peace.

74. (B) The cross-cultural study of religious beliefs, rituals, and institutions as human phenomena
The anthropological approach involves the cross-cultural study of religious beliefs, rituals, and institutions as human phenomena. It uses methods like fieldwork and participant observation to understand how religion is embedded in daily life and culture. By examining the symbolic meaning and social function of religious practices, anthropologists provide a neutral description of how different societies construct and express their spiritual worlds.

75. (C) Ethical truths depend on the cultural or religious context of the individual.
Applying relativism to religious ethics implies that moral truths depend on the specific cultural or religious context of the individual. This challenge rejects the idea of a single, universal moral code that applies to everyone. Instead, it suggests that ethical values are shaped by social environments, promoting a more tolerant and pluralistic understanding of the diverse ways that people live.

76. (D) Statement I is false but Statement II is true
Modern religious studies heavily emphasize how religions can contribute to world peace and conflict resolution. This trend explores the shared ethical values across traditions that promote non-violence and social harmony. By focusing on the potential for interfaith cooperation, researchers highlight the active role that religious communities can play in addressing global challenges and fostering a more peaceful international environment.

77. (A) Both A and R are true and R is the correct explanation of A.
The sociological approach focuses on concepts like "sacred" and "profane" as mechanisms for social unity, as argued by Emile Durkheim. This perspective posits that religion acts as a binding

NODIA

individual freedom and personal choice. It asserts that existence precedes essence, meaning humans must create their own meaning and values in an absurd world. This philosophy places absolute responsibility on the individual for their subjective commitments and rejects the idea of a preordained purpose or divinely ordained moral rules.

144. (A) Reformer - Advocates for internal change or purification
A reformer is an authority figure who advocates for internal change or purification within an existing religious tradition. They typically appeal to foundational ideals or original scriptures to correct what they perceive as corruption or decline. Their efforts can lead to significant doctrinal shifts and communal renewal, sometimes resulting in the creation of new sects or the revitalization of established religious practices.

145. (D) Sociological approach
The sociological approach examines the role of religion in maintaining social order and group solidarity. It investigates how shared beliefs and rituals contribute to social cohesion and the legitimation of institutional structures. By analyzing the relationship between religion and society, sociologists provide insights into the functional role that faith plays in shaping collective identity and ensuring the continuity of social norms and values.

146. (C) Ecology and environment
The modern trend of ecology and environment aims to address the exploitation of nature by integrating spiritual reverence for the Earth. This approach reinterprets religious traditions to promote environmental stewardship, viewing the care of the natural world as a sacred duty. By fostering an ecological awareness within spiritual practice, communities can address environmental crises and promote a more sustainable relationship with the natural world.

147. (A) The deterritorialization of religion
Analyzing how a local religious cult gained international followers online demonstrates competency in understanding the deterritorialization of religion caused by globalization. This process allows faiths to spread beyond their geographic origins, leading to the formation of global networks and hybridization. By utilizing modern technology, religious movements can transcend borders, creating new forms of community and practice that are not confined to specific territories.

148. (D) Statement I is false but Statement II is true
Co-existence implies different religious communities living together in peace while maintaining their distinct identities, rather than a forced blending of faiths. It emphasizes tolerance and mutual respect in pluralistic societies. By promoting peaceful habituation, co-existence ensures social stability and allows diverse groups to share common social spaces while continuing to follow their individual spiritual and cultural traditions without compromise.

149. (B) It undermining claims to absolute truth, suggesting doctrines are culturally contingent.
Relativism challenges traditional religious authority by undermining claims to absolute truth, suggesting that doctrines are culturally and historically contingent. This perspective implies that no single religion can claim universal validity. By acknowledging the subjectivity of beliefs, relativism promotes a more pluralistic view where different faiths are seen as valid expressions within their specific contexts, challenging the idea of exclusive religious dominance.

150. (B) Speaking as a messenger on behalf of divinity
The authority of a prophet comes from speaking as an inspired messenger on behalf of divinity. This role typically involves bringing a message of moral reform or warning to their contemporary society. Prophets derive their authority from a perceived direct spiritual call rather than institutional appointment, often challenging established hierarchies and calling for a return to foundational ethical and spiritual values.

151. (B) Analyzing religion via the mind and subconscious drives
The psychological approach involves analyzing religion via the mind and subconscious drives. It explores how religious beliefs fulfill emotional needs, manage anxiety, and shape personality. By focusing on the internal dynamics of the individual, this method provides insights into the

NODIA

functional and developmental aspects of faith, explaining why individuals hold specific spiritual beliefs and how these experiences impact their psychological well-being.

152. (A) Both A and R are true and R is the correct explanation of A.
Humanism poses a challenge to classical theism by placing human reason, ethics, and well-being at the center of concern. It often dismisses the need for a supernatural deity, arguing that morality can be grounded in human experience and social needs. By emphasizing human potential and agency, humanism provides a secular framework for finding meaning and purpose in life without reliance on divine intervention.

153. (C) It insists that male dominance is divinely mandated and unquestionable.
Gender equality in modern religious studies does not insist on male dominance; rather, it critiques patriarchal interpretations and advocates for equal participation. This trend seeks to highlight the historical contributions of women and re-interpret sacred texts to support egalitarian practices. By challenging male-dominated structures, gender equality studies promote a more inclusive and fair role for all individuals within their religious communities.

154. (B) Materialism - Asserts that the physical world is the only reality
Materialism challenges religion by asserting that the physical world is the only reality, negating spiritual or supernatural dimensions. This perspective argues that all phenomena can be explained through material interactions and natural laws. By dismissing religious claims about the soul or an afterlife as illusory, materialism focuses on empirical observation and the scientific understanding of the universe, challenging the basis of spiritual faith.

155. (B) Religious experiences of marginalized and oppressed groups
The subaltern approach in religious studies focuses on the religious experiences of marginalized and oppressed groups whose voices have historically been excluded from dominant narratives. It seeks to recover these hidden perspectives and interpretations, promoting social justice and a more inclusive understanding of religious history. By focusing on the disenfranchised, this approach challenges traditional hierarchies and highlights the diverse ways groups engage with faith.

156. (B) Constructive interaction between people of different traditions
Interfaith dialogue is best described as constructive interaction between people of different religious traditions. It aims to foster mutual understanding, reduce prejudice, and find common ground for cooperation on social and ethical issues. By promoting respectful communication, interfaith initiatives help prevent conflict and support global harmony in pluralistic societies, allowing diverse communities to live together peacefully while maintaining their unique beliefs.

157. (C) P-3, Q-1, R-2, S-4
Matching religious authority figures to their core aspects clarifies their roles within traditions. A diviner uncovers hidden truths through signs, while a seer receives visionary insights. Scripture consists of written canonical texts, and tradition involves inherited practices and beliefs. These various forms of authority together provide the structure, guidance, and historical continuity necessary for the maintenance and development of religious communities across different contexts.

158. (C) Astrological
Astrology is not a recognized academic approach to the study of religion like the phenomenological, anthropological, or experiential methods. While academic approaches use neutral and empirical methodologies to analyze religious phenomena, astrology is a belief system itself. The objective study of religion relies on scientific and philosophical frameworks to understand the social, psychological, and historical dimensions of faith without endorsing specific spiritual claims.

159. (B) The definitive rejection of the existence of deities
Atheism is defined as the definitive rejection of belief in the existence of any deities. It is a philosophical position often based on rationalist or materialist critiques of religious claims. Unlike agnosticism, which focuses on the unknowability of the divine, atheists explicitly

Downloaded from www.pdf.tube

lack faith in supernatural beings, prioritizing natural explanations and empirical evidence in their understanding of the universe and human existence.

160. (A) Subaltern empowerment / Social justice
Systematically analyzing power dynamics to expose how an institution marginalizes certain groups demonstrates competency in applying subaltern empowerment and social justice. This approach seeks to give voice to the oppressed and challenge systemic discrimination within religious frameworks. By focusing on the experiences of the disenfranchised, researchers can promote a more inclusive and fair role for religion in addressing social inequalities and human rights.

161. (D) Statement I is false but Statement II is true
The experiential approach emphasizes subjective, personal encounters with the sacred, such as mystical experiences, rather than external sociological data. It prioritizes the study of internal feelings, trances, and conversions, relying on first-person testimonies to understand how direct religious realizations shape a believer's life. This method seeks the profound meaning found in the individual's subjective connection to the transcendent or numinous realms.

162. (A) 1, 2, and 4
The phenomenological approach advocates for the suspension of judgment (epoché) and seeks to understand the "essence" of religious phenomena. It uses empathy to understand the believer's viewpoint without attempting to prove religions false. By focusing on the structure and meaning of religious experiences as they appear to participants, this method provides an objective and descriptive analysis of the internal world of faith.

163. (B) Ecology and environment
Viewing a forest as a sacred entity and protesting its destruction aligns with the modern trend of ecology and environment in religion. This approach, known as eco-theology, integrates spiritual values with environmental protection. By connecting religious duty to the care of the natural world, communities foster a sense of stewardship, promoting a more sustainable relationship with nature based on the belief in its sacredness.

164. (B) A shift towards historical-critical methods and a re-evaluation of dogma
Applying rationalist critique to religious texts often leads to a shift toward historical-critical methods and a re-evaluation of dogma. This involves examining texts as human documents subject to historical and linguistic analysis, rather than as unquestionable divine revelations. As a result, traditional interpretations may be challenged or updated to be consistent with logical principles and the findings of modern historical and scientific research.

165. (B) One renewing or changing a tradition from within
A reformer is an authority figure who seeks to renew or change a religious tradition from within. They typically aim to correct perceived corruption or adapt the faith to new circumstances by appealing to foundational ideals. Their efforts can lead to significant doctrinal shifts and internal renewal, ensuring the continued relevance of the tradition while sometimes resulting in the formation of new sects or movements.

166. (B) Rapid dissemination of ideas leading to hybridization
Globalization challenges religion through the rapid dissemination of ideas, leading to hybridization where diverse traditions blend and transform. This process allows faiths to spread beyond their geographic origins, creating transnational networks. However, it can also provoke reactionary movements among those seeking to preserve local identities. The result is a complex dynamic where religious communities must navigate the influences of a broader global culture.

167. (D) 1, 2, 4, and 5
Scripture is considered a fixed and authoritative text that codifies beliefs, ethics, and rituals. It serves as a reference point for both traditionalists and reformers and is usually canonized by the religious community. While interpreted in various ways, scripture provides the stable foundation necessary for defining the boundaries of orthodox faith and ensuring the historical continuity of a tradition's core spiritual teachings.

NODIA

interfaith collaboration, this trend encourages religious communities to act as agents of peace, working together to address international tensions and foster harmony.

217. (C) 1, 2, 4, and 5
Influenced by Emile Durkheim, the sociological approach studies religion's impact on social cohesion and views it as a social institution. It examines how religion interacts with class, race, and gender, focusing on the collective nature of rituals and shared beliefs. This method provides insights into the functional role that faith plays in maintaining social order and legitimatizing the structures of various human societies.

218. (C) It is entirely immune to interpretation or critical analysis.
Scripture is not immune to interpretation; it is frequently the subject of historical and linguistic study. Considered authoritative by its community, it serves to standardize beliefs and practices. However, over time, different groups may interpret its meaning in various ways to remain relevant. The academic study of scripture involves critical analysis of its authorship, context, and development as a human document of faith.

219. (A) Empowerment of the Subaltern - Focusing on the religious narratives of marginalized communities
The empowerment of the subaltern focuses on the religious narratives and experiences of marginalized communities whose voices have been historically excluded. This trend seeks to promote social justice and a more inclusive understanding of religious history. By highlighting the perspectives of the oppressed, researchers can challenge traditional hierarchies and explore the diverse ways that different groups engage with and transform religious traditions.

220. (B) Suspending personal judgment to understand the believer's reality
The phenomenological approach is distinct because it suspends personal judgment (epoché) to understand the believer's reality as they experience it. This method focuses on describing the structure and internal meaning of religious phenomena without being influenced by external assumptions or critical biases. By engaging with the insider's perspective, researchers aim to capture the essence of the lived experience of faith in an objective way.

221. (A) Calling a tradition back to foundational ideals
The authority of a reformer is usually established by calling a tradition back to foundational ideals or original scriptures to correct perceived corruption. Reformers seek to renew or adapt the faith from within, ensuring its continued relevance. Their moral and intellectual leadership can lead to significant doctrinal changes and internal renewal, sometimes resulting in the creation of new sects while revitalizing the established tradition.

222. (A) 1, 2, 3, 4
The historical emergence of challenges to religion often follows a logical sequence from Enlightenment rationalism to 19th-century Marxist materialism. This was followed by the development of 20th-century existentialism and the contemporary impact of globalization in the 21st century. This progression reflects the increasing complexity of philosophical and social critiques that have challenged traditional religious authority and shaped modern perspectives on spiritual belief.

223. (B) Existentialist
Existentialism is a philosophical challenge to religion rather than a recognized form of religious authority like a magician, seer, or prophet. Authority figures hold institutionalized or charismatic roles within a tradition, while an existentialist emphasizes individual freedom and responsibility in an absurd world. This position questions the very basis of preordained religious purpose rather than functioning as part of a tradition's leadership or structural hierarchy.

224. (B) The direct, personal encounter with the divine or numinous
The experiential approach is characterized by its focus on the direct, personal encounter with the divine or numinous. it prioritizes the study of subjective, internal feelings such as mystical realizations, trances, and conversions. This method seeks to understand how individual spiritual experiences shape the believer's life and provide profound meaning, valuing personal

Click Here to Buy book on Amazon

176. (D) Statement I is false but Statement II is true
The clash of civilizations theory suggests that cultural and religious identities will be the primary source of conflict in the post-Cold War world. It predicts that tensions will occur along the fault lines between major civilizations where values often diverge. This perspective highlights the enduring influence of cultural heritage over global economic integration in shaping international relations and the potential for communal violence.

177. (A) Both A and R are true and R is the correct explanation of A.
Marxism identifies religion as part of the ideological superstructure, serving to legitimize class inequality and dull the pain of the oppressed. Karl Marx famously argued that religion acts as an "opiate" by promising rewards in an afterlife, thereby pacifying the proletariat and maintaining the status quo. This perspective views religious institutions as tools used by the ruling class to preserve their material and social power.

178. (B) Seer
An individual believed to receive direct, unmediated visions from the divine is best described as a seer. Their authority is personal and charismatic, based on their perceived ability to perceive spiritual realities. In many traditions, seers are valued for providing guidance and foresight, serving as a direct link between the human and spiritual realms, often operating outside formal bureaucratic or institutional hierarchies.

179. (A) Harmonizing religious laws with universal human dignity
The modern trend of recognizing human rights within religion has led to the harmonization of religious laws with universal human dignity. This encourages traditions to align their practices with standards of individual freedom and equality. By supporting the right to freedom of conscience and belief, human rights frameworks help protect individuals against discrimination and religiously motivated abuses, promoting a more inclusive and tolerant society.

180. (B) Emphasizing individual responsibility in an absurd universe
Existentialism challenges religion by emphasizing individual responsibility and the creation of meaning in an inherently absurd universe. It argues that existence precedes essence, meaning humans are not born with a preordained purpose. This philosophy rejects absolute divine dictates, instead focusing on personal freedom and the subjective choices that define a person's values and life in the absence of inherent spiritual certainties.

NODIA

181. (B) Speaking as a messenger bringing a reform message
A prophet is primarily defined as an inspired messenger who brings a reform message on behalf of a deity. Their authority stems from a perceived direct spiritual call rather than institutional appointment. Prophets often criticize the contemporary moral society and call for a return to foundational ethical values, providing a challenge to the status quo and urging their community toward spiritual and moral renewal.

182. (B) P-3, Q-1, R-4, S-2
Matching modern trends to their associated practices highlights the practical applications of religious studies. Ecology involves promoting green practices in management, while gender equality reinterprets texts to support female leadership. Subaltern empowerment highlights marginalized spiritual practices, and interfaith dialogue organizes joint community services. Together, these trends reflect a growing emphasis on how religion can contribute to social justice, environmental sustainability, and global harmony.

183. (B) It is identical to strong atheism.
Agnosticism is not identical to strong atheism; while atheism rejects belief in deities, agnosticism focuses on the unknowability of the divine. Agnostics suspend judgment due to a lack of evidence, whereas atheists explicitly lack faith in supernatural beings. Coined by Thomas Huxley, agnosticism emphasizes the limits of human knowledge regarding metaphysical claims, representing a distinct philosophical position from the definitive denial of God.

168. (D) It insists that humanity is entirely dependent on supernatural interventions.
Humanism does not insist that humanity is dependent on supernatural interventions; rather, it emphasizes human dignity, potential, and reason. It often functions as a secular alternative to religion, grounding ethics in human experience and rationalism. By prioritizing earthly well-being and social responsibility, humanism encourages individuals to take agency for their lives and values without reliance on external divine or supernatural dictates.

169. (A) Founder - Originator of a new tradition
A founder is the originator of a new religious tradition or movement, typically introducing a radical new revelation. Their authority is charismatic, stemming from a perceived direct connection to the divine. Founders challenge the existing religious landscape and face opposition from traditional authorities, but their teachings eventually establish the framework for a new system of belief and practice for their followers and descendants.

170. (B) Tracing religious evolution and context over time
The historical approach is primarily concerned with tracing the evolution and context of religious traditions over time. It relies on the critical analysis of documents and artifacts to reconstruct the history of doctrines and institutions. By establishing a factual timeline, historians provide an objective view of how religions have changed and adapted in response to various social, political, and cultural forces throughout history.

171. (B) Act as agents for conflict resolution, non-violence, and reconciliation
The trend of world peace and harmony focuses on how religions can act as agents for conflict resolution, non-violence, and reconciliation. It highlights the shared ethical values that promote global cooperation and mutual respect. By emphasizing the potential for interfaith collaboration, this trend encourages religious communities to work together on addressing international tensions and fostering a more stable and harmonious global environment.

172. (A) 1, 2, 3, 4
The historical emergence of academic approaches to religion often follows a sequence from the pre-modern theological/confessional method to the 19th-century historical-critical method. This was followed by the development of sociological and psychological approaches in the early 20th century, eventually leading to contemporary holistic and interdisciplinary methods. This progression reflects an increasing emphasis on neutral, scientific, and multi-dimensional analysis of religious phenomena.

173. (C) Elite orthodox preservation
Elite orthodox preservation is not associated with subaltern empowerment, as the latter focuses on the voices of marginalized groups. Subaltern studies emphasize liberation theology, social justice, and the narratives of those historically excluded from power. By challenging dominant hierarchies, this approach seeks to promote equality and give agency to the disenfranchised within religious frameworks, contrasting with the preservation of elite-dominated traditional structures.

174. (B) Truth claims depending on specific cultural contexts
Relativism in the context of religious challenges posits that truth claims depend on specific cultural and historical contexts. It rejects the idea of a single, universal religious truth that applies to everyone. By acknowledging the subjectivity of beliefs, relativism promotes a pluralistic view where different faiths are seen as valid expressions within their own unique social frameworks, challenging claims of exclusive religious authority.

175. (B) Holistic approach
Integrating insights from sociology, history, and psychology to explain a complex ritual demonstrates competency in the holistic approach. This method avoids the limitations of a single discipline, instead recognizing the multi-dimensional nature of religion. By combining diverse methodologies, researchers can provide a more comprehensive and balanced understanding of how religion functions across personal, social, and cultural spheres, capturing its full complexity.

Downloaded from www.pdf.tube

of religious phenomena from the believer's perspective. It emphasizes empathy and was influenced by scholars like Mircea Eliade. This method aims to describe religious experiences as they appear to participants without attempting to reduce them purely to psychological or sociological factors, providing an objective and descriptive analysis.

193. (C) It demands that the state enforce atheism on all citizens.
Secularism does not demand that the state enforce atheism; rather, it advocates for the separation of religion and state and guarantees freedom of religion for all. This ensures that public policies are not dictated by religious dogmas and that all citizens are treated equally. By maintaining neutrality, a secular state protects both the rights of believers and the rights of non-believers.

194. (A) Saint - Authority based on exceptional personal holiness or piety
A saint's authority is based on exceptional personal holiness, piety, or perceived closeness to the divine. Unlike institutional leaders, saints inspire others through their exemplary life and devotion, often associated with miracles. Their authority is moral and spiritual, providing a tangible example of virtue within their religious tradition and motivating the faithful toward a deeper commitment to their spiritual and ethical principles.

195. (B) The Varieties of Religious Experience
The experiential approach draws upon William James's work, "The Varieties of Religious Experience." In this text, James explores the subjective, internal feelings and realizations of the religious practitioner, such as mystical visions and conversions. This influential work prioritizes personal experience over institutional doctrine, providing a foundation for understanding the psychological and transformative impact of direct encounters with the sacred in individual lives.

196. (B) Addressing systemic inequalities, poverty, and marginalization
The modern trend of promoting social justice in religion focuses on addressing systemic inequalities, poverty, and marginalization. It re-interprets religious teachings to support human rights and economic equality. By advocating for the oppressed, social justice movements within religion challenge discriminatory structures and work toward creating more inclusive societies based on shared ethical principles of compassion, fairness, and the protection of individual dignity.

NODIA

197. (A) The social function of religion
Analyzing how a community maintains boundary maintenance against outsiders demonstrates competency in understanding the social function of religion. This sociological approach explores how shared beliefs and rituals contribute to group identity and cohesion. By examining these dynamics, researchers can understand how religion serves to preserve the social structure and distinct cultural heritage of a community, ensuring its stability and continuity across generations.

198. (D) Statement I is false but Statement II is true
Existentialism argues that humans are fundamentally free and must take responsibility for creating their own meaning, rather than following divinely ordained rules. This philosophy posits that existence precedes essence, meaning there is no preordained purpose. By emphasizing personal choice and authenticity, existentialism challenges traditional religious frameworks and encourages individuals to define their own values and commitments in an inherently uncertain world.

199. (B) Androcentric interpretations and patriarchal structures within traditions
Applying gender equality to the study of religion challenges androcentric interpretations and patriarchal structures within traditions. This trend critically examines how traditional views have marginalized women and seeks to promote more inclusive and egalitarian practices. By highlighting gender bias, researchers can advocate for the equal participation and leadership of all individuals, contributing to the development of more fair and representative religious communities.

200. (B) To initiate a new religious movement, paradigm, or tradition
The fundamental role of a founder is to initiate a new religious movement, paradigm, or tradition, typically through a radical revelation. Their authority is charismatic, stemming from

184. (A) Secularism - Separation of religious institutions from the state
Secularism challenges religion by advocating for the separation of religious institutions from the state, ensuring government neutrality. This principle protects freedom of religion for all individuals and ensures that public policies are not dictated by religious dogmas. By maintaining this separation, societies can manage religious diversity and protect the rights of both believers and non-believers within a pluralistic and stable social framework.

185. (B) Religion as a collective phenomenon shaping social structures
The sociological approach emphasizes the study of religion as a collective phenomenon that shapes social structures and group identity. It investigates how shared beliefs and rituals contribute to social cohesion, order, or conflict. By analyzing the relationship between religion and other institutions, sociologists provide insights into the functional role that faith plays in maintaining the stability and continuity of social norms.

186. (B) Diverse groups living together in a pluralistic society
Co-existence in modern religious trends refers to diverse groups living together peacefully in a pluralistic society while maintaining their distinct identities. It emphasizes tolerance and mutual respect among communities with different beliefs. This strategy is vital for preventing communal conflict and ensuring social stability in environments where multiple religions must share common public spaces and engage in regular social and political interactions.

187. (D) 1, 2, and 3
The anthropological approach emphasizes cross-cultural comparisons of religion and relies heavily on fieldwork and participant observation. It views religion as an integral part of human culture, focusing on myths, symbols, and rituals. By examining how faith is embedded in daily life, anthropologists provide a neutral description of how different societies express their spiritual worlds without attempting to prove theological supremacy.

188. (B) Reformer
A leader who alters traditional marriage rituals to align with modern human rights is acting as a reformer. This role involves renewing or changing a tradition from within by appealing to updated ethical standards or foundational ideals. Despite facing backlash from orthodox authorities, reformers seek to adapt their faith to new circumstances, ensuring its continued relevance and moral integrity in a changing social environment.

189. (B) A decline in the belief in supernatural entities and an afterlife
The adoption of philosophical materialism often leads to a decline in the belief in supernatural entities and an afterlife. This perspective posits that the physical world is the only reality and that all phenomena can be explained through material interactions. By dismissing spiritual claims as illusory, materialism focuses on empirical observation and the scientific understanding of the natural world, challenging traditional religious views.

190. (B) It rests on the continuous transmission of beliefs and practices from the past.
The authority of tradition rests on the continuous transmission of beliefs and practices across generations, providing continuity and identity. It serves as a primary source of authority that defines the boundaries of orthodox faith. While traditions adapt over time, they maintain a stable baseline that ensures the spiritual heritage of the past remains central to the community's collective life and social structure.

191. (B) Religion as an opiate numbing the working class
Marxism views religion as an "opiate" that numbs the working class by providing false comfort and promising rewards in an afterlife. This challenge suggests that religious institutions serve to legitimize class inequality and distract the oppressed from their material struggles. By pacifying the proletariat, religion is seen as a tool that maintains the socio-economic status quo and preserves the power of the elite.

192. (B) 1, 2, 3, and 4
The phenomenological approach uses the concept of epoché, or bracketing, to capture the essence

Click Here to Buy book on Amazon

progressive movements seek to address modern challenges by re-interpreting traditions to support equality, environmental sustainability, and global harmony within a pluralistic and diverse society.

209. (B) Fostering mutual understanding and cooperation between groups
The purpose of interfaith dialogue is fostering mutual understanding and cooperation between different religious groups. It aims to reduce prejudice and find common ground for addressing social and ethical issues. By promoting respectful communication, interfaith initiatives help prevent conflict and support global harmony in pluralistic societies, allowing diverse communities to live together peacefully while maintaining their unique beliefs and distinct religious identities.

210. (A) Psychological approach
Mapping psychological defense mechanisms within religious fundamentalism demonstrates competency in applying the psychological approach. This method analyzes how religious beliefs help individuals manage anxiety and fulfill emotional needs. By examining the mental and subconscious dynamics at play, researchers can understand the functional role religion serves in providing psychological stability, particularly in response to perceived external threats or existential uncertainty within modern society.

211. (D) Statement I is false but Statement II is true
A diviner is an authority figure who seeks to uncover hidden knowledge or predict the future through supernatural means, rather than relying on written codes for a secular state. Their role involves interpreting signs and omens to provide guidance and clarity. In many cultures, diviners serve as specialists who help individuals and communities understand the divine will and navigate the uncertainties of life.

212. (D) 1, 2, and 3
The holistic approach avoids reducing religion to a single discipline and instead embraces interdisciplinary methods like sociology, history, and psychology. It recognizes the complexity of religious phenomena as interwoven with all aspects of human life. By integrating diverse insights, researchers can provide a more comprehensive and balanced understanding of faith, capturing its multi-dimensional nature across personal, social, and cultural spheres.

213. (B) Existentialism
A movement arguing that religions restrict freedom and that individuals must forge their own ethical paths is heavily influenced by existentialism. This philosophy emphasizes human autonomy and responsibility, asserting that existence precedes essence. By rejecting preordained divine purposes, existentialism encourages individuals to create their own meaning through subjective choice and commitment in an inherently uncertain world, independent of traditional spiritual or institutional guarantees.

214. (B) Both religious hybridization and reactionary fundamentalist movements
The rapid exchange of ideas due to globalization can cause both religious hybridization and reactionary fundamentalist movements. While it facilitates the blending of traditions and the spread of new ideas, it also provokes some groups to strictly re-assert their traditional identities in response to the perceived threat of global cultural homogenization. This complex dynamic illustrates the diverse ways that religious communities respond to global interconnectedness.

215. (A) Manipulating hidden forces for specific practical results
A magician is defined as a form of religious authority based on the perceived ability to manipulate hidden forces for specific practical results through esoteric rituals. Their power relies on mastery of specialized techniques rather than moral leadership. Magico-religious practices often coexist with formal traditions, providing individuals with a means of influencing their environment and achieving immediate, tangible goals through specialized ritual actions.

216. (B) Examining how religious cooperation contributes to resolution
The trend of world peace and harmony involves examining how religious cooperation can contribute to conflict resolution and global stability. It highlights the shared ethical values across traditions that promote non-violence and social justice. By focusing on the potential for

Downloaded from www.pdf.tube

a perceived direct connection to the divine. Founders challenge existing hierarchies and introduce new spiritual and moral standards that distinguish their movement from previous practices, eventually providing the framework for a new system of belief for followers.

201. (B) It suggests that religious beliefs are valid only within their specific cultural contexts.
Relativism suggests that religious beliefs are valid only within their specific cultural and historical contexts, rather than being absolute truths. This perspective challenges the idea of universal validity for any single religion. By acknowledging the subjectivity of truth claims, relativism promotes a pluralistic view where different faiths are seen as valid expressions of human experience within their unique social and historical frameworks.

202. (A) Both A and R are true and R is the correct explanation of A.
The anthropological approach emphasizes the study of myths, symbols, and rituals as part of a deeply embedded cultural system. Anthropologists view religion as providing meaning and structure to human societies. By using fieldwork and participant observation, they seek to understand how religion functions in daily life, providing a neutral description of how different cultures construct and express their spiritual and social worlds.

203. (B) It views human exploitation of nature as a positive spiritual achievement.
Eco-theology does not view the exploitation of nature as a positive achievement; rather, it reinterprets traditions to highlight environmental ethics and human stewardship. This modern trend views the Earth as sacred and encourages the protection of the natural world. By integrating ecological awareness into spiritual practice, communities can address environmental crises and promote a more sustainable relationship with the environment as a moral duty.

204. (A) Rationalism - Logic and evidence as primary knowledge sources
Rationalism challenges religion by establishing logic and empirical evidence as the primary sources of knowledge. It involves the critical examination of all dogmas and myths, prioritizing intellectual autonomy over blind faith. This approach posits that truths regarding the divine or morality must be consistent with rational principles and verifiable through critical thinking, rather than accepted solely based on traditional authority or revelation.

NODIA

205. (B) The chronological development, origins, and textual history of religions
The historical approach focuses on the chronological development, origins, and textual history of religions. It relies on the critical analysis of documents and artifacts to reconstruct how traditions have evolved over time. By establishing a factual timeline and understanding the context of doctrinal changes, historians provide an objective account of religious history, independent of purely theological or faith-based claims of eternal truth.

206. (B) It represents the codified, authoritative, and often canonized written texts of a tradition.
Scripture represents the codified, authoritative, and often canonized written texts of a tradition. It provides a fixed reference for doctrines, ethics, and rituals, guiding the community's belief and practice. While subject to interpretation, scripture serves as a foundational source of authority that defines the boundaries of orthodox faith and ensures the stability and continuity of a religion's core spiritual teachings over time.

207. (A) P-1, Q-2, R-3, S-4
Matching challenges to their key focus areas clarifies the diverse philosophical critiques of religion. Atheism denies the existence of God, while Marxism views religion as a tool of class oppression. Rationalism derives knowledge from logic, and relativism asserts that truth depends on cultural context. Together, these perspectives challenge traditional religious frameworks from psychological, sociological, and philosophical angles, highlighting the impact of modern thought.

208. (C) Imposition of absolute theocracy
The imposition of absolute theocracy is not a progressive trend, as it emphasizes rigid and exclusive religious dominance over political life. In contrast, trends like subaltern empowerment, interfaith understanding, and human rights promote inclusivity and social justice. These

realization and subjective truth over external structures or institutional dogmas.

225. (A) Subaltern empowerment / Social justice
Analyzing how a marginalized caste utilizes a festival to assert social rights demonstrates competency in the study of subaltern empowerment and social justice. This approach seeks to give voice to the oppressed and challenge systemic discrimination within religious frameworks. By focusing on the experiences of the disenfranchised, researchers can promote a more inclusive and fair role for religion in addressing social inequalities.

226. (D) Statement I is false but Statement II is true
Humanism focuses on human dignity, values, and rationalism, often functioning as a secular ethical framework rather than rejecting all moral frameworks. It emphasizes human agency and potential, grounding morality in human experience and reason. By prioritizing earthly well-being and social responsibility, humanism offers an alternative for finding meaning and purpose in life without reliance on divine intervention or supernatural spiritual dictates.

227. (A) Both A and R are true and R is the correct explanation of A.
Globalization represents a challenge to traditional religions by exposing local traditions to pluralism and rapid cultural exchange. This often threatens their isolated dominance and leads to cultural homogenization. While facilitating the spread of ideas, globalization forces local faiths to navigate the influences of a broader global culture, sometimes provoking reactionary movements among those seeking to preserve their unique spiritual and cultural heritage.

228. (B) Cultural and religious identities
The clash of civilizations theory posits that post-Cold War conflicts will primarily occur along the fault lines of cultural and religious identities. It identifies deep-seated differences between major civilizations as the main source of tension. This perspective suggests that cultural values are more influential than economic ideologies in shaping international relations and the potential for communal violence in an increasingly interconnected global environment.

229. (B) Understanding the text's authorship and cultural context
Applying historical approaches to sacred texts results in a better understanding of the text's authorship and cultural context. This method treats the text as a human document subject to critical analysis, tracing its origin and development over time. By using empirical tools like archaeology and textual criticism, researchers provide an objective account of how the text emerged and evolved within its specific historical environment.

230. (B) Separating government institutions from various religious bodies
Secularism in modern discourse involves separating government institutions from various religious bodies, ensuring state neutrality in spiritual matters. This principle protects freedom of religion for all and ensures that public policies are not dictated by religious dogmas. By maintaining this separation, societies can manage religious diversity and protect the rights of both believers and non-believers within a pluralistic and stable social framework.

231. (B) It is characterized by an absence of belief in the existence of deities.
Atheism is characterized by an absence of belief in the existence of deities. It is a philosophical position often based on rationalist or materialist critiques of religious claims. Unlike agnosticism, which focuses on the unknowability of the divine, atheists explicitly lack faith in supernatural beings, prioritizing natural explanations and empirical evidence in their understanding of the universe and the human search for meaning.

232. (A) P-4, Q-3, R-2, S-1
Matching religious authority figures to their descriptions clarifies their distinct roles. Tradition is derived from continuous historical transmission, while a prophet speaks on behalf of the divine. A magician manipulates unseen forces, and a saint embodies extraordinary personal holiness. These diverse forms of authority together provide the structure, leadership, and continuity necessary for the maintenance and development of religious communities across different cultures.

Click Here to Buy book on Amazon

future events. In many localized contexts, the community relies on the seer's insight to prepare for upcoming challenges or to gain a deeper understanding of current situations. This form of authority is based on personal spiritual gifts and direct, extrasensory perception.

300. (A) A lived example of perfection inspiring veneration

The saint represents a form of religious authority that is distinct from ritualistic or visionary roles. Their authority is derived from a lived example of spiritual perfection and moral purity. This life of devotion inspires veneration among community members, who look to the saint as a model of how to embody the highest ethical and spiritual ideals of tradition.

www.nodia.in

NODIA

241. (B) Peaceful side-by-side existence of diverse communities
Co-existence involves the peaceful side-by-side existence of diverse communities in a pluralistic society while maintaining their distinct identities. It emphasizes tolerance and mutual respect among different groups. This strategy is essential for preventing conflict and ensuring social stability in environments where multiple religions must share common spaces and engage in regular social interactions, allowing for a harmonious and inclusive community life.

242. (A) 1, 2, 3, and 5
A religious founder typically initiates a new tradition and possesses charismatic authority. Their teachings frequently break with or radically reform existing traditions, and they are often revered as prophets or enlightened beings. Founders derive their authority from perceived direct connection to the divine rather than ancient institutional laws, initiating new spiritual paths that eventually establish the framework for a new system of belief.

243. (D) Marxism advocates for the preservation and state funding of traditional religious institutions.
Marxism does not advocate for the preservation of religious institutions; rather, it views religion as an "opiate" that maintains the socio-economic status quo. It analyzes religion through the lens of class struggle and material conditions, suggesting that religious doctrines serve to legitimize inequality and distract the oppressed. By promising rewards in an afterlife, religion is seen as a tool used by the ruling class to preserve power.

244. (B) Reformer - Advocates for internal correction or renewal of a tradition
A reformer is an authority figure who advocates for internal correction or renewal of an existing tradition by appealing to foundational ideals. They seek to adapt the faith to new circumstances while correcting perceived corruption. Their moral and intellectual leadership can lead to significant changes in doctrine and practice, ensuring the continued relevance of the tradition and sometimes resulting in the creation of new sects or revitalized movements.

245. (B) The role of religion in fulfilling emotional needs and managing existential anxiety
The psychological approach focuses on the role of religion in fulfilling emotional needs and managing existential anxiety. It explores how faith shapes personality and provides psychological stability. By analyzing the internal dynamics of the mind and subconscious motivations, this method provides insights into why individuals hold specific spiritual beliefs and how religious experiences impact their overall psychological well-being and development.

246. (A) Reconciling religious doctrines with universal dignity
The modern trend of human rights within religious discourse seeks to reconcile religious doctrines with universal standards of human dignity and individual freedom. This encourages traditions to support the right to freedom of conscience and belief. By harmonizing religious teachings with human rights frameworks, communities can promote social justice and protect all individuals against discrimination and religiously motivated abuses, fostering a more inclusive society.

247. (B) Modern global religious conflict and resolution
Assessing the impact of the "Clash of Civilizations" on interfaith dialogues demonstrates competency in understanding modern global religious conflict and resolution. This area examines how cultural and religious identities influence international relations and domestic policy. By analyzing these dynamics, researchers can understand the potential for conflict and the importance of interfaith cooperation in fostering global harmony and preventing communal violence in an interconnected world.

248. (D) Statement I is false but Statement II is true
The holistic approach integrates multiple disciplines like sociology, history, and psychology to understand the full complexity of religious phenomena, rather than rejecting input from other fields. It recognizes that religion is interwoven with all aspects of human life and culture. By combining diverse methodologies, this approach provides a more comprehensive and balanced academic perspective, capturing

Downloaded from www.pdf.tube

the multi-dimensional nature of faith across different human spheres.

249. (B) Meaning must be internally and subjectively created by the individual.
Existentialism challenges traditional religious authority by suggesting that meaning must be internally and subjectively created by the individual, rather than externally imposed by a deity. This philosophy emphasizes human freedom and responsibility in an absurd universe. By rejecting preordained purposes, existentialism encourages personal authenticity and the search for significance through subjective choice, independent of divinely ordained moral rules or institutional spiritual dictates.

250. (A) A magician manipulates forces; a prophet preaches
The fundamental difference is that a magician manipulates supernatural forces through esoteric rituals for practical results, while a prophet preaches as an inspired messenger on behalf of a deity. A magician's authority relies on technical mastery, whereas a prophet's authority stems from a perceived spiritual call to moral reform. Both roles represent different forms of religious leadership that influence the beliefs and practices of their respective communities.

251. (B) Cultural artifacts, kinship, and ritualistic symbols
The anthropological approach to the study of religion prioritizes examining the cultural dimensions of communal activities. Scholars employing this framework observe specific elements like kinship structures, cultural artifacts, and ritualistic symbols within festivals. These components are analyzed to understand how they contribute to the construction of a unique cultural identity for the participants within that local community.

252. (A) By analyzing social cohesion and reinforcing norms
The sociological approach to analyzing a harvest festival focuses on its external societal contributions rather than internal meanings. Researchers evaluate how such gatherings serve as mechanisms for maintaining social cohesion and reinforcing shared norms. This perspective investigates the role of these events in stabilizing collective behavior and establishing institutional structures that bind the members of the community together.

253. (C) The cultural meaning of inherited sacred symbols
The anthropological lens provides a specialized view of communal celebrations by focusing on the continuity of cultural meaning across generations. It highlights how sacred symbols, inherited from ancestors, are utilized during rituals to express the community's values. By examining these symbols, scholars can understand the deeper cultural significance that traditional practices hold for individuals within a specific society.

254. (D) It differentiates cultural symbolism from structural functions
Integrating anthropological and sociological methodologies allows for a multi-dimensional understanding of religious events. This approach enables researchers to distinguish between the internal cultural symbolism associated with rituals and the external structural functions those rituals perform for society. By combining these lenses, scholars can achieve a balanced view that encompasses both cultural meaning and the maintenance of institutional order.

255. (C) The stabilization of collective community behavior
In a sociological investigation, the primary interest lies in the functional outcomes of religious gatherings for the group as a whole. Such studies measure demographic participation and the institutionalization of practices to determine how they foster social stability. The ultimate result of these religious gatherings is the stabilization of collective community behavior, ensuring that social norms are consistently reinforced.

256. (B) Suspend judgments and analyze the practitioner's view
The phenomenological approach in religious studies requires researchers to practice epoche, or the suspension of personal biases and preconceptions. By doing so, scholars can observe and analyze religious phenomena exactly as they are experienced by the practitioner. This method prioritizes the insider's perspective, focusing on

NODIA

describing the essence of the sacred encounter without applying external explanations or judgments.

257. (D) Internal mental states and cognitive mechanisms
The psychological approach to studying religion is centered on the internal human experience during religious practices. It investigates the specific mental states, emotional transformations, and cognitive mechanisms that occur within the individual. By evaluating these internal processes, researchers can understand how religious activities like meditation influence an individual's mental health, overall emotional stability, and various essential psychological coping strategies.

258. (A) As subjective meaning understood from an insider's perspective
From a phenomenological perspective, the sacred experience is viewed as a reality that holds deep subjective meaning for the individual involved. This framework emphasizes understanding the encounter from the insider's perspective rather than explaining it through external variables. By focusing on the devotee's own terms, researchers can describe the unique essence of spiritual encounters as they appear to practitioners.

259. (C) To construct a comprehensive case study of internal religious life
Utilizing both phenomenological and psychological methodologies provides a comprehensive view of the internal religious life of individuals. The former describes the pure essence of the sacred encounter, while the latter analyzes the resulting cognitive and emotional effects. Together, these frameworks allow academics to create detailed case studies that capture both the descriptive reality and the mental impact of devotion.

260. (A) Mental health, emotional stability, and coping
The psychological approach evaluates religious practices by examining their practical impact on an individual's internal well-being. Researchers focus on how these practices influence specific areas such as mental health and emotional stability. Furthermore, this perspective investigates how religious engagement provides cognitive mechanisms for coping with life's challenges, illustrating the functional relationship between religious experience and the human mind's health.

261. (D) As mechanisms designed to maintain socio-economic disparities
Marxism interprets religious institutions as tools used by the ruling class to maintain socio-economic disparities within an industrialized setting. This critique suggests that religion functions as an ideological mechanism that justifies the status quo. By focusing the attention of the working class on spiritual rewards, religious structures effectively distract them from addressing the material reality of their economic exploitation.

262. (B) Rejecting transcendent ideas for physical matter
Materialism challenges religious frameworks by asserting that physical matter and observable economic forces are the only fundamental realities. This perspective rejects transcendent or spiritual explanations for human existence, viewing them as secondary byproducts of material conditions. By prioritizing the tangible world, materialism encourages individuals to focus on empirical data and economic structures rather than intangible or divine concepts.

263. (C) To distract the working class from their economic exploitation
In the Marxist critique of religion, the promise of future spiritual rewards serves a specific social function. It acts as a powerful distraction that prevents the working class from recognizing and resisting their current economic exploitation. By offering hope in a transcendent afterlife, religious institutions mitigate the immediate desire for revolutionary change and the restructuring of inequitable material conditions.

264. (D) They abandon religious activities to prioritize material reality
The laborers in the urban case study exhibit a significant behavioral change by abandoning their traditional religious activities. This shift occurs as they adopt a worldview that prioritizes material reality and economic restructuring over spiritual concerns. Instead of seeking salvation through faith, they focus on changing their

Click Here to Buy book on Amazon

material conditions and class relations to improve their lives within the industrial city.

265. (A) Material conditions and class relations
Academic studies of urban populations often reveal a transition in how individuals perceive the drivers of history. Instead of attributing social development to divine providence, the focus shifts toward material conditions and class relations. This perspective views economic forces as the primary factors that organize society, moving away from traditional religious explanations toward a more materialistic and socio-economic framework.

266. (B) By prioritizing empirical evidence and human reason
Rationalism challenges traditional religious tenets by establishing human reason and empirical evidence as the only legitimate sources of knowledge. This approach questions any beliefs that rely solely on unverified dogma or divine revelation without logical proof. In an academic environment, rationalism demands that all truth claims be subjected to rigorous intellectual scrutiny and verified through observable and measurable data.

267. (B) Deities are rejected due to lack of rational justification
Atheism presents a fundamental challenge to religious belief by explicitly rejecting the existence of any deities. This position is grounded in the argument that the concept of a supreme being lacks sufficient rational justification or empirical evidence. In campus dialogues, atheism emphasizes that without logical proof, the idea of a divine creator cannot be accepted as a valid reality.

268. (A) The individual creating their own meaning
Existentialism posits that the universe possesses no inherent or pre-established purpose, making it essentially meaningless. Consequently, individuals are responsible for creating their own meaning through their choices and actions. This perspective rejects the idea that human purpose is defined by religious doctrines or divine design, emphasizing instead the role of the individual in constructing a significant life.

269. (C) Personal freedom and self-determination
Students who embrace existentialism often experience a sense of angst regarding the meaning of life in a purposeless universe. To address this, they prioritize personal freedom and self-determination over conforming to traditional religious expectations. This focus allows them to take full responsibility for their own values and choices, rather than relying on external religious authorities or established dogmatic systems.

270. (D) Rationalism demands logical proof
In the intellectual landscape of a university campus, different philosophical challenges make distinct demands on religious claims. Rationalism specifically demands logical proof and empirical evidence for any assertion of truth. This differs from atheism, which rejects the divine, and existentialism, which focuses on subjective meaning-making. Rationalism remains focused on ensuring that knowledge is grounded in reason rather than faith.

271. (C) They become diluted or synchronized with foreign traditions
Globalization facilitates a rapid exchange of cultures that significantly impacts local religious identities in metropolitan areas. This process often leads to these identities becoming diluted as they interact with and adopt elements from foreign traditions. The resulting synchronization creates a more complex and interconnected religious landscape, where the distinct boundaries of traditional local belief systems are gradually eroded.

272. (B) The assertion that all beliefs are relative to context
Relativism is a philosophical challenge that emerges in diverse cultural settings, asserting that no single religious truth can be considered absolute. Instead, all beliefs are viewed as relative to the specific cultural and social contexts in which they developed. This perspective denies the validity of exclusive truth claims, suggesting that religious validity is dependent upon local tradition and environment.

273. (D) They can no longer maintain claims of exclusive ultimate truth
Traditional religious institutions face significant challenges when urban populations adopt

NODIA

a relativistic worldview. Because relativism asserts that all truths are culturally bound, these institutions can no longer effectively maintain their claims of possessing the exclusive ultimate truth. This erosion of absolute doctrinal authority makes it difficult for traditional organizations to sustain their historical influence and demand unconditional adherence from followers.

274. (A) The cultural conflicts from foundational value differences
The clash of civilizations framework is used by scholars to analyze the tensions that arise when distinct cultural and religious spheres interact. It highlights how foundational differences in values can lead to systemic cultural conflicts rather than integration. This model explains the friction observed in globalized cities where deeply held religious beliefs may collide, resulting in social and cultural discord.

275. (C) Globalization
Globalization serves as a primary force that fragments traditional boundaries between cultures and religious groups. By increasing the speed and volume of cultural exchange, it weakens the isolation that previously protected local identities. This fragmentation allows for the blending of ideas but also challenges the authority of established traditions, leading to a more fluid and less stable religious environment.

276. (A) Local deforestation and water pollution
In the recent case study, a collaborative initiative was formed in response to shared ecological threats. Leaders from various faith traditions came together to address the urgent issues of local deforestation and water pollution. This practical concern for the environment served as a common ground, allowing diverse religious groups to transcend their theological differences and work toward a common goal.

277. (D) Interfaith understanding and dialogue
The initiative where diverse religious groups set aside their doctrinal differences to address environmental concerns is a prime example of interfaith understanding and dialogue. This trend emphasizes the importance of cooperation among different faiths to tackle global challenges. By focusing on shared ethical responsibilities, these communities build stronger relationships and demonstrate the practical social value of religious collaboration.

278. (B) They are reinterpreting them to emphasize the stewardship of nature
Contemporary religious traditions are increasingly reinterpreting their sacred texts to align with modern ecological concerns. This process involves finding and emphasizing themes related to the stewardship of nature within their scriptures. By shifting their focus toward environmental protection, these faiths demonstrate a commitment to utilizing their traditional teachings to address the current global crisis of environmental degradation.

279. (C) Promoting co-existence among divided religious groups
Beyond environmental conservation, joint religious projects provide significant social benefits for the communities involved. These efforts foster a spirit of co-existence among religious groups that may have been historically divided by dogma. By working together toward a common cause, participants develop mutual respect and understanding, which helps to reduce social tensions and promote harmony within the region.

280. (D) Their practical engagement with global environmental issues
Modern religious movements are no longer evaluated solely on their abstract spiritual teachings or historical doctrines. Instead, there is an increasing academic and social focus on their practical engagement with global issues, such as environmental sustainability. Success is measured by how effectively these movements can mobilize their members and resources to contribute to the well-being of the world's ecology.

281. (A) Empowering the Subaltern and seeking social justice
The grassroots movement within the traditional religious community is primarily focused on the twin goals of empowering the Subaltern and achieving social justice. This movement seeks to provide a voice for those who have been historically marginalized due to their socio-economic status. By utilizing religious frameworks, they aim to transform their community into a more equitable and just society.

NODIA

233. (C) It proves that one specific religion is objectively true for everyone.
Relativism does not prove one religion is objectively true; rather, it challenges the idea of absolute religious truth. It asserts that beliefs are culturally and historically contingent, leading to a more pluralistic view of religion. By acknowledging the subjectivity of truth claims, relativism suggests that no single religion can claim universal validity, instead viewing various faiths as valid expressions within their specific contexts.

234. (C) Anthropological - Emphasizing fieldwork, culture, symbols, and myths
The anthropological approach emphasizes fieldwork, culture, symbols, and myths in the study of religion. It seeks to understand religion as an integral part of human cultural systems through participant observation. By examining how faith is lived and practiced in specific social contexts, anthropologists provide detailed and neutral descriptions of how different societies express their spiritual worlds and construct meaning within their daily lives.

235. (A) Empowering marginalized voices within religious traditions
The subaltern approach in religious studies aims at empowering marginalized voices within religious traditions whose experiences have been historically excluded from dominant narratives. It seeks to promote social justice and a more inclusive understanding of religious history. By highlighting the perspectives of the oppressed, researchers can challenge traditional hierarchies and explore the diverse ways that different groups engage with and transform their spiritual lives.

236. (B) Critiquing patriarchal interpretations and advocating participation
Gender equality applied to religion entails critiquing patriarchal interpretations and advocating for the equal participation of all individuals. This trend seeks to highlight the historical contributions of women and re-interpret sacred texts to support egalitarian practices. By challenging male-dominated structures, gender equality studies promote a more inclusive and fair role for all members within their religious communities and ritual practices.

237. (C) 1 and 3
A seer is believed to possess intuitive or visionary insight, often revealing hidden truths or foreseeing the future. Their authority is typically personal and charismatic, based on their perceived ability to perceive spiritual realities beyond the ordinary. In many traditions, seers are consulted for guidance, providing a direct link between the mundane world and perceived spiritual realms, often operating outside formal bureaucratic structures.

238. (B) Phenomenological epoché
Setting aside personal beliefs to describe rituals exactly as they are experienced by adherents is an application of phenomenological epoché. This method involves the suspension of judgment about the truth of religious claims, allowing the researcher to engage empathetically with the believer's perspective. By focus on the structure and meaning of religious phenomena, this approach provide an objective yet understanding analysis of internal faith.

239. (B) Synergistic, as many traditions reinterpret texts to promote environmental stewardship (eco-theology)
The relationship between ecology and religion is synergistic, as traditions reinterpret texts to promote environmental stewardship through eco-theology. This modern trend views the Earth as sacred and encourages the protection of the natural world as a religious duty. By integrating ecological awareness into spiritual practice, communities can address environmental crises and promote a more sustainable relationship with nature based on their spiritual values.

240. (B) Holding that the divine existence remains unknowable
Agnosticism challenges religion by holding that divine existence remains unknowable through human reason. It differs from atheism by focusing on the limits of knowledge rather than a definitive denial of God. This position suggests that since metaphysical claims are beyond empirical verification, individuals should suspend ultimate judgment regarding the reality of deities, emphasizing intellectual humility regarding the nature of the transcendent.

Downloaded from www.pdf.tube

active participation in solving universal problems rather than just internal devotion.

291. (C) Articulating a new vision and gathering followers
The founder of a religious tradition serves as the essential starting point for its historical development. This charismatic individual is responsible for articulating a fundamentally new vision of reality that attracts a following. By gathering the first community of believers, the founder establishes the core spiritual foundations upon which all subsequent institutional growth and textual development are eventually built.

292. (A) Transitioning from a person to authoritative scripture
Following the initial era of the charismatic founder, religious authority typically undergoes a process of transition. The source of authority shifts from the living presence and spoken words of the individual to the permanent and authoritative written text of scripture. This transition ensures that the original teachings are preserved and can be consistently applied by the community across future generations.

293. (D) Periods of moral stagnation within the community
In the historical development of religious traditions, a prophet often emerges during periods characterized by moral stagnation. The role of the prophet is to act as a corrective voice of authority, claiming direct inspiration to challenge the status quo. They call the community to return to its original ethical mandates, urging a departure from corruption or spiritual apathy.

294. (B) Using scripture to critique and restructure the tradition
A reformer within a religious tradition utilizes the authority of the original sacred scripture to critique institutional corruption. Unlike a prophet who may claim new inspiration, the reformer seeks to restructure the existing tradition by returning to its foundational texts. Their goal is to revitalize the community and its structures without abandoning the core tenets established during its inception.

295. (C) Founder, scripture, prophet, and reformer
The dynamic interplay of religious authority described in many historical case studies involves four key elements: the founder, sacred scripture, the prophet, and the reformer. Each plays a distinct role in establishing, codifying, correcting, or revitalizing the tradition. Understanding these roles allows scholars to track how authority shifts and evolves as a religious institution matures and faces internal challenges.

296. (D) Tradition dictating customary rituals and ancestral laws
In indigenous and localized religious contexts, tradition serves as the foundational source of authority. It encompasses the customary rituals and ancestral laws that provide a framework for daily life. This overarching authority ensures the continuity of the community's identity by mandating that members adhere to the practices and beliefs passed down from their predecessors through oral and social transmission.

NODIA

297. (A) Using supernatural forces for tangible outcomes
The magician holds a specialized form of authority within a community based on their perceived ability to manipulate forces. This role involves performing specific rituals designed to produce immediate and tangible outcomes for the group. By acting as an intermediary between the natural and supernatural worlds, the magician provides practical solutions to the community's immediate needs through ritualistic intervention.

298. (B) Interpreting hidden knowledge to uncover misfortune
The diviner plays a crucial role in localized religious structures by interpreting hidden knowledge that is otherwise inaccessible to the community. This authority is used to diagnose the causes of misfortune or spiritual illness through specialized techniques. By uncovering the spiritual origins of problems, the diviner provides the community with the necessary understanding to address and resolve their difficulties.

299. (B) Visionary experiences and the capacity to foresee events
The authority of the seer is rooted in their visionary experiences and the perceived capacity to foresee

282. (B) To demand equitable treatment and social justice
Individuals from lower socio-economic strata are using their religious frameworks to demand more equitable treatment within their communities. By appealing to the core ethical values of their faith, they challenge existing social hierarchies and advocate for comprehensive social justice. This approach empowers marginalized groups to seek institutional changes that ensure everyone, regardless of background, has a fair opportunity.

283. (B) Gender equality
The challenge to historical patriarchal structures within religious organizations is a central aspect of the modern trend toward gender equality. This movement seeks to dismantle the rules that have historically prevented women from participating in leadership and primary rituals. By advocating for equal rights, these reformers aim to create an inclusive environment where leadership roles are based on merit.

284. (A) Re-reading them to find narratives of liberation and equality
Scholars have observed that the process of empowering the Subaltern involves a critical re-reading of historical religious texts. Activists look for neglected narratives that emphasize themes of liberation and equality to support their cause. By highlighting these specific elements, they can use the authority of the tradition to justify modern reforms and the inclusion of previously marginalized groups in leadership.

285. (C) The ordination of female leaders
The demand for gender equality within religious communities has led to significant and concrete institutional changes. One of the most prominent results is the ordination of female leaders, allowing women to hold positions that were previously restricted. This shift represents a major transformation in community structure, ensuring that women have an equitable voice in both ritual life and administrative decisions.

286. (D) Examining religious values within global social realities
The holistic or all-inclusive approach to the study of religion expands the focus beyond private beliefs to include global social and political realities. This method examines how religious values intersect with and influence contemporary world issues. By analyzing religion in this broader context, scholars can better understand its role in shaping international relations, human rights advocacy, and social movements.

287. (C) By framing human rights as a divine mandate
Faith-based organizations often provide spiritual legitimacy to human rights work by framing these rights as a divine mandate. This perspective suggests that protecting the vulnerable is not just a legal obligation, but a sacred duty ordained by a higher power. This framing helps to mobilize religious communities and provides a powerful moral foundation for advocating for justice in conflict zones.

288. (B) The promotion of world peace and harmony
International religious coalitions operating in conflict zones often share the ultimate objective of promoting world peace and harmony. Their work extends beyond spiritual guidance to include practical actions that help resolve disputes and protect human life. By focusing on these goals, they demonstrate the potential for religion to act as a unifying force that contributes to global stability.

289. (D) Leveraging moral authority to mediate ceasefires
Religious organizations demonstrate their commitment to world peace by leveraging their moral authority to facilitate non-violent conflict resolution. In many conflict zones, these groups act as mediators, helping to negotiate ceasefires and promote dialogue between opposing parties. Their unique position as spiritual leaders allows them to influence behavior in ways that purely political or secular organizations sometimes cannot.

290. (A) Actionable commitments to human rights and global peace
The study of international religious coalitions highlights how modern faith systems successfully synthesize spiritual doctrines with actionable commitments. These organizations translate their core beliefs into practical programs for human rights protection and global peace initiatives. This synthesis shows that religion in the modern world is increasingly defined by its

Click Here to Buy book on Amazon

CHAPTER 04
Hinduism

1. Which of the following best defines the concept of Rta in early Vedic religion?
(A) The ritualistic fire sacrifice performed by the king
(B) The cosmic and moral order governing the universe
(C) The physical wealth accumulated through cattle raids
(D) The liturgical hymns specifically dedicated to Indra

2. Identify the correct statement regarding the Rig Vedic pantheon.
(A) Agni served as the intermediary between humans and gods.
(B) Indra was considered the primary deity of cosmic order.
(C) Varuna was the most invoked deity in the Rig Veda.
(D) Rudra was exclusively worshipped as a gentle pastoral god.

3. Read the given statements and select the correct option.
Statement I: The Purusha Sukta of the Rig Veda provides the earliest textual reference to the fourfold Varna system.
Statement II: The Varna system in the early Vedic period was strictly hereditary and based entirely on birth.
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

4. Which of the following is an incorrect pair of a Vedic deity and their primary association?
(A) Soma - Plant of immortality
(B) Ushas - Goddess of dawn
(C) Maruts - Deities of the storm
(D) Ashwin - Gods of fire and sacrifice

5. The following question consists of two statements—Assertion (A) and Reason (R). Answer the question by selecting the appropriate option.
Assertion (A): Early Vedic religion was primarily characterized by the worship of nature deities through elaborate fire sacrifices.
Reason (R): The Aryans believed that offering oblations in the sacred fire would nourish the gods, who would in turn grant prosperity and victory.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

6. In the context of Vedic culture, which of the following is the most appropriate description of a 'Yajna'?
(A) A communal festival celebrating the local harvest
(B) A ritual sacrifice involving sacred fire offerings
(C) A meditative practice for achieving immortality
(D) A political assembly of the senior clan elders

7. All of the following were major deities worshipped during the early Vedic period, EXCEPT:
(A) Indra
(B) Agni
(C) Mitra
(D) Ganesha

8. A scholar is studying the transition from early to later Vedic society. Which key indicator should they focus on to understand the shift in socio-economic life?

NODIA

81. The central narrative of the Ramayana revolves around the life of which prince?
(A) Yudhishthira
(B) Rama
(C) Krishna
(D) Arjuna

82. Identify the correct statement about the Mahabharata.
(A) It contains the Bhagavad Gita within its Bhishma Parva.
(B) It consists of exactly 24,000 verses.
(C) It is traditionally attributed to the sage Valmiki.
(D) It narrates the story of the solar dynasty exclusively.

83. Read the given statements and select the correct option.
Statement I: The Puranas are considered part of Shruti literature.
Statement II: The Puranas were primarily composed to disseminate Vedic ideas to the masses through myths and legends.
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

84. Which of the following is an incorrect pair of an Epic/Purana and its traditional author?
(A) Ramayana - Valmiki
(B) Mahabharata - Vyasa
(C) Ramcharitmanas - Tulsidas
(D) Bhagavata Purana - Tulsidas

85. Match List I with List II regarding Kandas of Ramayana.
List I: (Kandas of Ramayana)
P. Bala Kanda
Q. Ayodhya Kanda
R. Aranya Kanda
S. Yuddha Kanda
List II: (Key Events)
1. Exile of Rama
2. Birth and early life of Rama
3. The great war against Ravana
4. Abduction of Sita
(A) P-1, Q-2, R-3, S-4
(B) P-4, Q-3, R-2, S-1
(C) P-2, Q-1, R-4, S-3
(D) P-2, Q-4, R-1, S-3

86. What defines the term 'Panchalakshana' in the context of the Puranas?
(A) The five traditional rules of strict asceticism
(B) The five essential subjects covered by major Puranas
(C) The five divine weapons carried by the Lord Vishnu
(D) The five primary paths leading toward liberation

87. Which is the most appropriate description of the concept of 'Dharma' as illustrated in the Epics?
(A) A set of strict punishments within the legal system
(B) The mandatory financial obligation toward the state
(C) Total renunciation of all worldly human activities
(D) Cosmic law of duty, righteousness, and moral order

88. All of the following are considered Mahapuranas EXCEPT:
(A) Kalki Purana
(B) Vishnu Purana
(C) Shiva Purana
(D) Matsya Purana

89. A reader observes that a text details the genealogies of kings (Vamshanucharita), the creation of the universe (Sarga), and periods of the Manus (Manvantara). Which genre of text is being read?
(A) Upanishad
(B) Aranyaka
(C) Purana
(D) Vedanga

90. Consider the following statements about the Bhagavad Gita:
1. It synthesizes Karma, Jnana, and Bhakti margas.
2. It takes place on the battlefield of Kurukshetra.
3. It advocates for the complete abandonment

Downloaded from www.pdf.tube

(C) Aranyakas
(D) Vedangas

18. Identify the correct statement about the Yajur Veda.
(A) It is divided into two major branches: Shukla and Krishna.
(B) It is purely a collection of poetic verses without any prose.
(C) It primarily deals with musical notes and meters.
(D) It rejects the concept of Yajna entirely.

19. Read the given statements and select the correct option.
Statement I: The Rig Veda Samhita is organized into ten Mandalas.
Statement II: Mandalas 2 to 7 are known as the family books and are considered the oldest parts of the Rig Veda.
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

20. Consider the following statements regarding Vedic literature:
1. Shruti literature is considered to be of divine origin.
2. Smriti literature is considered authored by human sages.
3. The Upanishads are classified as Smriti.
4. The Aranyakas bridge the ritualism of Brahmanas and the philosophy of Upanishads.
5. The Rig Veda is the foundation of all Shruti texts.

Which of the above statements are correct?
(A) 1, 2, 3, and 5
(B) 1, 2, 4, and 5
(C) 2, 3, 4, and 5
(D) 1, 3, 4, and 5

21. What does the term 'Vedanta' literally mean in the context of Hindu philosophy?
(A) The beginning of the Vedas
(B) The ritualistic practices of the Vedas
(C) The end or culmination of the Vedas
(D) The linguistic grammar of the Vedas

22. Identify the incorrect pair of an Upanishad and its central theme or narrative.
(A) Katha Upanishad - Dialogue between Nachiketa and Yama
(B) Kena Upanishad - Detailed rules for performing the Ashvamedha sacrifice
(C) Mandukya Upanishad - Analysis of the syllable OM and states of consciousness
(D) Brihadaranyaka Upanishad - Debates involving the sage Yajnavalkya

23. Which of the following is the most appropriate reason for the transition from the Samhitas to the Upanishads in Vedic thought?
(A) The influx of various foreign philosophies into the Vedic heartland
(B) The sudden depletion of economic resources used for fire sacrifices
(C) A royal decree issued by later Vedic kings to prohibit all sacrifices
(D) A desire for internal spiritual realization over external rituals

NODIA

24. Which of the following concepts is NOT a primary focus of the Aranyakas?
(A) Detailed municipal administration
(B) Mysticism
(C) Forest meditations
(D) Symbolic interpretation of sacrifices

25. Arrange the following layers of Vedic literature in the correct chronological order of their historical development:
1. Brahmanas
2. Early Samhitas (Rig Veda)
3. Upanishads
4. Aranyakas

Which of the following is the correct sequence?
(A) 2, 1, 4, 3
(B) 2, 4, 1, 3
(C) 1, 2, 3, 4
(D) 2, 1, 3, 4

26. A student is researching the dialogue between Svetaketu and Uddalaka Aruni regarding the nature of reality. In evaluating this dialogue, what core competency of Upanishadic thought is being demonstrated?

(A) Transition from pastoralism to settled agriculture
(B) The gradual decline of the early Varna system
(C) Total abandonment of traditional fire sacrifices
(D) Growth of maritime trade with the Roman Empire

9. Identify the correct pair representing a later Vedic priest and their specific Veda.
(A) Hotri - Sama Veda
(B) Udgatri - Rig Veda
(C) Adhvaryu - Yajur Veda
(D) Brahma - Sama Veda

10. Match List I with List II regarding Vedic terms.
List I: (Vedic Terms)
P. Sabha
Q. Samiti
R. Bali
S. Vidata
List II: (Meanings)
1. A voluntary offering or tribute
2. An assembly of elders
3. A general assembly of the people
4. The earliest tribal assembly
(A) P-2, Q-3, R-1, S-4
(B) P-3, Q-2, R-4, S-1
(C) P-4, Q-1, R-2, S-3
(D) P-1, Q-4, R-3, S-2

11. Which text is primarily known as the Veda of melodies and chants?
(A) Rig Veda
(B) Yajur Veda
(C) Atharva Veda
(D) Sama Veda

12. If a student wants to understand the philosophical inquiries into the nature of the self (Atman) and ultimate reality (Brahman), which section of the Vedic literature should they study?
(A) The Samhitas
(B) The Upanishads
(C) The Brahmanas
(D) The Aranyakas

13. Which of the following factors contributed most significantly to the rise of the Aranyakas in Vedic literature?
(A) The need for manual instructions for constructing sacrificial altars
(B) The codification of melodies for communal singing
(C) The shift toward asceticism and meditation in forest hermitages
(D) The compilation of spells and charms for healing

14. Which of the following statements about the Atharva Veda is incorrect?
(A) It contains hymns, spells, and incantations.
(B) It addresses everyday problems of the common people.
(C) It includes references to early medical practices.
(D) It is the oldest of the four primary Vedas.

15. Consider the following statements regarding the Upanishads:
1. They represent the Jnana-kanda of the Vedas.
2. They emphasize the performance of complex animal sacrifices.
3. They explore the mystical equation of Atman and Brahman.
4. The Muktika Upanishad lists 108 major Upanishads.
Which of the above statements are correct?
(A) 1, 2, and 3
(B) 1, 3, and 4
(C) 2, 3, and 4
(D) 1, 2, and 4

16. During a philosophical debate, a speaker quotes "Tat Tvam Asi" to explain the relationship between the individual and the supreme. This famous Mahavakya is found in which text?
(A) Brihadaranyaka Upanishad
(B) Chandogya Upanishad
(C) Katha Upanishad
(D) Mandukya Upanishad

17. Identify the Vedic text that primarily serves as a prose commentary explaining the significance of Vedic rituals.
(A) Samhitas
(B) Brahmanas

Click Here to Buy book on Amazon

2. Tat Tvam Asi
3. Prajnanam Brahma
4. Ayam Atma Brahma

(A) P-1, Q-2, R-3, S-4
(B) P-4, Q-3, R-2, S-1
(C) P-3, Q-1, R-2, S-4
(D) P-2, Q-4, R-1, S-3

36. Which sect primarily worships the Divine Mother as the absolute, ultimate reality?
(A) Vaishnavism
(B) Shaivism
(C) Ganapatya
(D) Shaktism

37. Identify the correct statement about the Pashupata sect.
(A) A sect established by Ramanuja during the medieval era.
(B) A tradition exclusively worshipping the feminine divine.
(C) An ancient ascetic Shaiva sect founded by Lakulisha.
(D) A group that completely rejects the authority of the Vedas.

38. Read the given statements and select the correct option.
Statement I: In Kashmir Shaivism, the ultimate reality is known as Parama Shiva, and the universe is His manifestation.
Statement II: Kashmir Shaivism advocates a strictly dualistic philosophy similar to Dvaita Vedanta.
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

39. Identify the incorrect pair representing a Vaishnava sub-sect and its key philosopher.
(A) Sri Sampradaya - Ramanuja
(B) Brahma Sampradaya - Madhva
(C) Rudra Sampradaya - Vallabha
(D) Kumara Sampradaya - Chaitanya

40. Consider the following statements regarding Tantraism:
1. It emphasizes the use of mantras, yantras, and mandalas.
2. It completely rejects the existence of a supreme deity.
3. It views the human body as a microcosm of the universe.
4. Diksha (initiation) by a Guru is central to Tantric practice.
5. It is divided into Dakshinachara and Vamachara paths.

Which of the above statements are correct?
(A) 1, 3, 4, and 5
(B) 1, 2, 3, and 4
(C) 2, 3, 4, and 5
(D) 1, 2, 4, and 5

41. In the context of Vaishnavism, what does the term 'Pancharatra' primarily refer to?
(A) A popular five-day regional agricultural festival
(B) The five divine weapons carried by the Lord Vishnu
(C) Agamic texts detailing temple worship and theology
(D) The five primary incarnations found in early texts

42. Which is the most appropriate description of the 'Vyuha' doctrine in Vaishnavism?
(A) Theory of fourfold emanations of the Supreme Lord
(B) Belief that the Supreme God never assumes a physical form
(C) Concept that the material world is an illusion of Maya
(D) Ritual purification process required to enter a temple

43. All of the following are major texts of the Shakta tradition EXCEPT:
(A) Devi Mahatmya
(B) Saundarya Lahari
(C) Tantraloka
(D) Tirumurai

44. A devotee seeks liberation by emotionally surrendering entirely to Lord Krishna and meditating on his divine play (Lila). This practice is most characteristic of which movement?

Downloaded from www.pdf.tube

(A) Kashmir Shaivism
(B) Gaudiya Vaishnavism
(C) Advaita Vedanta
(D) Purva Mimamsa

45. Consider the following statements about Virashaivism (Lingayatism):
1. It was heavily promoted by the 12th-century philosopher Basavanna.
2. Followers wear an Ishtalinga on their bodies.
3. It strongly upholds the traditional caste system.
4. It rejects traditional temple worship and elaborate rituals.
5. Vachana literature is central to this tradition.

Which of the above statements are correct?
(A) 1, 2, 4, and 5
(B) 1, 2, 3, and 5
(C) 2, 3, 4, and 5
(D) 1, 3, 4, and 5

46. What is the fundamental philosophical view of the Trika school of Shaivism regarding the relationship between God, Soul, and Matter?
(A) They consist of three entirely separate entities
(B) God and Soul are one, but Matter is only illusion
(C) God creates all Matter but remains detached
(D) They are non-dual; Shiva is the sole reality

47. Identify the correct pair representing a prominent Tamil Bhakti group and the deity they worshipped.
(A) Alvars - Vishnu
(B) Alvars - Shiva
(C) Nayanars - Vishnu
(D) Nayanars - Brahma

48. What is the central cause for the development of the Avatara (incarnation) doctrine in Hinduism according to the Bhagavad Gita?
(A) The deity's desire to experience human pleasures
(B) The necessity to restore dharma when it declines
(C) The divine punishment of a higher cosmic force
(D) The natural cycle of the four annual seasons

49. Which of the following statements about Shaktism is incorrect?
(A) It recognizes Devi as the supreme Brahman.
(B) It operates completely independently of Tantric practices.
(C) It often synthesizes elements of Samkhya philosophy, identifying Shakti with Prakriti.
(D) The Dashamahavidyas represent ten significant manifestations of the Goddess.

50. Match List I with List II regarding philosophical concepts in Shaivism.
List I: (Philosophical Concepts)
P. Pati
Q. Pashu
R. Pasha
S. Anugraha
List II: (Descriptions)
1. The individual soul
2. The bonds or fetters tying the soul
3. Divine grace
4. The Supreme Lord
(A) P-4, Q-1, R-2, S-3
(B) P-1, Q-2, R-3, S-4
(C) P-4, Q-2, R-1, S-3
(D) P-3, Q-1, R-4, S-2

51. The foundational text of the Yoga system of Hindu philosophy was compiled by which sage?
(A) Kapila
(B) Gautama
(C) Patanjali
(D) Kanada

52. Identify the correct statement regarding the Samkhya philosophy.
(A) It proposes a non-dualistic view of the entire universe.
(B) It emphasizes devotion to a personal and creator God.
(C) It traces the world to various combinations of atoms.
(D) It posits two ultimate realities: Purusha and Prakriti.

53. Read the given statements and select the correct option.
Statement I: Nyaya philosophy is primarily known for its rigorous system of logic and epistemology.
Statement II: Nyaya accepts only two valid

NODIA

means of knowledge (Pramanas): Perception and Inference.
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

54. Which of the following is an incorrect pair of a philosophical school and its primary founder?
(A) Purva Mimamsa - Jaimini
(B) Nyaya - Vyasa
(C) Vaisheshika - Kanada
(D) Advaita Vedanta - Shankara

55. The following question consists of two statements—Assertion (A) and Reason (R). Answer the question by selecting the appropriate option.
Assertion (A): The Vaisheshika school categorizes all objects of experience into substances, qualities, actions, universals, particulars, and inherence.
Reason (R): It aims to provide a comprehensive atomic theory and pluralistic realism to understand the physical universe.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

56. What does the term 'Prakriti' define in the Samkhya system?
(A) The primordial material cause of the universe
(B) The eternal, unchanging, and passive witness
(C) The individual soul belonging to the human
(D) The supreme personal God of all the universe

57. Which is the most appropriate description of 'Ashtanga Yoga'?
(A) A ritual involving an eight-day period of fasting
(B) The eight major texts of the Yoga school of thought
(C) Eight limbs of discipline for achieving Samadhi
(D) A specific set of ethical duties for householders

58. All of the following are recognized as Gunas (qualities) inherent in Prakriti according to Samkhya, EXCEPT:
(A) Maya
(B) Sattva
(C) Rajas
(D) Tamas

59. A scholar is analyzing a text that argues that words and their meanings are eternal, and that the Vedas are infallible because they are unauthored (Apaurusheya). Which philosophical system is the scholar studying?
(A) Vaisheshika
(B) Advaita Vedanta
(C) Nyaya
(D) Purva Mimamsa

60. Match List I with List II regarding Vedanta schools.
List I: (Vedanta Schools)
P. Advaita
Q. Vishishtadvaita
R. Dvaita
S. Shuddhadvaita
List II: (Key Philosophers)
1. Madhvacharya
2. Shankara
3. Vallabhacharya
4. Ramanuja
(A) P-4, Q-2, R-3, S-1
(B) P-2, Q-4, R-1, S-3
(C) P-2, Q-1, R-4, S-3
(D) P-1, Q-3, R-2, S-4

61. Identify the correct pair of a Pramana (means of knowledge) and its English equivalent according to Hindu philosophy.
(A) Pratyaksha - Inference
(B) Anumana - Perception
(C) Shabda - Verbal Testimony
(D) Upamana - Non-apprehension

Click Here to Buy book on Amazon

(A) The metaphorical exposition of non-dualism
(B) The categorization of societal duties
(C) The empirical method of ritual construction
(D) The genealogical tracing of Vedic kings

27. Identify the correct pair of a Vedanga and its subject matter.
(A) Kalpa - Grammar
(B) Nirukta - Astrology
(C) Chhandas - Etymology
(D) Shiksha - Phonetics

28. How does the concept of 'Brahman' in the Upanishads fundamentally differ from the deities in the Rig Veda Samhita?
(A) Brahman is purely anthropomorphic, while the Rig Vedic gods are abstract.
(B) Brahman is a formless cosmic principle, unlike the personalized nature gods.
(C) Brahman is only linked with destruction, whereas the Vedic gods create.
(D) Brahman mandates daily blood sacrifice, which the early Vedic gods forbade.

29. The concept of transmigration of the soul and the law of Karma are fully developed for the first time in which body of literature?
(A) Early Rig Veda
(B) Brahmanas
(C) Upanishads
(D) Vedangas

30. The following question consists of two statements—Assertion (A) and Reason (R). Answer the question by selecting the appropriate option.
Assertion (A): The Upanishads are often referred to as 'Rahashya' or secret teachings.
Reason (R): They were taught only to qualified disciples in close proximity to the teacher.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

31. Identify the incorrect statement regarding the Sama Veda.
(A) It is the primary source of Ayurveda.
(B) It consists mostly of verses taken from the Rig Veda.
(C) It is set to musical melodies for chanting.
(D) The priests who chant the Sama Veda are called Udgatris.

32. In the Taittiriya Upanishad, the human personality is analyzed through the concept of 'Pancha Kosha'. What does this term mean?
(A) Five types of great sacrifices
(B) Five sheaths of human existence
(C) Five variations of vital breaths
(D) Five primary elements of nature

33. Read the given statements and select the correct option.
Statement I: The Maitrayani Samhita belongs to the Krishna Yajur Veda.
Statement II: The Krishna Yajur Veda separates the prose formulas from the poetic verses completely.
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

34. Consider the following combinations of Vedic texts and their branches:
1. Rig Veda - Shakala
2. Sama Veda - Kauthuma
3. Yajur Veda - Vajasaneyi
4. Atharva Veda - Shaunaka

Which of the above combinations are correct?
(A) 1 and 2 only
(B) 1, 2, and 4 only
(C) 2, 3, and 4 only
(D) 1, 2, 3, and 4

35. Match List I with List II regarding Upanishads and their key concepts.
List I: (Upanishads)
P. Aitareya Upanishad
Q. Brihadaranyaka Upanishad
R. Chandogya Upanishad
S. Mandukya Upanishad
List II: (Key Concept/Mahavakya)
1. Aham Brahmasmi

NODIA

5. It posits a five-fold difference (Pancha-Bheda) governing reality.

Which of the above statements are correct?
(A) 1, 2, 3, and 5
(B) 1, 3, 4, and 5
(C) 2, 3, 4, and 5
(D) 1, 2, 4, and 5

71. What defines 'Vivartavada' in Advaita Vedanta?
(A) The real transformation of cause into effect.
(B) The creation of effect from non-existence.
(C) The simultaneous existence and non-existence of an object.
(D) The apparent, illusory manifestation of the cause as the effect.

72. Identify the incorrect pair of a philosophical concept and its school.
(A) Parinamavada - Advaita Vedanta
(B) Satkaryavada - Samkhya
(C) Asatkaryavada - Nyaya
(D) Apurva - Purva Mimamsa

73. Which is the most appropriate description of 'Kaivalya' in Yoga philosophy?
(A) Merging directly into the supreme divine Brahman
(B) Achieving a set of supernatural physical powers
(C) Absolute isolation of Purusha from Prakriti
(D) Residence within the eternal heavenly abode of Vishnu

74. Which of the following is NOT one of the six orthodox (Astika) systems of Hindu philosophy?
(A) Charvaka
(B) Nyaya
(C) Samkhya
(D) Mimamsa

75. Arrange the foundational texts of the six Darshanas in their generally accepted historical order:
1. Brahma Sutras (Vedanta)
2. Mimamsa Sutras (Purva Mimamsa)
3. Nyaya Sutras

Which of the following is the correct sequence?
(A) 2, 3, 1
(B) 3, 2, 1
(C) 1, 2, 3
(D) 2, 1, 3

76. A devotee wishes to practice the first limb of Ashtanga Yoga. What must they focus on?
(A) Asana (Postures)
(B) Yama (Ethical restraints)
(C) Dhyana (Meditation)
(D) Pranayama (Breath control)

77. Identify the correct pair representing a state of consciousness and its Mandukya Upanishad equivalent.
(A) Waking state - Taijasa
(B) Dream state - Vaishvanara
(C) Deep sleep - Prajna
(D) Transcendental state - Sushupti

78. If a philosopher argues that an effect pre-exists in its material cause, they are applying the theory of:
(A) Asatkaryavada
(B) Arambhavada
(C) Syadvada
(D) Satkaryavada

79. What effect does the realization of 'Aham Brahmasmi' have on the individual, according to Advaita Vedanta?
(A) It removes ignorance (Avidya) and results in Moksha.
(B) It binds the soul to future reincarnations.
(C) It grants physical immortality.
(D) It requires the individual to perform more sacrifices.

80. The following question consists of two statements—Assertion (A) and Reason (R). Answer the question by selecting the appropriate option.

Assertion (A): The Mimamsa school initially paid little attention to the concept of Moksha (liberation).

Reason (R): Its primary concern was the attainment of Swarga (heaven) through the meticulous performance of Vedic duties (Dharma).

(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

Downloaded from www.pdf.tube

62. How does the Advaita Vedanta school explain the perception of the pluralistic world if Brahman is the only reality?
(A) Through the evolutionary transformation of Prakriti.
(B) By attributing the world to the atomic combinations dictated by God.
(C) By asserting that the world is a real, distinct creation separate from Brahman.
(D) Through the concept of Maya, cosmic illusion superimposed on Brahman.

63. What is the fundamental cause of human suffering (Duhkha) according to the Samkhya system?
(A) False identification of Purusha with Prakriti
(B) The active wrath of various malevolent spirits
(C) Failure to perform the traditional Vedic rituals
(D) Exhaustion of good karma from all previous lives

64. Identify the incorrect statement about the Yoga philosophy.
(A) It closely aligns with the metaphysics of Samkhya.
(B) It rejects the concept of Ishvara (God) completely.
(C) It outlines Yamas and Niyamas as ethical foundations.
(D) Its ultimate goal is Kaivalya (liberation).

65. Consider the following statements regarding the Nyaya philosophy:
1. It recognizes four Pramanas: Perception, Inference, Comparison, and Verbal Testimony.
2. The classic example of smoke and fire is used to explain Anumana.
3. It argues that the physical world is entirely an illusion.
4. It uses a five-membered syllogism for logical demonstration.

Which of the above statements are correct?
(A) 1, 2, and 4
(B) 1, 3, and 4
(C) 2, 3, and 4
(D) 1, 2, and 3

66. In a philosophical discussion, a student asserts that liberation is achieved solely through the correct performance of Vedic rituals and duties. This viewpoint aligns best with which system?
(A) Purva Mimamsa
(B) Advaita Vedanta
(C) Yoga
(D) Vaisheshika

67. Which text is traditionally considered the foundational sutra for the Vedanta philosophy?
(A) Mimamsa Sutras
(B) Nyaya Sutras
(C) Brahma Sutras
(D) Vaisheshika Sutras

68. Identify the correct statement about Vishishtadvaita Vedanta.
(A) Soul and Brahman are different and separate entities.
(B) Devotion to God is useless for achieving liberation.
(C) It was established by the sage Adi Shankaracharya.
(D) Brahman is qualified by sentient souls and matter.

NODIA

69. Read the given statements and select the correct option.
Statement I: The Vaisheshika philosophy is primarily known for its theory of Atomism (Paramanuvada).
Statement II: According to Vaisheshika, atoms are created and destroyed by human actions.
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

70. Consider the following statements about the Dvaita school of Vedanta:
1. It was founded by Madhvacharya.
2. It asserts a strict dualism between God and the individual soul.
3. It recognizes Vishnu as the supreme reality.
4. It claims that the physical world is unreal (Mithya).

of social duties.
4. It introduces the concept of Nishkama Karma (desireless action).

Which of the above statements are correct?
(A) 1, 2, and 4
(B) 1, 3, and 4
(C) 2, 3, and 4
(D) 1, 2, and 3

91. Identify the correct pair of a character from the Mahabharata and their specific role/attribute.
(A) Karna - The eldest Pandava
(B) Drona - The charioteer of Arjuna
(C) Vidura - The king of Hastinapura
(D) Duryodhana - The leader of the Kauravas

92. How does the Ramayana primarily approach the concept of ideal relationships compared to other texts?
(A) By advocating total detachment from all family ties
(B) By portraying ideal familial and social archetypes
(C) By emphasizing political trickery to gain state power
(D) By focusing only on individual yogic physical rituals

93. What is the cause of the great war in the Mahabharata?
(A) A dispute regarding a traditional Vedic fire sacrifice
(B) The sudden invasion by a powerful foreign empire
(C) Dynastic succession and denial of land to Pandavas
(D) A religious crusade launched to establish a new faith

94. Identify the incorrect statement regarding the Puranas.
(A) There are traditionally 18 Mahapuranas.
(B) They incorporate local cults and folk deities into the broader Hindu pantheon.
(C) They describe the cyclical nature of time (Yugas).
(D) They are written exclusively in complex Vedic Sanskrit.

95. Consider the following statements regarding the Epics and Puranas:
1. The Ramayana is known as the Adi Kavya (first poem).
2. The Bhagavata Purana focuses heavily on the life and leelas of Krishna.
3. The Mahabharata claims that “what is not found here, is found nowhere else.”
4. The Epics and Puranas were restricted and could not be heard by women and Shudras.
5. The Markandeya Purana contains the Devi Mahatmya.

Which of the above statements are correct?
(A) 1, 2, 3, and 5
(B) 1, 2, 4, and 5
(C) 2, 3, 4, and 5
(D) 1, 3, 4, and 5

96. Which section of the Mahabharata contains instructions on statecraft, duties of a king, and dharma, delivered by the dying Bhishma?
(A) Vana Parva
(B) Shanti Parva
(C) Udyoga Parva
(D) Virata Parva

97. Identify the correct statement about the concept of Yugas found in the Puranas.
(A) Satya Yuga is the age of the greatest moral decline
(B) Each subsequent Yuga shows a decline in dharma
(C) The Yuga sequence is Kali, Dvapara, Treta, and Satya
(D) The Yuga cycle happens only once in cosmic history

98. Read the given statements and select the correct option.
Statement I: The Harivamsha is considered an appendix or supplement to the Mahabharata.
Statement II: It details the genealogy and childhood exploits of Lord Krishna.
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

Click Here to Buy book on Amazon

99. Which of the following is an incorrect pair regarding the avatars of Vishnu mentioned in the Puranas?
(A) Matsya - Fish
(B) Kurma - Tortoise
(C) Narasimha - Boar
(D) Vamana - Dwarf

100. Match List I with List II regarding Puranas and their content.
List I: (Text)
P. Agni Purana
Q. Garuda Purana
R. Vishnu Purana
S. Skanda Purana
List II: (Key Content)
1. Post-death rites and afterlife
2. Encyclopedic details including arts and grammar
3. Geography, astrology, and pilgrimage sites (largest Purana)
4. Classic Panchalakshana and genealogy of kings
(A) P-1, Q-2, R-3, S-4
(B) P-4, Q-3, R-1, S-2
(C) P-3, Q-4, R-2, S-1
(D) P-2, Q-1, R-4, S-3

101. What does 'Bhakti' fundamentally denote in the medieval religious context?
(A) Strict adherence to caste rituals
(B) The pursuit of abstract philosophical knowledge
(C) Intense personal devotion and love for a specific deity
(D) The practice of severe physical austerities

102. Which factor was NOT a significant catalyst for the rise of the Bhakti movement in Medieval India?
(A) The rigidity of the caste system and Brahminical dominance.
(B) The desire for a more accessible, vernacular mode of worship.
(C) The influence of Islamic egalitarianism and Sufi mysticism.
(D) The royal decrees mandating the abandonment of Sanskrit.

103. If a historian is studying the Nirguna Bhakti tradition, whose works are they most likely analyzing?
(A) Tulsidas
(B) Mirabai
(C) Surdas
(D) Kabir

104. Identify the correct pair of a Bhakti saint and their region of influence.
(A) Tukaram - Maharashtra
(B) Narsi Mehta - Bengal
(C) Chaitanya Mahaprabhu - Gujarat
(D) Sankaradeva - Punjab

105. The following question consists of two statements—Assertion (A) and Reason (R). Answer the question by selecting the appropriate option.
Assertion (A): The Bhakti movement played a crucial role in the development of regional languages in India.
Reason (R): Bhakti saints composed their poetry and songs in local vernaculars to reach the common masses rather than using Sanskrit.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

106. What is the distinguishing feature of the Saguna Bhakti tradition?
(A) Worship of God with attributes through a form
(B) Worship of a formless and attribute-less Divine God
(C) Total rejection of singing or poetry in ritual worship
(D) Adherence to knowledge instead of personal devotion

107. Which is the most appropriate description of the Varkari Panth?
(A) A militant ascetic sect based within North India
(B) A school of Vedanta established within Karnataka
(C) A Shakta cult based in the region of Kamakhya

NODIA

(D) A Shaiva Bhakti movement centered on Vithoba

108. All of the following were characteristics of Kabir's teachings EXCEPT:
(A) Rejection of idol worship and ritualism.
(B) Emphasis on the unity of Hindus and Muslims.
(C) Use of simple local dialects (Dohas) to spread his message.
(D) Advocacy for strict observance of the Varna system.

109. How did Srimanta Sankaradeva influence the socio-cultural landscape of Assam?
(A) By establishing several Advaita Vedanta monasteries
(B) By encouraging animal sacrifice to the Goddess
(C) By promoting Ekasarana Dharma and Satras
(D) By leading a military campaign against the Mughals

110. Match List I with List II regarding Bhakti saints and their works.
List I: (Bhakti Saints)
P. Surdas
Q. Tulsidas
R. Mirabai
S. Guru Nanak
List II: (Associated Works/Forms)
1. Ramcharitmanas
2. Sursagar
3. Adi Granth (hymns included)
4. Padavalis (devotional songs to Krishna)
(A) P-1, Q-2, R-3, S-4
(B) P-4, Q-3, R-2, S-1
(C) P-2, Q-4, R-1, S-3
(D) P-2, Q-1, R-4, S-3

111. The term 'Silsila' in Sufism is roughly parallel to which concept in the Hindu Bhakti tradition?
(A) Sampradaya (Lineage/Tradition)
(B) Varna (Caste)
(C) Yajna (Sacrifice)
(D) Murti (Idol)

112. Identify the correct statement regarding Ramananda.
(A) He was a strict follower of Nirguna Bhakti path
(B) He shifted devotion from Krishna to Rama
(C) He refused to accept disciples from lower castes
(D) He composed major texts exclusively in Persian

113. Read the given statements and select the correct option.
Statement I: Namdev initially belonged to the Saguna tradition but later incorporated Nirguna concepts after interacting with North Indian saints.
Statement II: The Abhangas are devotional poems sung in praise of Lord Shiva.
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

114. Which of the following is an incorrect pair?
(A) Ramanuja - Shuddhadvaita
(B) Jnaneshwar - Bhavartha Dipika (Jnaneshwari)
(C) Vallabhacharya - Pushtimarg
(D) Basavanna - Virashaivism

115. Consider the following statements about the Bhakti movement:
1. It bridged the gap between different castes by emphasizing equality before God.
2. It completely eliminated the caste system in Indian society.
3. It led to the flourishing of regional literature.
4. Women saints like Andal and Mirabai played a significant role.
Which of the above statements are correct?
(A) 1, 3, and 4
(B) 1, 2, and 3
(C) 2, 3, and 4
(D) 1, 2, and 4

116. A student notices a specific genre of communal singing accompanied by instruments like the khol and kartal, often inducing states of ecstatic trance, prominent in Bengal. What is this practice called?
(A) Vedic Chanting

NODIA

Answer the question by selecting the appropriate option.

Assertion (A): Tantric practices often incorporate elements (the Panchamakara) that are traditionally considered impure or taboo by orthodox Brahminical standards.

Reason (R): Tantrism seeks to harness the energy of these taboo elements to transcend dualistic notions of purity and impurity, achieving spiritual liberation.

(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

156. What does 'Kundalini' represent in Tantric Yoga?
(A) A physical posture meant for digestion
(B) Dormant cosmic energy at the spine's base
(C) A ritual of continuous mantra chanting
(D) A sacred thread worn by new initiates

157. All of the following are major sects of Shaivism EXCEPT:
(A) Kapalika
(B) Kalamukha
(C) Smarta
(D) Pashupata

158. A practitioner performs rituals aiming to elevate energy through seven 'chakras' to unite with divine consciousness at the crown of the head. This practice is central to:
(A) Purva Mimamsa
(B) Nyaya Logic
(C) Dwaita Vedanta
(D) Kundalini Yoga / Tantra

159. Identify the correct pair of a Vaishnava Avatar and their specific mythological action.
(A) Varaha - Rescuing the earth from the cosmic ocean
(B) Kurma - Delivering the Bhagavad Gita
(C) Kalki - Slaying the demon Hiranyakashipu
(D) Parasurama - Churning the ocean of milk

160. Match List I with List II regarding Vaishnava texts.
List I: (Vaishnava Texts/Collections)
P. Naalayira Divya Prabandham
Q. Gita Govinda
R. Bhagavata Purana
S. Tiruppavai
List II: (Tradition/Author)
1. Jayadeva
2. Vyasa (Traditionally)
3. Andal
4. Alvars
(A) P-1, Q-4, R-3, S-2
(B) P-4, Q-1, R-2, S-3
(C) P-4, Q-2, R-1, S-3
(D) P-2, Q-1, R-4, S-3

161. The concept of 'Shakti' refers to:
(A) The passive and unmoving void
(B) Creative feminine cosmic energy
(C) The moral duties of a ruling king
(D) The ascetic withdrawal from society

162. Identify the correct statement regarding Shaiva Siddhanta.
(A) It recognizes Pati, Pashu, and Pasha
(B) It is a system based in North India
(C) It holds that the world is an illusion
(D) It was established by Madhvacharya

163. Read the given statements and select the correct option.

Statement I: In traditional Hindu temple architecture, the inner sanctum where the primary deity resides is called the Garbhagriha.

Statement II: Tantric and Agamic texts provide strict guidelines for the construction and consecration of these temples.

(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

164. Which of the following is an incorrect pair of a philosophical concept and its meaning?
(A) Maya - Illusion/Creative power
(B) Karma - Action and its consequences
(C) Samsara - The cycle of birth and death
(D) Moksha - Eternal life in physical form

Downloaded from www.pdf.tube

education in 19th-century Bengal. Which movement are they primarily analyzing?
(A) The Arya Samaj
(B) The Aligarh Movement
(C) The Ramakrishna Mission
(D) The Brahmo Samaj

127. Identify the correct pair of a text and its author.
(A) Gift to Monotheists (Tuhfat-ul-Muwahhidin) - Raja Ram Mohan Roy
(B) Satyarth Prakash - Swami Vivekananda
(C) Gulamgiri - Dayananda Saraswati
(D) The Arctic Home in the Vedas - Ramakrishna Paramahamsa

128. How did Swami Vivekananda's interpretation of Vedanta differ practically from traditional monastic Vedanta?
(A) He only studied Vedanta in the Himalayas
(B) He emphasized social service as worship
(C) He rejected Upanishads for Western thought
(D) He supported adherence to untouchability

129. What caused the split in the Brahmo Samaj in 1866?
(A) Disagreements over the participation in revolts
(B) Radical reforms leading to a sectarian break
(C) Decisions made to move the main headquarters
(D) Disputes over the publication of the journal

130. The following question consists of two statements—Assertion (A) and Reason (R). Answer the question by selecting the appropriate option.
Assertion (A): Swami Dayananda Saraswati gave the call to "Go back to the Vedas."
Reason (R): He believed that the later Puranic texts and practices like idol worship and untouchability were corruptions of the original, pure Vedic religion.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

131. Which modern reformer is famously known for their speech at the Parliament of Religions in Chicago in 1893?
(A) Raja Ram Mohan Roy
(B) Annie Besant
(C) Swami Vivekananda
(D) Sri Aurobindo

132. Identify the correct statement about Sri Ramakrishna Paramahamsa.
(A) He was a scholar who rejected all rituals
(B) He founded a Samaj to fight missionaries
(C) He wrote philosophical treatises in English
(D) He concluded all religions lead to one reality

133. Read the given statements and select the correct option.
Statement I: The Prarthana Samaj was established in Maharashtra by Atmaram Pandurang.
Statement II: The Prarthana Samaj focused more heavily on profound social reforms like inter-caste dining and widow remarriage rather than creating a new religious sect.
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

134. Which of the following is an incorrect pair regarding the Arya Samaj's practices?
(A) Shuddhi Movement - Reconversion of Hindus
(B) Murti Puja - Encouraged as a step to self-realization
(C) Gurukula System - Traditional Vedic education
(D) D.A.V. Institutions - Anglo-Vedic education

135. Match List I with List II regarding reformers and their contributions.
List I: (Reformers)
P. Raja Ram Mohan Roy
Q. Ishwar Chandra Vidyasagar
R. Swami Vivekananda
S. MG Ranade
List II: (Key Contributions)

NODIA

(B) Qawwali
(C) Dhrupad
(D) Kirtan

117. What defines the 'Pushtimarg' established by Vallabhacharya?
(A) The path consisting of very strict asceticism
(B) The path of intellectual debate and scripture
(C) Spiritual nourishment through Krishna's grace
(D) The path consisting of ritual animal sacrifice

118. Identify the correct statement about Ravidas (Raidas).
(A) He was a Brahmin priest based in Varanasi
(B) A low-caste shoemaker who became a saint
(C) He composed the text of the Ramcharitmanas
(D) He was an opponent of the Kabir teachings

119. Read the given statements and select the correct option.
Statement I: The Dasa Sahitya movement in Karnataka was heavily influenced by the philosophy of Madhvacharya.
Statement II: Purandara Dasa is considered the "Pitamaha" (grandfather) of Carnatic music due to his contributions through this movement.
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

120. Consider the following statements about Chaitanya Mahaprabhu:
1. He popularized the public chanting of the Hare Krishna mantra.
2. His philosophy is known as Achintya Bheda Abheda.
3. He was a strict proponent of Nirguna Brahman.
4. He spent his later years in Puri, devoted to Lord Jagannath.
5. He completely rejected the authority of the Bhagavad Gita.

Which of the above statements are correct?
(A) 1, 2, and 4
(B) 1, 3, and 5
(C) 2, 3, and 4
(D) 1, 4, and 5

121. Who founded the Brahmo Samaj in 1828?
(A) Swami Vivekananda
(B) Dayananda Saraswati
(C) Raja Ram Mohan Roy
(D) Ishwar Chandra Vidyasagar

122. Identify the incorrect statement regarding the Brahmo Samaj.
(A) It strongly supported the caste system and untouchability.
(B) It opposed idolatry and meaningless rituals.
(C) It advocated for the abolition of Sati.
(D) It drew inspiration from the Upanishads and modern Western thought.

123. What was the primary motivation behind the establishment of the Arya Samaj?
(A) To synthesize major global faiths into one
(B) To promote English and Western cultural values
(C) To establish a party for the independence movement
(D) To reform Hinduism via the Vedic authority

124. Which of the following is an incorrect pair of a reformer and their associated institution?
(A) Ramakrishna Paramahamsa - Ramakrishna Mission
(B) Dayananda Saraswati - Prarthana Samaj
(C) Jyotirao Phule - Satyashodhak Samaj
(D) Annie Besant - Theosophical Society

125. Arrange the following modern reform organizations in the correct chronological order of their foundation:
1. Ramakrishna Mission
2. Brahmo Samaj
3. Arya Samaj
4. Theosophical Society (in India)

Which of the following is the correct sequence?
(A) 2, 3, 4, 1
(B) 2, 4, 3, 1
(C) 3, 2, 1, 4
(D) 2, 3, 1, 4

126. A social historian studies a movement that rejected polytheism, advocated widow remarriage, and campaigned for women's

Click Here to Buy book on Amazon

145. Consider the following statements about Sri Aurobindo:
1. He transformed from a political radical to a spiritual philosopher.
2. He developed the philosophy of Integral Yoga.
3. He established an ashram in Pondicherry.
4. He founded the Arya Samaj.
5. He authored 'The Life Divine'.

Which of the above statements are correct?
(A) 1, 2, 3, and 5
(B) 1, 2, 4, and 5
(C) 2, 3, 4, and 5
(D) 1, 3, 4, and 5

146. What was the central theme of the socio-religious reforms initiated by Jyotirao Phule?
(A) Caste reform and upliftment of the Shudras
(B) The revival of traditional Vedic rituals
(C) Promotion of Advaita in rural Maharashtra
(D) Defense of traditional Brahmin privileges

147. Identify the correct statement regarding the Ramakrishna Mission.
(A) It operates as a reclusive monastic order
(B) It uses violence to protect Hindu dharma
(C) It performs social service as spiritual work
(D) Members must renounce Indian citizenship

148. How did the Neo-Vedanta movement differ from classical Advaita Vedanta?
(A) Neo-Vedanta rejected the Brahman concept
(B) Neo-Vedanta focuses on social action
(C) Neo-Vedanta follows multiple truths
(D) Neo-Vedanta follows caste restrictions

149. The publication of 'Precepts of Jesus' which caused a controversy with Christian missionaries was authored by:
(A) Keshub Chandra Sen
(B) Swami Vivekananda
(C) Raja Ram Mohan Roy
(D) Debendranath Tagore

150. Match List I with List II regarding texts and reformers.
List I: (Text/Journal)
P. Sambad Kaumudi
Q. Prabuddha Bharata
R. Tattvabodhini Patrika
S. Harijan

NODIA

List II: (Associated Reformer)
1. Swami Vivekananda
2. Mahatma Gandhi
3. Raja Ram Mohan Roy
4. Debendranath Tagore

(A) P-1, Q-3, R-2, S-4
(B) P-3, Q-1, R-4, S-2
(C) P-4, Q-2, R-3, S-1
(D) P-3, Q-4, R-1, S-2

151. Which deity is celebrated as the "Lord of the Dance" (Nataraja) in Hinduism?
(A) Brahma
(B) Vishnu
(C) Ganesha
(D) Shiva

152. Identify the correct statement about the office of the Aghori sect.
(A) Transgressive acts to realize non-duality
(B) They are members of the Vaishnava faith
(C) They are strict and lifelong vegetarians
(D) They reject the worship of Shiva entirely

153. Read the given statements and select the correct option.
Statement I: The Sri Chakra or Sri Yantra is a central ritual object in the Srividya tradition of Shaktism.
Statement II: The Sri Yantra is composed of nine interlocking triangles that represent the union of Shiva and Shakti.
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

154. Which of the following is an incorrect pair of a Shakta Pitha and its general location?
(A) Meenakshi - Gujarat
(B) Kamakhya - Assam
(C) Kalighat - West Bengal
(D) Vaishno Devi - Jammu and Kashmir

155. The following question consists of two statements—Assertion (A) and Reason (R).

1. Championed the Hindu Widows' Remarriage Act of 1856
2. Founded the Ramakrishna Mission
3. Founded the Brahmo Sabha
4. Prominent leader of the Prarthana Samaj

(A) P-1, Q-3, R-4, S-2
(B) P-3, Q-4, R-1, S-2
(C) P-2, Q-1, R-3, S-4
(D) P-3, Q-1, R-2, S-4

136. What is the most appropriate meaning of 'Shuddhi' in the context of the Arya Samaj?
(A) A process to reconvert people to Hinduism
(B) Ritual purification of the temple sanctum
(C) Grammatical purification of the Sanskrit
(D) Specific dietary restriction during festivals

137. All of the following ideas were promoted by Swami Vivekananda EXCEPT:
(A) Universal tolerance and acceptance
(B) Harmony of religions
(C) The inherent superiority of the Brahmin caste
(D) The innate divinity of the human soul

138. If a student is examining the synthesis of Western institutional structures with Eastern spirituality in the late 19th century, which organization is the prime example?
(A) The Ramakrishna Mission
(B) The Varkari Panth
(C) The Dashanami Sampradaya
(D) The Lingayat Movement

139. Identify the correct pair.
(A) Tattvabodhini Sabha - Swami Vivekananda
(B) Sadharan Brahmo Samaj - Debendranath Tagore
(C) Paramahansa Mandali - Dayananda Saraswati
(D) Atmiya Sabha - Raja Ram Mohan Roy

140. Consider the following statements about the Theosophical Society in India:
1. It was heavily supported by Annie Besant.
2. It completely rejected ancient Hindu scriptures.
3. It helped revive interest in Hinduism and Buddhism among western-educated Indians.
4. Its international headquarters was established at Adyar, Madras.

Which of the above statements are correct?
(A) 1, 3, and 4
(B) 1, 2, and 4
(C) 2, 3, and 4
(D) 1, 2, and 3

141. The concept of 'Daridra Narayana' (God in the form of the poor) was coined and popularized by whom?
(A) Swami Dayananda Saraswati
(B) Keshub Chandra Sen
(C) Swami Vivekananda
(D) Ramakrishna Paramahamsa

142. Identify the incorrect statement regarding Raja Ram Mohan Roy.
(A) He was a polyglot proficient in Sanskrit, Persian, Arabic, and English.
(B) He supported the introduction of Western scientific education in India.
(C) He advocated for a monotheistic interpretation of Hinduism.
(D) He opposed the translation of the Upanishads into Bengali.

143. Read the given statements and select the correct option.
Statement I: The Arya Samaj split into two factions over the issue of the curriculum in its educational institutions and meat-eating.
Statement II: The College Party advocated for a purely traditional Gurukul system, while the Gurukul Party supported Western education.
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

144. Which of the following is an incorrect pair?
(A) Brahmo Samaj of India - Keshub Chandra Sen
(B) Satyashodhak Samaj - Raja Ram Mohan Roy
(C) Adi Brahmo Samaj - Debendranath Tagore
(D) Sadharan Brahmo Samaj - Anandamohan Bose

Downloaded from www.pdf.tube

165. Consider the following statements about the Smarta tradition:
1. It was heavily popularized by Adi Shankaracharya.
2. It involves the Panchayatana puja (worship of five deities).
3. It rejects the authority of the Vedas.
4. It strictly aligns with Dvaita (dualistic) philosophy.

Which of the above statements are correct?
(A) 1 and 2 only
(B) 1, 2, and 4
(C) 2, 3, and 4
(D) 1 and 4 only

166. A student analyzes a medieval text depicting the romantic play between Radha and Krishna in Vrindavan, focusing on Vipralambha (love in separation). Which text is this likely to be?
(A) The Ramayana
(B) The Gita Govinda
(C) The Shiva Sutras
(D) The Devi Mahatmya

167. What is the fundamental role of a 'Guru' in Hindu spiritual traditions, particularly in Tantra and Bhakti?
(A) A political advisor to the king
(B) A professional temple architect
(C) A compiler of various medical texts
(D) A guide who initiates the disciple

168. Identify the correct statement about the Nayanars.
(A) Their hymns are compiled in the Tirumurai
(B) They are 63 saints devoted to Lord Vishnu
(C) They promoted the caste system in Tamil Nadu
(D) They rejected all forms of poetry and music

169. Read the given statements and select the correct option.
Statement I: The Kumbh Mela is a major pilgrimage and festival deeply rooted in Hindu mythology, particularly the churning of the ocean (Samudra Manthan).
Statement II: It is celebrated exclusively in Varanasi.
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

170. Consider the following statements regarding the Dashamahavidyas in Shaktism:
1. They represent ten cosmic personalities of the Divine Mother.
2. Kali is the first and foremost among them.
3. They are primarily associated with the Vaishnava tradition.
4. Chhinnamasta, Bhuvaneshwari, and Matangi are part of this group.
5. Their worship often involves intense Tantric practices.

Which of the above statements are correct?
(A) 1, 2, 4, and 5
(B) 1, 3, 4, and 5
(C) 2, 3, 4, and 5
(D) 1, 2, 3, and 4

171. Which text is considered the primary source for the philosophy and mythology of the Goddess Durga slaying the buffalo demon Mahishasura?
(A) Vishnu Purana
(B) Bhagavad Gita
(C) Yoga Sutras
(D) Devi Mahatmya (in Markandeya Purana)

172. Identify the incorrect statement about the concept of 'Lila'.
(A) It translates roughly to 'divine play'.
(B) It suggests that God creates the universe out of necessity and compulsion.
(C) It is a central concept in Vaishnava theology.
(D) It implies that the cosmic processes are joyous and spontaneous activities of the Divine.

NODIA

173. What is the primary cause of the cycle of Samsara according to the Upanishads?
(A) The sudden anger of the ancient gods
(B) Failure to perform physical exercises
(C) Ignorance of one's true nature as Brahman
(D) Predestination by a creator god

174. Which of the following is NOT one of the Purusharthas (four goals of human life)?
(A) Dharma

(B) Artha
(C) Kama
(D) Ahimsa

175. Arrange the four Ashramas (stages of life) in their traditional chronological order:
1. Sannyasa
2. Brahmacharya
3. Vanaprastha
4. Grihastha

Which of the following is the correct sequence?
(A) 2, 4, 3, 1
(B) 4, 2, 3, 1
(C) 2, 3, 4, 1
(D) 1, 2, 3, 4

176. A follower strictly observes non-injury, vegetarianism, and regular fasting, focusing on accumulating merit to achieve a better rebirth. This reflects an understanding of:
(A) Advaita monism
(B) The Law of Karma
(C) Tantric Vamachara
(D) Vedic animal sacrifice

177. Identify the correct pair of a concept and its description.
(A) Shruti - That which is always remembered
(B) Prasthanatrayi - Foundational Vedanta texts
(C) Smriti - That which is divine revelation
(D) Samskara - The atomic theory of philosophy

178. How does the concept of 'Ishta Devata' function in Hindu practice?
(A) Personal choice of a deity for worship
(B) Mandatory worship of one specific deity
(C) Prohibition of worshipping physical forms
(D) A specific tax levied on temple priests

179. The term 'Advaita' literally translates to:
(A) Two realities
(B) The path of devotion
(C) Non-dualism (Not two)
(D) The science of logic

180. The following question consists of two statements—Assertion (A) and Reason (R). Answer the question by selecting the appropriate option.
Assertion (A): The Bhakti movement democratized religion in India.
Reason (R): It emphasized inner devotion over complex rituals, making spiritual liberation accessible to women and lower castes.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

181. Who composed the Tirukkural, an ancient Tamil text highly revered for its ethical and moral teachings?
(A) Kambar
(B) Ilango Adigal
(C) Thiruvalluvar
(D) Andal

182. Identify the correct statement regarding the Vedaangas.
(A) They are classified as Shruti literature
(B) Six auxiliary disciplines for the Vedas
(C) They are purely secular and non-religious
(D) They were composed by foreign scholars

183. Read the given statements and select the correct option.
Statement I: Jyotisha is the Vedanga dealing with astronomy and astrology.
Statement II: Its primary purpose in the Vedic period was to determine the auspicious times for performing sacrifices.
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

184. Which of the following is an incorrect pair?
(A) Kalpa - Patanjali
(B) Vyakarna - Panini's Ashtadhyayi
(C) Nirukta - Yaska
(D) Chhandas - Pingala

185. Match List I with List II regarding Vedic concepts.
List I: (Vedic Concepts)
P. Yajna

Click Here to Buy book on Amazon

Q. Tapas
R. Dana
S. Svādhyāya
List II: (Meaning)
1. Self-study of scriptures
2. Sacrifice/Ritual
3. Austerity/Heat
4. Charity/Giving
(A) P-1, Q-2, R-3, S-4
(B) P-3, Q-4, R-1, S-2
(C) P-2, Q-3, R-4, S-1
(D) P-2, Q-4, R-3, S-1

186. What is the central message of the Isha Upanishad regarding action and knowledge?
(A) Balancing detached action and knowledge
(B) Total abandonment of action for knowledge
(C) Action is superior and philosophy useless
(D) Only physical rituals lead to liberation

187. Identify the correct statement about the Mimamsa interpretation of the Vedas.
(A) Mythological stories meant for entertainment
(B) Historical documents of early human society
(C) Focuses only on Upanishadic Vedic sections
(D) Eternal instructions for performing dharma

188. Which philosophical school heavily utilizes the concept of 'Apurva' to explain how a ritual performed now produces results in the future?
(A) Advaita Vedanta
(B) Purva Mimamsa
(C) Samkhya
(D) Vaisheshika

189. Identify the incorrect statement regarding the Mahabharata.
(A) It is divided into 18 Parvas (books).
(B) The core story is known as Jaya.
(C) It firmly rejects the concept of Avatara.
(D) It contains the Vishnu Sahasranama.

190. Consider the following statements about the Ramayana:
1. It contains 24,000 shlokas.
2. The Sundara Kanda focuses on Hanuman's journey to Lanka.
3. It portrays Ravana as a scholar and a devotee of Shiva.
4. It ends with the immediate death of Ravana in the Bala Kanda.

Which of the above statements are correct?
(A) 1, 2, and 3
(B) 1, 3, and 4
(C) 2, 3, and 4
(D) 1, 2, and 4

191. The philosophical debate between Adi Shankaracharya and Mandana Mishra is a famous legend illustrating the clash between which two schools of thought?
(A) Purva Mimamsa and Advaita Vedanta
(B) Nyaya and Vaisheshika
(C) Samkhya and Yoga
(D) Dvaita and Vishishtadvaita

192. Identify the correct pair of a concept from Nyaya philosophy and its meaning.
(A) Sadhya - The subject of the syllogism
(B) Hetu - The reason or middle term in inference
(C) Paksha - The object to be proven
(D) Udaharana - The final conclusion

193. How does Ramanuja's concept of Moksha differ from Shankara's?
(A) Realization of absolute identity with God
(B) Soul experiencing bliss in God's presence
(C) The belief that Moksha is not for humans
(D) Belief in physical immortality on earth

194. What is the fundamental problem with the Charvaka philosophy according to the orthodox Hindu systems?
(A) Accepting only perception as valid knowledge
(B) It relies too heavily on verbal testimony
(C) It advocates for the extreme ascetic path
(D) It posits five elements instead of four

195. Consider the following statements regarding the Vaisheshika atomic theory:
1. Atoms (Paramanus) are eternal and indivisible.
2. They are of four types: earth, water, fire, and air.
3. Space and time are also considered atomic.
4. The combination of atoms is guided by Adrishta (unseen moral force) or God's will.
5. Atoms are visible to the naked eye.

Downloaded from www.pdf.tube

logical reasoning.
(D) Emphasis on asceticism, dissolution, and ultimate reality.

262. Which of the following elements is highlighted as a core emphasis of Vaishnavism?
(A) Complete rejection of textual authorities
(B) Preservation, cosmic order, and compassionate incarnations
(C) Asceticism, dissolution, and absolute ultimate reality
(D) The exclusive use of non-iconic philosophical representations

263. What mechanisms did both Shaivism and Vaishnavism utilize to cultivate deep devotional engagement?
(A) Identical localized rituals applied uniformly across all practitioners
(B) Universal elimination of all established textual authorities
(C) Distinct iconic representations and specialized localized rituals
(D) The complete and deliberate abandonment of philosophical doctrines

264. The sectarian division between Shaivism and Vaishnavism marked profound shifts in what aspect of followers' lives?
(A) Their geographical and urban settlement patterns
(B) Their outright rejection of the concept of a supreme deity
(C) Their abandonment of structural similarities in devotional intensity
(D) How they approached salvation, morality, and daily conduct

265. The passage states that these sectarian traditions ultimately transformed abstract philosophical concepts into what?
(A) Accessible, deeply personal devotional pathways
(B) Rigid secular legal codes for daily administration
(C) Purely historical narratives devoid of religious significance
(D) Exclusive mechanisms designed solely for political dominance

Direction : Please read the following source carefully.

NODIA

Exploring the esoteric dimensions of the syllabus topics, Shaktism and Tantraism represent a paradigm where the ultimate reality is conceptualized through the divine feminine and complex ritualistic networks. Shaktism elevates the active, dynamic energy of the universe to the status of the supreme principle, fundamentally altering the traditional patriarchal theological hierarchy. Devotees within this framework seek spiritual liberation through the direct worship of this feminine cosmic power. Concurrently, Tantraism introduces a highly specialized, often esoteric, methodology of spiritual practice. It integrates intricate physical disciplines, mystical diagrams, and specific sacred utterances aimed at channeling cosmic energies within the human body. In a critical examination of these intertwined systems, it becomes evident that Tantraism provides the procedural mechanism that is frequently utilized within Shakta worship. Both traditions challenge conventional orthodox boundaries by emphasizing direct experiential realization over mere intellectual comprehension or standard liturgical conformity. This scenario illustrates a radical approach to spiritual liberation, where the material world and the physical body are not discarded as illusions, but are instead actively harnessed and transformed as vital instruments for achieving ultimate spiritual awakening and cosmic integration.

Based on the above source, attempt the following five questions.

266. How does Shaktism fundamentally alter the traditional theological hierarchy?
(A) Eliminating all traditional forms of ritualistic worship.
(B) Elevating active energy as a feminine supreme principle.
(C) Adhering strictly to established conventional patriarchal norms.
(D) Focusing exclusively on male cosmic energies and sacred forms.

267. What does Tantraism uniquely introduce as a methodology of spiritual practice?
(A) Complete reliance on abstract intellectual comprehension.
(B) Intricate physical disciplines and sacred utterances.

STUDYING FROM PDFs?

THINK AGAIN.

If you are studying only from PDFs,
you are wasting valuable time.

Research shows that learning from

PRINTED BOOKS has up to

4× HIGHER RETENTION

than studying from screens.

PRINT BOOK = BETTER MEMORY

PDF = LOWER RETENTION

Those who study from **PRINTED BOOKS**
move **AHEAD.**

Others are left **BEHIND**
in competition.

In competitive exams,
being average is not enough.

STAY ONE STEP AHEAD.

Answer the question by selecting the appropriate option.

Assertion (A): Sri Aurobindo's philosophy is often termed 'Integral Yoga'.

Reason (R): He sought to integrate the physical, mental, and spiritual aspects of human existence to achieve a divine life on earth, rather than seeking escape into an otherworldly heaven.

(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

206. What is the role of 'Satsang' in the Bhakti tradition?
(A) Performing solitary meditation in caves
(B) Fasting for periods to purify the body
(C) Studying a complex logical syllogism
(D) Gathering to sing and discuss the divine

207. All of the following were social practices opposed by 19th-century Hindu reform movements EXCEPT:
(A) Women's education
(B) Sati
(C) Child marriage
(D) Female infanticide

208. A researcher studying the intersection of Indian nationalism and religious revivalism in Maharashtra would most likely focus on which figure's initiation of public Ganesh festivals?
(A) MG Ranade
(B) Bal Gangadhar Tilak
(C) Gopal Krishna Gokhale
(D) Jyotirao Phule

209. Identify the correct pair of a reformer and their ideology.
(A) Dayananda Saraswati - Idolatry is central to Vedic religion
(B) Vivekananda - Service to man is service to God
(C) Ram Mohan Roy - Polytheism is the true essence of Hinduism
(D) Keshub Chandra Sen - Strict adherence to caste rules

210. Match List I with List II regarding textual terms.

List I: (Textual Terms)
P. Veda
Q. Upanishad
R. Purana
S. Itihasa

List II: (Literally Means)
1. Sitting down near (the teacher)
2. Knowledge
3. Thus it happened (History/Epic)
4. Ancient/Old

(A) P-2, Q-1, R-4, S-3
(B) P-1, Q-2, R-3, S-4
(C) P-4, Q-3, R-2, S-1
(D) P-2, Q-4, R-1, S-3

211. Which deity is the primary focus of the 'Kishangarh school' of miniature paintings, famously depicted alongside his consort Bani Thani?
(A) Shiva
(B) Rama
(C) Krishna
(D) Brahma

212. Identify the correct statement regarding the doctrine of Karma.
(A) It implies fatalism where effort is void
(B) It was brought to India by foreign scholars
(C) It only applies to current life actions
(D) Actions produce proportional reactions

213. Read the given statements and select the correct option.

Statement I: The caste system (Jati) is identical to the Varna system mentioned in the Purusha Sukta.

Statement II: The Varna system refers to a fourfold theoretical division of society, while Jati refers to thousands of hereditary, endogamous occupational groups.

(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

Click Here to Buy book on Amazon

214. Which of the following is an incorrect pair of a Hindu festival and its primary associated mythology?
(A) Diwali - Return of Rama to Ayodhya
(B) Janmashtami - Birth of Lord Shiva
(C) Holi - Slaying of the demoness Holika
(D) Navaratri - Victory of Durga over Mahishasura

215. Consider the following statements about Hindu temple architecture styles:
1. Nagara style is prevalent in North India and features a curvilinear Shikara.
2. Dravida style is prevalent in South India and features a pyramidal Vimana.
3. Vesara style is a hybrid of Nagara and Dravida styles found mainly in the Deccan.
4. The Gopuram is a prominent feature of Nagara style temples.

Which of the above statements are correct?
(A) 1, 2, and 3
(B) 1, 3, and 4
(C) 2, 3, and 4
(D) 1, 2, and 4

216. The socio-religious reform movement "Self-Respect Movement" aimed at destroying Brahminical dominance in South India was founded by:
(A) E. V. Ramasamy (Periyar)
(B) Sree Narayana Guru
(C) C. N. Annadurai
(D) K. Kamaraj

217. Identify the correct statement about Sree Narayana Guru.
(A) He founded the Arya Samaj in Kerala state
(B) He promoted study of English literature
(C) He advocated the "One Caste" slogan
(D) He belonged to the Nambudiri Brahmin caste

218. What was the central cause of the Temple Entry Proclamation of 1936 in Travancore?
(A) Sustained lower-caste temple agitations
(B) A desire to increase annual temple revenue
(C) Destruction of temples by natural disaster
(D) A direct order from the British Viceroy

219. Identify the incorrect statement regarding the Bhakti saints of Maharashtra.
(A) Tukaram composed Abhangas dedicated to Lord Vithoba.
(B) Eknath translated the Bhagavata Purana into Marathi.
(C) Ramdas was the spiritual guru of Shivaji.
(D) Namdev exclusively wrote his poetry in Sanskrit.

NODIA

220. Consider the following statements regarding the impact of the reform movements on Indian society:
1. They helped foster a sense of pan-Indian nationalism.
2. They uniformly succeeded in completely eradicating the caste system.
3. They modernized educational institutions.
4. They laid the groundwork for women's emancipation in India.
5. They often relied on the reinterpretation of ancient texts to justify modern reforms.

Which of the above statements are correct?
(A) 1, 2, 3, and 5
(B) 1, 3, 4, and 5
(C) 2, 3, 4, and 5
(D) 1, 2, 4, and 5

221. The 'Satyashodhak Samaj' was founded to liberate which groups from the suppression of the Brahmins?
(A) Wealthy merchants
(B) British officials
(C) Shudras and Ati-Shudras
(D) Kshatriyas

222. Identify the correct pair of a concept and its meaning in Yoga.
(A) Yama - Physical posture
(B) Dharana - Breath control
(C) Samadhi - Ethical rules
(D) Pratyahara - Withdrawal of the senses

223. Read the given statements and select the correct option.
Statement I: The Bhagavad Gita is a part of the Bhishma Parva of the Mahabharata.
Statement II: It consists of a dialogue between Lord Krishna and Arjuna on the battlefield of Kurukshetra.
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are

incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

224. Which of the following is an incorrect pair of an Avatar and the Yuga they are traditionally associated with?
(A) Rama - Treta Yuga
(B) Kalki - Satya Yuga (to come)
(C) Krishna - Dvapara Yuga
(D) Narasimha - Satya Yuga

225. Arrange the following major philosophers in the chronological order of their historical period:
1. Adi Shankaracharya
2. Ramanuja
3. Madhvacharya
4. Chaitanya Mahaprabhu

Which of the following is the correct sequence?
(A) 1, 2, 3, 4
(B) 2, 1, 4, 3
(C) 1, 3, 2, 4
(D) 4, 3, 2, 1

226. A devotee argues that God created the world out of Himself, much like a spider weaves a web out of its own body. This analogy is famously used in which text to explain the material cause of the universe?
(A) Mundaka Upanishad
(B) Yoga Sutras
(C) Nyaya Sutras
(D) Manu Smriti

227. Identify the correct statement regarding the concept of 'Avatara'.
(A) It literally means an ascent to heaven
(B) It is a concept found only in the Rig Veda
(C) Divine descent to restore cosmic order
(D) It only applies to human manifestations

228. How does 'Bhedabheda' philosophy describe the relationship between Brahman and the individual soul?
(A) They are entirely different with no connection.
(B) The soul does not exist; only Brahman does.
(C) Brahman is an illusion created by the soul.
(D) They are simultaneously one and different.

229. Identify the incorrect statement about the Vedic Yajna.
(A) Agni was essential to carry the oblations to the gods.
(B) The offerings typically included ghee, grain, and soma.
(C) Yajnas were always performed silently without chanting.
(D) The physical altar (Vedi) had to be constructed with precise geometric measurements.

230. The following question consists of two statements—Assertion (A) and Reason (R). Answer the question by selecting the appropriate option.
Assertion (A): Sri Ramakrishna did not establish a formal organization during his lifetime.
Reason (R): His disciple, Swami Vivekananda, founded the Ramakrishna Mission to structure his master's teachings into practical, institutionalized social service and spiritual training.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

231. The concept of 'Rta' in the early Vedic period later evolved conceptually into which major principle in subsequent Hindu thought?
(A) Maya
(B) Syadvada
(C) Ahimsa
(D) Karma and Dharma

232. Identify the correct statement about the Upanishadic view of 'Brahman'.
(A) Brahman described via the Neti Neti approach
(B) Brahman is fully described by human speech
(C) Brahman is a minor deity under Lord Indra
(D) Brahman is purely a material substance

233. Read the given statements and select the correct option.
Statement I: The Brahmo Samaj split primarily

Downloaded from www.pdf.tube

because Keshub Chandra Sen allowed his underage daughter to marry the Maharaja of Cooch Behar, violating the Samaj's own rules against child marriage.
Statement II: The newly formed offshoot was named the Sadharan Brahmo Samaj.
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

234. Which of the following is an incorrect pair?
(A) Ayurveda - Sama Veda
(B) Karma Kanda - Samhitas and Brahmanas
(C) Jnana Kanda - Upanishads
(D) Upasana Kanda - Aranyakas

235. Match List I with List II regarding modern thinkers and their ideas.
List I: (Modern Thinkers)
P. B.G. Tilak
Q. Mahatma Gandhi
R. V.D. Savarkar
S. Radhakrishnan
List II: (Key Idea/Work)
1. Hindutva: Who is a Hindu?
2. Gita Rahasya (Karma Yoga interpretation)
3. Eastern Religions and Western Thought
4. Ahimsa and Satyagraha
(A) P-1, Q-2, R-3, S-4
(B) P-4, Q-3, R-2, S-1
(C) P-2, Q-4, R-1, S-3
(D) P-2, Q-1, R-4, S-3

236. What is the central thesis of B.G. Tilak's interpretation of the Bhagavad Gita in his 'Gita Rahasya'?
(A) A text that advocates total renunciation
(B) A gospel of active, selfless action in life
(C) A text promoting strict non-violence for all
(D) An allegorical text with no practical use

237. Identify the correct statement regarding the concept of 'Moksha'.
(A) Acquiring massive wealth in the present life
(B) Dying on a battlefield as the only means
(C) Release from Samsara and self-realization
(D) A temporary heaven attained before rebirth

238. A sociologist observes a Hindu sect in Gujarat that heavily reveres the Swaminarayan texts and emphasizes strict dietary purity and devotion. Which sect is this?
(A) Lingayats
(B) Brahmo Samaj
(C) Aghoris
(D) Swaminarayan Sampradaya

239. Identify the incorrect statement about Tantra.
(A) It is highly patriarchal and completely excludes women from initiation.
(B) It places great emphasis on the physical body as a means to achieve liberation.
(C) It makes extensive use of mantras and yantras.
(D) It contains both right-hand (Dakshinachara) and left-hand (Vamachara) paths.

240. Consider the following statements about Hindu marriage (Vivaha) as a Samskara:
1. It is considered a sacrament, not merely a contract.
2. The Saptapadi (seven steps around the fire) is a crucial ritual cementing the marriage.
3. Traditional texts outline eight forms of marriage.
4. Brahma Vivaha is considered the highest form of marriage.
Which of the above statements are correct?
(A) 1, 2, and 4
(B) 2, 3, and 4
(C) 1, 2, 3, and 4
(D) 1, 3, and 4

241. What is the primary function of the 'Gunas' in Samkhya philosophy?
(A) Serving as the moral commandments for man
(B) Strands of Prakriti creating world diversity
(C) Measuring spatial distance between temples
(D) Serving as the three main incarnations of God

242. Identify the correct statement about the nature of 'Pramana' in Advaita Vedanta.
(A) It accepts six distinct means of knowledge
(B) It accepts only perception as being valid
(C) It rejects the authority of Shruti texts

NODIA

(D) It relies solely on mathematical deduction

243. Read the given statements and select the correct option.
Statement I: Pandurang Shastri Athavale founded the Swadhyay Movement.
Statement II: The movement focuses on the study of the Bhagavad Gita and emphasizes 'devotion as a social force' through activities like Vrikshamandira (tree temples).
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

244. Which of the following is an incorrect pair of a modern spiritual leader and their founded organization?
(A) Maharishi Mahesh Yogi - Transcendental Meditation
(B) A.C. Bhaktivedanta Swami Prabhupada - ISKCON
(C) Sri Sri Ravi Shankar - Art of Living
(D) Sathya Sai Baba - Theosophical Society

245. Consider the following statements about ISKCON (International Society for Krishna Consciousness):
1. It is rooted in the Gaudiya Vaishnava tradition.
2. It was founded in New York in 1966.
3. It actively propagates the chanting of the Hare Krishna Mahamantra.
4. It strictly opposes the distribution of spiritual literature.
5. It considers Krishna as the supreme personality of Godhead.

Which of the above statements are correct?
(A) 1, 2, 3, and 5
(B) 1, 3, 4, and 5
(C) 2, 3, 4, and 5
(D) 1, 2, 4, and 5

246. In the context of Vedic sacrifices, what was the primary purpose of the 'Ashvamedha' yajna?
(A) To cure a widespread plague in the kingdom
(B) To establish the king's imperial sovereignty
(C) To ensure rain during a period of drought
(D) To initiate a young boy into Vedic studies

247. Identify the correct statement regarding the concept of 'Samskara'.
(A) They are performed only at the time of death
(B) They are reserved for those who renounced life
(C) They denote the floor plans of Hindu temples
(D) Life-cycle rites marking major transitions

248. How does the 'Aligarh Movement' relate contextually to the 19th-century Hindu reform movements?
(A) A parallel Islamic movement for modernization
(B) A Hindu revivalist movement based in Aligarh
(C) An opponent of the Ramakrishna Mission work
(D) A small sub-sect of the Prarthana Samaj group

249. Which philosophical concept explains that the world is relatively real for practical purposes (Vyavaharika Satta) but ultimately unreal from the standpoint of absolute truth (Paramarthika Satta)?
(A) Nyaya Epistemology
(B) Purva Mimamsa
(C) Advaita Vedanta
(D) Charvaka Materialism

250. Identify the most comprehensive summary of the evolution of Hinduism from the Vedic period to modern reform movements.
(A) A dynamic synthesis of rituals and philosophy
(B) A simple progression from one god to many gods
(C) A static preservation of rituals without change
(D) A total abandonment of texts for modern books

Direction : Please read the following source carefully.
In analyzing the nature of Vedic religion and culture, scholars observe a framework

Click Here to Buy book on Amazon

Which of the above statements are correct?
(A) 1, 2, and 4
(B) 1, 3, 4, and 5
(C) 2, 3, and 4
(D) 1, 2, 3, and 5

196. The philosophical text 'Yoga Sutras' describes the state of 'Nirvikalpa Samadhi'. What does this entail?
(A) A state of deep sleep involving dreaming
(B) Concentrated focus on a physical object
(C) A state involving intense physical fasting
(D) Meditation where all distinctions dissolve

197. Identify the correct statement about the Linga in Shaivism.
(A) A phallic symbol that represents fertility
(B) A symbol only worshipped by the Aghoris
(C) Aniconic symbol of the formless Divine
(D) A symbol of universal destruction only

198. Read the given statements and select the correct option.
Statement I: The Alvars were wandering saints in South India who sang hymns expressing ecstatic love for Lord Shiva.
Statement II: The Nayanars were their contemporaries who sang similar hymns for Lord Vishnu.
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

199. Which of the following is an incorrect pair regarding South Indian Bhakti literature?
(A) Tevaram - Shaiva
(B) Tiruvachakam - Shaiva
(C) Divya Prabandham - Vaishnava
(D) Periya Puranam - Vaishnava

200. Match List I with List II regarding Tantric concepts.
List I: (Tantric Concepts)
P. Mantra
Q. Yantra
R. Mandala
S. Mudra
List II: (Descriptions)
1. A geometric diagram representing the cosmos or a deity
2. A sacred sound or phrase
3. Symbolic hand gestures
4. A larger ritual circle or cosmological map
(A) P-2, Q-1, R-4, S-3
(B) P-1, Q-2, R-3, S-4
(C) P-4, Q-3, R-2, S-1
(D) P-3, Q-4, R-1, S-2

NODIA

201. Which term describes the path of selfless service or action without desire for the fruits thereof, as taught in the Bhagavad Gita?
(A) Jnana Yoga
(B) Bhakti Yoga
(C) Karma Yoga
(D) Raja Yoga

202. Identify the correct statement about the concept of 'Satchidananda' in Vedanta.
(A) Nature of Brahman as Existence and Bliss
(B) The three primary gods of the pantheon
(C) The three inherent qualities of nature
(D) A specific type of ancient Tantric ritual

203. Read the given statements and select the correct option.
Statement I: 'Pramana' in Hindu philosophy refers to the valid means of acquiring knowledge.
Statement II: 'Prameya' refers to the object of knowledge that is to be known.
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

204. Which of the following is an incorrect pair?
(A) Bhedabheda - Nimbarka
(B) Shuddhadvaita - Ramanuja
(C) Achintya Bheda Abheda - Chaitanya
(D) Dvaita - Madhva

205. The following question consists of two statements—Assertion (A) and Reason (R).

verses of the Samhitas, through the meditative transitions of the Aranyakas, to the profound metaphysical speculations of the Upanisads—one observes a deliberate intellectual journey. This corpus collectively reflects a systematic elevation from mechanical ritualism to the highest echelons of spiritual philosophy.

Based on the above source, attempt the following five questions.

256. Which texts function as foundational collections of hymns and mantras for ritualistic applications?
(A) Upanisads
(B) Samhitas
(C) Aranyakas
(D) Puranas

257. What is the primary characteristic of the Aranyakas as described in the passage?
(A) Strict liturgical instructions for performing public rituals.
(B) Radical shifts toward the use of pure epistemological logic.
(C) Material sacrifices emphasized over any inward contemplation.
(D) Transitional phase focusing on symbolic and mystical meanings.

258. According to the passage, what paradigm shift is initiated by the Upanisads?
(A) A movement towards pure philosophical inquiry
(B) A return to the strict outward performance of rituals
(C) A strict focus on the preservation of foundational hymns
(D) An emphasis on the liturgical application of mantras

259. The progression from Samhitas to Upanisads reflects a shift from what to what?
(A) From pure philosophical inquiry to mechanical ritualism
(B) From mystical contemplation to strict material sacrifices
(C) From mechanical ritualism to high spiritual philosophy
(D) From exploring the self to dictating external liturgical actions

260. In the context of Vedic literature, the Aranyakas are explicitly associated with which phase of religious life?
(A) The forest-dwelling phase
(B) The urban liturgical phase
(C) The societal reform phase
(D) The pure philosophical phase

Direction : Please read the following source carefully.

Within the broader religious framework, the emergence of sectarian traditions such as Shaivism and Vaishnavism illustrates a significant diversification of theological devotion. Shaivism centers its theological and ritualistic focus strictly on a specific supreme deity, emphasizing asceticism, dissolution, and ultimate reality. In parallel, Vaishnavism constructs its religious paradigm around another central deity, emphasizing preservation, cosmic order, and compassionate incarnations. In a scholarly analysis of these sects, one finds that both traditions developed intricate philosophical doctrines to substantiate their respective supremacy. They utilized distinct iconic representations, specialized localized rituals, and dedicated textual authorities to cultivate deep devotional engagement among their followers. This sectarian division did not merely represent a difference in the name of the divine but marked profound shifts in how devotees approached salvation, morality, and daily conduct. By structuring religious life around the absolute devotion to either the preserving force in Vaishnavism or the transformative ascetic force in Shaivism, these traditions transformed abstract philosophical concepts into accessible, deeply personal devotional pathways. This case of sectarian evolution highlights the dynamic capacity of the tradition to offer varied theological avenues while maintaining underlying structural similarities in devotional intensity.

Based on the above source, attempt the following five questions.

261. How does Shaivism characterize its specific theological focus according to the passage?
(A) Emphasis on preservation and maintaining cosmic order.
(B) Consistent focus on the role of compassionate incarnations.
(C) Exclusive application of abstract systems of

NODIA

fundamentally anchored in a cosmic order. The early Vedic religious paradigm primarily revolves around the performance of complex sacrificial rituals aimed at maintaining this cosmic and social equilibrium. The culture is characterized by an intrinsic relationship between the natural elements, often personified, and human existence. Within this scenario, ritual acts are not merely symbolic gestures but are viewed as essential mechanisms that sustain both the universe and human prosperity. The Vedic culture establishes a profound societal structure where specialized practitioners are responsible for the precise execution of these rituals. This dynamic creates a distinct socio-religious ecosystem where the preservation of hymns, chants, and strict procedural accuracy forms the core of spiritual life. As a case study of early religious development, this system highlights how early communities sought to harmonize their immediate physical realities with broader, unseen metaphysical forces through regulated cultural practices. Consequently, the nature of Vedic religion emerges as a highly structured integration of naturalistic reverence, ritualistic obligation, and an overarching cultural ethos aimed at achieving cosmic harmony and societal stability.

Based on the above source, attempt the following five questions.

251. According to the passage, what is the primary focus of the early Vedic religious paradigm?
(A) Developing abstract philosophical theories
(B) Performing complex sacrificial rituals
(C) Establishing modern socio-political systems
(D) Promoting ascetic meditation

252. How are natural elements viewed in the context of early Vedic culture?
(A) As personified entities intrinsically linked to human existence
(B) As physical resources to be strictly exploited
(C) As illusions that must be completely overcome
(D) As components entirely disconnected from the cosmic order

253. What role do ritual acts play in the Vedic scenario described?
(A) Minor symbolic gestures performed primarily for public ritual aesthetic.
(B) Simple recreational activities intended to foster communal social bonding.
(C) Essential mechanisms for sustaining the universe and human prosperity.
(D) Specific mechanisms developed to challenge the existing cosmic order.

254. What forms the core of spiritual life in the described socio-religious ecosystem?
(A) Widespread rejection of traditional sacred hymns and chants.
(B) Intense pursuit of individualized philosophical meditation.
(C) Systematic elimination of specialized ritual practitioners.
(D) Preservation of hymns and strict procedural accuracy.

255. The passage concludes that the nature of Vedic religion aims to achieve what ultimate outcome?
(A) Complete detachment from physical realities
(B) The abolition of established societal structures
(C) Cosmic harmony and societal stability
(D) The replacement of rituals with intellectual reasoning

Direction : Please read the following source carefully.

The textual corpus of Vedic literature demonstrates a remarkable evolution in philosophical thought, structured progressively through the Samhitas, Aranyakas, and Upanisads. Initially, the Samhitas function as foundational collections of hymns and mantras, providing the essential liturgical text for ritualistic applications. However, as the tradition progresses into the forest-dwelling phase of religious life, the Aranyakas emerge. These texts represent a crucial transitional phase, shifting the focus from the strict outward performance of rituals to a deeper contemplation of their symbolic and mystical meanings. This inward trajectory reaches its zenith in the Upanisads. Serving as the concluding portions of the Vedic literature, the Upanisads initiate a radical paradigm shift towards pure philosophical inquiry. In this literary evolution, the emphasis moves entirely away from material sacrifices to the exploration of ultimate reality and the nature of the self. By examining this textual progression—from the invocatory

Downloaded from www.pdf.tube

(C) Total rejection of all forms of rigorous physical discipline.
(D) Standard liturgical conformity devoid of esoteric elements.

268. What is the procedural relationship between Shaktism and Tantraism as identified in the passage?
(A) Tantric procedural mechanisms utilized in Shakta worship.
(B) Shaktism completely rejecting the methodologies of Tantra.
(C) Operating as strictly opposing systems that cannot integrate.
(D) Tantraism focuses on patriarchal structures, unlike Shaktism.

269. Both Shaktism and Tantraism challenge conventional orthodox boundaries by emphasizing what?
(A) Mere intellectual comprehension of texts
(B) Strict and standard liturgical conformity
(C) Direct experiential realization
(D) The discarding of the physical body as an illusion

270. How do these esoteric systems view the material world and the physical body?
(A) As total illusions that must be completely discarded
(B) As components irrelevant to ultimate spiritual awakening
(C) As insurmountable obstacles that prevent cosmic integration
(D) As vital instruments to be actively harnessed and transformed

Direction : Please read the following source carefully.

The six systems of Hindu philosophy present distinct yet interconnected frameworks for understanding reality, among which Sankhya and Yoga form a complementary theoretical and practical pair. Sankhya is fundamentally a dualistic philosophy that rigorously enumerates the components of the universe, distinguishing sharply between pure consciousness and material nature. It operates as an analytical, theoretical framework that seeks liberation through the precise intellectual discrimination of these two eternal principles. Conversely, Yoga provides the applied, methodological counterpart to Sankhya's theoretical structure. While accepting the metaphysical dualism of Sankhya, Yoga introduces a systematic discipline of physical and mental exercises designed to achieve the actual cessation of mental fluctuations. In evaluating this philosophical partnership, it is clear that Sankhya provides the ontological map of human suffering and cosmic evolution, whereas Yoga supplies the experiential vehicle required to navigate that map toward ultimate liberation. This dual-case scenario demonstrates how the six systems often function symbiotically. The intellectual realization demanded by Sankhya is practically actualized through the disciplined psychological and physiological techniques of Yoga, reflecting a comprehensive approach combining rigorous metaphysical inquiry with strictly regulated spiritual practice.

Based on the above source, attempt the following five questions.

271. How is the philosophy of Sankhya fundamentally characterized in the passage?
(A) Monistic system focusing solely on pure, unmediated devotional worship.
(B) Applied, methodological practice lacking any theoretical foundations.
(C) Dualistic philosophy distinguishing consciousness and material nature.
(D) System that explicitly rejects all forms of intellectual discrimination.

NODIA

272. According to the passage, how does Yoga functionally relate to Sankhya?
(A) Yoga completely rejects the metaphysical dualism proposed by Sankhya.
(B) Yoga serves as the applied, methodological counterpart to Sankhya.
(C) Yoga focuses solely on intellectual theories while Sankhya focuses on physical exercise.
(D) Yoga replaces Sankhya's theoretical structure with unstructured physical acts.

273. What is the primary objective of the physical and mental exercises introduced by Yoga?
(A) To create entirely new forms of material nature
(B) To dramatically increase the complexities of intellectual realization
(C) To merge pure consciousness permanently

9. (C) Adhvaryu - Yajur Veda
In the Vedic sacrificial system, specific priests were designated for each of the four Vedas. The Adhvaryu was responsible for the physical execution of the ritual and the recitation of the prose formulas found in the Yajur Veda. In contrast, the Hotri recited hymns from the Rig Veda, while the Udgatri chanted the melodies belonging to the Sama Veda tradition.

10. (A) P-2, Q-3, R-1, S-4
Early Vedic political life involved various assemblies. The Sabha was a body of elders, while the Samiti represented a general assembly of the people. The Vidatha was the earliest tribal assembly involved in redistribution and communal activities. Bali was a voluntary tribute or gift given by the people to the tribal chief, which eventually evolved into a more mandatory tax system.

11. (D) Sama Veda
The Sama Veda is primarily a collection of melodies and musical notations intended for singing during sacrifices. Most of its verses are derived from the Rig Veda but are rearranged for liturgical chanting. The priests specifically trained to sing these chants are known as Udgatris, making this text foundational for the historical development of Indian classical music and Vedic melody.

12. (B) The Upanishads
The Upanishads form the concluding portion of the Vedic literature and shift the focus from external rituals to internal spiritual realization. They delve into profound philosophical inquiries concerning the nature of the individual soul, known as Atman, and the ultimate universal reality, referred to as Brahman. This mystical knowledge represents the culmination of Vedic thought, a tradition often referred to as Vedanta.

13. (C) The shift toward asceticism and meditation in forest hermitages
Aranyakas, or forest books, emerged as a transition between the ritualistic Brahmanas and the philosophical Upanishads. They were intended for ascetics and hermits who retreated to forests to practice meditation. These texts focus on the symbolic and mystical interpretations of sacrifices, emphasizing mental contemplation over the physical performance of complex rituals, reflecting a growing interest in internal spiritual introspection and silence.

14. (D) It is the oldest of the four primary Vedas.
The Atharva Veda is the youngest of the four Vedas and differs significantly from the others by focusing on the practical needs of daily life. It contains spells, charms, and incantations for healing, protection, and prosperity. While it provides valuable insights into early medical and social practices, it was composed and recognized as canonical much later than the primary Rig Veda.

15. (B) 1, 3, and 4
The Upanishads are recognized as the Jnana-kanda, or knowledge section, of the Vedas. They explore the fundamental unity between the individual soul and the universal reality. While there are many Upanishads, the Muktika Upanishad provides a canonical list of 108. Unlike the Brahmanas, they generally critique or reinterpret complex animal sacrifices in favor of internal spiritual wisdom and silent meditation.

16. (B) Chandogya Upanishad
The Mahavakya "Tat Tvam Asi," which translates to "That Thou Art," is found in the sixth chapter of the Chandogya Upanishad. It occurs during a dialogue between the sage Uddalaka Aruni and his son Svetaketu. The phrase encapsulates the core non-dualistic philosophy of the Upanishads, asserting the essential identity between the individual consciousness and the supreme universal reality of Brahman.

17. (B) Brahmanas
The Brahmanas are prose texts that serve as detailed manuals and commentaries on the Samhitas. They explain the symbolic meaning, correct performance, and mythological origins of the various Vedic rituals. By providing instructions for the priests on how to conduct sacrifices accurately, they bridge the gap between the poetic hymns and the practical execution of the complex and structured liturgical ceremonies.

18. (A) It is divided into two major branches: Shukla and Krishna.
The Yajur Veda is categorized into the Shukla and Krishna traditions. The Shukla Yajur Veda

Click Here to Buy book on Amazon

280. The collective approach of Nyaya and Vaisheshika represents a clear departure from which of the following?
(A) Highly rationalistic philosophical approaches
(B) Objective understanding of material constituents
(C) The formal use of perception and inference
(D) Mystical or purely ritualistic pathways

Direction : Please read the following source carefully.

The philosophical inquiries of Mimamsa and Vedanta represent the culmination of the six systems of Hindu philosophy, focusing intensely on the interpretation of traditional texts and the dichotomy of ritual versus knowledge. Mimamsa is heavily invested in the meticulous analysis of early liturgical injunctions. It asserts that the ultimate human duty lies in the flawless execution of prescribed rituals, which inherently possess the power to generate cosmic and personal harmony. Mimamsa fundamentally operates on the premise that right action, specifically through authoritative rituals, is the sole pathway to spiritual merit. Conversely, Vedanta pivots entirely toward the contemplative and metaphysical conclusions of the tradition. It systematically investigates the nature of ultimate reality and the individual self, asserting that liberation is achieved exclusively through the realization of profound, unitive knowledge rather than mechanical actions. In this comparative academic scenario, Mimamsa represents the pinnacle of ritualistic orthopraxy, while Vedanta represents the apex of philosophical orthodoxy. Together, they illustrate a central tension and evolution within the philosophical systems: the definitive shift from the outward mechanics of obligatory duty to the inward realization of ultimate metaphysical truth.

Based on the above source, attempt the following five questions.

281. What is the central premise upon which Mimamsa fundamentally operates?
(A) Right action via authoritative rituals leads to spiritual merit.
(B) Abstract contemplative meditation serves as the only path to truth.
(C) All traditional liturgical texts should be critically and fully discarded.
(D) Logical reasoning permanently supersedes all given textual injunctions.

NODIA

282. According to the passage, Vedanta focuses on achieving liberation exclusively through what means?
(A) The flawless execution of complex prescribed rituals
(B) The realization of profound, unitive knowledge
(C) The outward mechanical actions of strict orthopraxy
(D) The precise analytical categorization of atomic particles

283. How does Mimamsa view the power of prescribed rituals?
(A) They are symbolic actions with no real consequence on harmony.
(B) They inherently possess the power to generate cosmic and personal harmony.
(C) They are major obstacles to understanding ultimate reality.
(D) They are purely psychological exercises intended for individual relaxation.

284. In the comparative academic scenario presented, what does Mimamsa definitively represent?
(A) The pinnacle of ritualistic orthopraxy
(B) The absolute apex of philosophical orthodoxy
(C) The radical departure from all textual interpretations
(D) The intellectual rejection of cosmic and personal harmony

285. The tension and evolution between Mimamsa and Vedanta effectively illustrate a shift from what to what?
(A) Profound inward realization to outward obligatory religious duty.
(B) Strict philosophical orthodoxy to ritualistic religious orthopraxy.
(C) Outward mechanics of duty to inward realization of truth.
(D) Metaphysical analysis of self to the analytical analysis of atoms.

Direction : Please read the following source carefully.

The Epics, encompassing the Ramayana and the

organizations systematically addressed pressing social issues such as caste discrimination and educational deficits. Ultimately, they transformed an introspective religious tradition into an active, reformative force capable of navigating the complexities of the modern socio-political landscape.

Based on the above source, attempt the following five questions.

296. How did the Brahmosamaja initiate its specific approach to religious reform?
(A) Actively advocating for expanded polytheism and image worship.
(B) Aggressively campaigning for a return to uncorrupted early texts.
(C) Emphasizing social service entirely devoid of intellectual discourse.
(D) Denouncing polytheism and advocating for ethical monotheism.

297. Which modern movement adopted a revivalist strategy urging a return to the pure authority of early foundational texts?
(A) Aryasamaja
(B) Brahmosamaja
(C) Ramakrishna Mission
(D) Both Brahmosamaja and Ramakrishna Mission

298. What was the unique synthesis achieved by the Ramakrishna Mission as described in the passage?
(A) Focusing entirely on publicly denouncing all modern rationalism.
(B) Emphasizing universal truth of all paths and social service.
(C) Restricted spiritual practice strictly to abstract intellectual debates.
(D) Campaigned strictly against any form of modern educational reform.

299. What common objective did these modern reform movements share according to academic analysis?
(A) Deliberate preservation of internal societal stagnation.
(B) Structural revitalization and socio-religious awakening.
(C) Systematic dismantling of all classical philosophical tenets.
(D) Absolute elimination of any active socio-political engagement.

300. How did these organizations effectively address pressing social issues such as caste discrimination and educational deficits?
(A) Blending modern rationalism with classical philosophical tenets.
(B) Rejecting all traditional and classical philosophies entirely.
(C) Enforcing significantly stricter traditional socio-religious boundaries.
(D) Purposefully isolating introspective religious traditions from society.

www.nodia.in

Downloaded from www.pdf.tube

discarded in favor of ecstatic singing, localized poetry, and the use of vernacular languages. In analyzing these movements as socio-religious case studies, it is evident that they served a dual purpose: cultivating intense spiritual fervor and enacting significant social critique. The leaders of these movements often emphasized the fundamental spiritual equality of all individuals, regardless of their societal standing or orthodox credentials. This shift fostered widespread religious participation among marginalized communities, effectively restructuring the spiritual landscape of the medieval period. Consequently, the Bhakti and reform methodologies fundamentally altered the normative paradigms of devotion, proving that deep spiritual liberation could be universally accessible through pure emotional surrender rather than exclusive theological scholarship.

Based on the above source, attempt the following five questions.

291. What major shift characterized the Bhakti and Reform Movements of the Medieval Period?
(A) Deliberate shift from intense devotion back to rigid ritualism.
(B) Transition from vernacular languages to strict classical scholarship.
(C) Shift from elite-controlled ritualism to personalized devotion.
(D) Systemic shift towards strictly enforcing socio-religious barriers.

292. What traditional requirement was frequently discarded during these medieval reform initiatives?
(A) Liturgical knowledge and reliance on orthodox intermediaries.
(B) Passionate use of ecstatic and emotional devotional singing.
(C) Widespread creation of various localized forms of devotional poetry.
(D) Unmediated and direct emotional engagement with the perceived divine.

293. In addition to cultivating spiritual fervor, what dual purpose did these socio-religious movements serve?
(A) Substantially strengthening elite orthodox credentials
(B) Consolidating absolute political power among the traditional hierarchy
(C) Systematically restricting spiritual access for marginalized communities
(D) Enacting significant social critique

294. What foundational belief did the leaders of these movements often emphasize regarding individuals?
(A) That spiritual worth is strictly determined by one's societal standing
(B) The fundamental spiritual equality of all individuals
(C) That only highly educated elites could fully achieve religious realization
(D) The absolute necessity of strict theological scholarship for ultimate salvation

295. According to the passage, the Bhakti methodologies proved that spiritual liberation could be accessed through what means?
(A) Exclusive theological scholarship
(B) Complex elite liturgical knowledge
(C) Pure emotional surrender
(D) Strict preservation of established religious hierarchies

Direction : Please read the following source carefully.

The Modern Reform Movements, including the Brahmosamaja, Aryasamaja, and Ramakrishna Mission, emerged as critical responses to both internal societal stagnation and external cultural pressures. The Brahmosamaja initiated a rationalistic approach to reform, strictly denouncing polytheism and image worship while advocating for a modernized, ethical monotheism based on intellectual discourse. In contrast, the Aryasamaja adopted a revivalist strategy, urging a return to what it considered the pure, uncorrupted authority of early foundational texts, actively campaigning against later sectarian accretions and social inequities. Meanwhile, the Ramakrishna Mission synthesized these divergent trends by emphasizing the universal truth underlying all religious paths, focusing heavily on social service as a direct manifestation of spiritual practice. An academic analysis of this scenario reveals that these modern movements shared a common objective: the urgent socio-religious awakening and structural revitalization of the tradition. By blending modern rationalism with classical philosophical tenets, these

NODIA

Mahabharata, alongside the Purana-s, serve as monumental vehicles for the mass dissemination of cultural ideals and religious duties. Unlike strict philosophical treatises, these texts employ expansive narratives, genealogies, and complex mythological accounts to illustrate ethical dilemmas and cosmic laws. The Ramayana focuses heavily on the rigid adherence to duty, familial obligations, and the pursuit of righteousness within clearly defined social roles. The Mahabharata, in contrast, presents a more ambiguous and highly complex exploration of duty, highlighting the intricate, often conflicting nature of moral decisions during times of crisis. Concurrently, the Purana-s function as encyclopedic repositories of sectarian mythology, cosmology, and localized traditions. In an academic assessment of these texts, their primary function emerges not merely as historical records, but as didactic tools designed to render abstract philosophical doctrines accessible to the broader populace. By embedding profound metaphysical and ethical teachings within compelling, relatable stories of divine incarnations, heroic struggles, and cosmic cycles, the Epics and Purana-s successfully cemented complex ideological frameworks deep within the cultural consciousness of the masses.
Based on the above source, attempt the following five questions.

286. What is a defining characteristic of the narratives found in the Ramayana as described in the passage?
(A) Total rejection of familial obligations in favor of asceticism.
(B) Exclusive focus on cosmological systems without ethical dilemmas.
(C) Complete and deliberate absence of any and all mythological accounts.
(D) Focus on rigid adherence to duty and righteous social roles.

287. How does the Mahabharata principally contrast with the Ramayana according to the text?
(A) Permanently simplifying moral decisions into clear, absolute rules.
(B) Completely ignoring the overarching concepts of duty and cosmic law.
(C) Ambiguous and complex exploration of duty during times of crisis.
(D) Serving strictly as an encyclopedic repository of localized traditions.

288. What is identified as the primary didactic function of the Epics and Purana-s in an academic assessment?
(A) Serve exclusively as accurate and unembellished historical records.
(B) Render abstract philosophical doctrines accessible to the populace.
(C) Act strictly as abstract and inaccessible formal philosophical treatises.
(D) Permanently restrict religious knowledge strictly to the orthodox elite.

289. What do the Purana-s primarily function as, according to the passage?
(A) Brief synopses of classical systems of logical epistemology.
(B) Strict and uncompromising manuals for physical yoga exercises.
(C) Detailed official registers of purely economic secular transactions.
(D) Repositories of sectarian mythology, cosmology, and traditions.

290. How did these texts successfully cement complex ideological frameworks within the cultural consciousness?
(A) Embedding teachings within stories of struggles and cosmic cycles.
(B) Enforcing mandatory and rigorous physical and mental ascetic exercises.
(C) Rejecting all forms of narrative mythology and genealogical accounts.
(D) Definitively outlawing the performance of traditional sacrificial rituals.

Direction : Please read the following source carefully.

The Bhakti and Reform Movements of the Medieval Period represent a radical democratization of spiritual life, profoundly challenging established religious hierarchies. During this period, the emphasis shifted dramatically from rigid, elite-controlled ritualism to intense, personalized devotion. These medieval reform initiatives sought to bypass strict socio-religious barriers by promoting direct, unmediated emotional engagement with the divine. The traditional requirements of complex liturgical knowledge and orthodox intermediaries were frequently

Click Here to Buy book on Amazon

ANSWERS

1. (B) The cosmic and moral order governing the universe
   Rta represents the foundational principle of cosmic order in the early Vedic period. It governs the regularities of the natural world, such as the rising of the sun and the flow of seasons. This concept extends to moral and ethical conduct, ensuring harmony between the divine and human realms through the performance of rituals and adherence to truth.

2. (A) Agni served as the intermediary between humans and gods.
   Agni, the fire god, occupies a central position in the Rig Vedic pantheon as the messenger between humanity and the deities. Offerings made into the sacred fire are believed to be carried by Agni to the celestial beings. This intermediary role makes him essential for the successful execution of sacrifices and the maintenance of divine relations throughout the Vedic ceremonies.

3. (C) Statement I is correct but Statement II is incorrect
   The Purusha Sukta, found in the tenth mandala of the Rig Veda, describes the creation of the four varnas from the cosmic being. While this provides the earliest textual reference to the social hierarchy, the early Vedic period allowed for social mobility. The rigid, hereditary caste system based strictly on birth was a development of the later Vedic era rather than the early period.

4. (D) Ashwin - Gods of fire and sacrifice
   The Ashwins are twin deities in the Rig Veda recognized as the divine physicians and harbingers of dawn. They are associated with healing, rejuvenation, and helping those in distress, often traveling in a golden chariot. Agni is the primary deity associated with fire and sacrifice, serving as the vehicle for carrying offerings to other celestial beings in the Vedic tradition.

5. (A) Both A and R are true and R is the correct explanation of A.
   Early Vedic religion was centered on the personification of natural forces, such as wind, rain, and fire. Sacrifices were the primary mode of worship, intended to appease these deities and secure material benefits like cattle, progeny, and health. The belief that gods required offerings to maintain cosmic strength explains why elaborate fire rituals were the foundational religious practice of the time.

6. (B) A ritual sacrifice involving sacred fire offerings
   Yajna is the central ritualistic act of the Vedic religion, characterized by offerings made to the gods through a consecrated fire. These ceremonies involved the chanting of Vedic hymns and the pouring of substances like ghee and grains. The practice aimed to maintain cosmic order and obtain divine favor for prosperity, protection, and the fulfillment of specific desires within the Aryan community.

7. (D) Ganesha
   The early Vedic pantheon focused on natural deities like Indra, the storm god, and Agni, the god of fire. Mitra was also a prominent deity associated with oaths and friendship. Ganesha is a later development in the Puranic tradition and does not appear as a major deity in the earliest layers of the Rig Veda Samhita or the traditional fire rituals.

8. (A) Transition from pastoralism to settled agriculture
   Early Vedic society was primarily semi-nomadic and pastoral, with cattle being the chief form of wealth. However, the later Vedic period saw a significant transition toward settled agriculture and the cultivation of diverse crops like wheat and rice. This shift led to the development of territorial states and more complex social hierarchies based on land ownership and surplus food production.

Downloaded from www.pdf.tube

with material nature
(D) To achieve the actual cessation of mental fluctuations

274. In evaluating this philosophical partnership, what precise contribution does Sankhya make?
(A) It provides the ontological map of human suffering and cosmic evolution
(B) It supplies the experiential vehicle required for spiritual navigation.
(C) It provides the physical disciplines needed to cease mental fluctuations.
(D) It supplies the exclusive rituals required for daily temple worship.

275. The symbiotic relationship between Sankhya and Yoga demonstrates a comprehensive approach combining what two elements?
(A) Direct social activism and absolute reliance on blind religious faith.
(B) Complex liturgical chanting and total physical renunciation of life.
(C) Rigorous metaphysical inquiry and regulated spiritual practice.
(D) Expansive mythological storytelling and intense logical debate.

Direction : Please read the following source carefully.

Another critical pairing within the six systems of Hindu philosophy comprises Nyaya and Vaisheshika, which together establish a formidable tradition of logic, epistemology, and natural philosophy. Nyaya is primarily concerned with the rules of valid reasoning and the mechanics of acquiring true knowledge. It meticulously details the instruments of knowledge, such as perception and inference, arguing that suffering is eradicated only through a perfectly logical understanding of reality. In strict alliance, Vaisheshika contributes a comprehensive metaphysical atomism. It categorizes all objects of experience into distinct substances, asserting that the material universe is constructed from indivisible, eternal atoms. When analyzing these systems collectively, one observes a highly rationalistic approach to ultimate liberation. Vaisheshika provides the ontological catalog of the physical universe, while Nyaya furnishes the critical epistemological tools required to comprehend that catalog accurately. This intellectual scenario highlights a departure from mystical or purely ritualistic pathways. Instead, it posits that rigorous logical analysis and an objective understanding of atomic material constituents are indispensable prerequisites for dispelling the fundamental ignorance that binds the individual to the cycle of suffering.

Based on the above source, attempt the following five questions.

276. What is the primary concern of the Nyaya philosophical system?
(A) Rules of valid reasoning and mechanics of acquiring knowledge.
(B) Categorization of atomic material constituents found in nature.
(C) Performance of deeply mystical and traditional ritualistic pathways.
(D) Unconditional emotional surrender to a specific supreme deity.

277. How does Vaisheshika describe the construction of the material universe?
(A) It is created entirely from abstract psychological illusions.
(B) It is formed solely through the power of human perception.
(C) It is an undivided, entirely monistic whole.
(D) It is constructed from indivisible, eternal atoms.

278. In the alliance between Nyaya and Vaisheshika, what specific role does Nyaya fulfill?
(A) It provides the complete ontological catalog of the physical universe.
(B) It furnishes the critical epistemological tools required for comprehension.
(C) It precisely defines the nature and behavior of physical atoms.
(D) It introduces esoteric mystical practices for emotional liberation.

279. According to the tenets of Nyaya, how is human suffering ultimately eradicated?
(A) By faithfully performing daily liturgical rituals
(B) Through intense and unmediated emotional devotion
(C) Through a perfectly logical understanding of reality
(D) By strictly avoiding all logical and rational thought processes

NODIA

contains only the clear sacrificial formulas, whereas the Krishna Yajur Veda mixes the formulas with explanatory prose commentaries. This Veda is essential for the Adhvaryu priest, as it provides the specific prayers and instructions necessary for performing sacrificial rituals correctly during the various Vedic ceremonies.

19. (A) Both Statement I and Statement II are correct
The Rig Veda Samhita is organized into ten books called Mandalas. Mandalas two through seven are often referred to as family books because each is attributed to a specific lineage of seers and is historically considered the oldest core of the text. Mandalas one, eight, nine, and ten were added later, with the tenth mandala containing more philosophical and social themes.

20. (B) 1, 2, 4, and 5
Shruti literature, including the Samhitas and Upanishads, is considered divinely revealed. Smriti consists of human-authored texts like the Dharma Sutras. The Aranyakas serve as a bridge between ritualistic Brahmanas and philosophical Upanishads. The Rig Veda is the oldest Shruti text. Notably, the Upanishads are classified as Shruti, not Smriti, which defines their authoritative status in the religious hierarchy of Hinduism.

21. (C) The end or culmination of the Vedas
Vedanta literally means the end of the Veda, referring both to the chronological position of the Upanishads at the conclusion of Vedic literature and the ultimate purpose of Vedic knowledge. It represents the transition from ritualistic focus to the pursuit of self-realization. Philosophical schools that base their teachings on the Upanishads, Brahma Sutras, and Bhagavad Gita are known as Vedanta.

22. (B) Kena Upanishad - Detailed rules for performing the Ashvamedha sacrifice
The Kena Upanishad focuses on philosophical inquiries regarding the power behind the senses and the mind, identifying Brahman as the ultimate source. It does not provide rules for sacrifices; such ritual details are found in the Brahmanas. The Katha Upanishad features the dialogue between Nachiketa and Yama, while the Mandukya Upanishad analyzes the syllable OM and different states of human consciousness.

23. (D) A desire for internal spiritual realization over external rituals
The transition in Vedic thought was driven by an evolving spiritual consciousness that sought deeper meaning beyond the mechanical performance of external sacrifices. While the Samhitas focused on hymns and prayers to nature deities, the Upanishads emphasized internal contemplation and the realization of the self. This shift reflected a move from ritualistic action toward metaphysical knowledge and personal spiritual liberation and peace.

24. (A) Detailed municipal administration
Aranyakas are spiritual and mystical texts concerned with the symbolic interpretation of Vedic rituals and forest meditations. They provide a transition toward the philosophical depth of the Upanishads. Municipal administration is a secular concern addressed in later texts like the Arthashastra or Smritis, not in the sacred, forest-oriented religious literature of the Aranyakas, which focuses on internalizing sacrificial practices and symbolism.

25. (A) 2, 1, 4, 3
The development of Vedic literature began with the early Samhitas, primarily the Rig Veda. This was followed by the Brahmanas, which provided prose instructions for rituals. Subsequently, the Aranyakas emerged, focusing on mystical interpretations for forest dwellers. Finally, the Upanishads were composed, representing the philosophical culmination of the tradition. This sequence shows the evolution from hymns to ritualism to profound philosophy.

26. (A) The metaphorical exposition of non-dualism
The dialogue between Svetaketu and his father Uddalaka Aruni in the Chandogya Upanishad uses various metaphors, such as salt in water, to explain that the subtle essence of reality is one. This teaching demonstrates the non-dualistic principle that the individual soul is identical to the universal reality. It highlights the Upanishadic focus on uncovering the hidden, singular truth behind forms.

27. (D) Shiksha - Phonetics
The Vedangas are six auxiliary disciplines designed to facilitate the correct recitation and understanding of the Vedas. Shiksha deals

Click Here to Buy book on Amazon

specifically with phonetics and pronunciation. In contrast, Kalpa concerns ritual instructions, Nirukta covers etymology, and Chhandas involves poetic meters. Each Vedanga was essential for preserving the linguistic and ritualistic integrity of the sacred Vedic texts over many subsequent generations.

28. (B) Brahman is a formless cosmic principle, unlike the personalized nature gods.
The Rig Veda Samhita primarily depicts deities as personalized personifications of natural forces, such as Indra and Agni. In contrast, the Upanishads introduce Brahman as the absolute, formless, and infinite cosmic principle that underlies all existence. While the early gods were worshipped through external sacrifices, Brahman is realized through internal knowledge and the cessation of the ego and worldly attachments.

29. (C) Upanishads
While early Vedic literature focuses on the afterlife in the realm of ancestors or gods, the Upanishads introduce and fully develop the doctrines of Samsara and Karma. These texts argue that an individual's actions determine their future births. This shift in thought emphasized the need for spiritual knowledge to break free from the cycle of birth and death, leading toward ultimate liberation.

30. (A) Both A and R are true and R is the correct explanation of A.
The word Upanishad implies sitting down near a teacher to receive esoteric knowledge. These teachings were considered profound and secret, as they required a high level of mental purity and dedication to understand. Therefore, they were traditionally shared only with qualified students in close proximity to the preceptor, ensuring the spiritual depth of the philosophy was maintained and respected accordingly.

31. (A) It is the primary source of Ayurveda.
The Sama Veda is the Veda of melodies and chants, serving as a liturgical collection for the Udgatri priests during sacrifices. It consists largely of verses from the Rig Veda set to musical notes. Ayurveda, the ancient system of medicine, is considered an Upaveda primarily associated with the Atharva Veda, which contains various charms, spells, and early medical references.

32. (B) Five sheaths of human existence
The Taittiriya Upanishad describes the human personality as consisting of five concentric sheaths or layers, ranging from the gross physical body to the subtle state of bliss. These include the physical, vital, mental, intellectual, and bliss sheaths. Understanding these layers helps the seeker peel back the superficial aspects of identity to realize the inner self and its connection to ultimate reality.

33. (C) Statement I is correct but Statement II is incorrect
The Maitrayani Samhita is indeed a significant text of the Krishna Yajur Veda. However, the defining characteristic of the Krishna Yajur Veda is that it intersperses poetic verses with prose explanations. It is the Shukla Yajur Veda that maintains a clear separation, containing only the sacrificial formulas without the accompanying prose commentary found within the body of the Samhita itself.

34. (D) 1, 2, 3, and 4
Each of the four Vedas has various recensions or branches known as Shakhas. The Shakala is the primary surviving recension of the Rig Veda. The Kauthuma is a major branch of the Sama Veda. The Vajasaneyi belongs to the Shukla Yajur Veda tradition. Finally, the Shaunaka is one of the two main surviving branches of the Atharva Veda. All combinations are accurate.

35. (C) P-3, Q-1, R-2, S-4
The four great sayings represent the core essence of the major Upanishads. Prajnanam Brahma belongs to the Aitareya Upanishad. Aham Brahmasmi is found in the Brihadaranyaka Upanishad. Tat Tvam Asi is the central teaching of the Chandogya Upanishad. Ayam Atma Brahma appears in the Mandukya Upanishad. Each asserts the essential identity of the individual soul with the ultimate universal Brahman.

36. (D) Shaktism
Shaktism is a major Hindu tradition that identifies the feminine creative energy, or Shakti, as the supreme and absolute reality. Devotees of this sect worship the Divine Mother in various forms, such as Durga, Kali, or Lakshmi. It views the Goddess as the dynamic power that creates, sustains, and transforms the universe,

NODIA

often integrating complex Tantric rituals and philosophical insights.

37. (C) An ancient ascetic Shaiva sect founded by Lakulisha.
The Pashupata sect is recognized as one of the oldest ascetic traditions within Shaivism. It was reportedly founded or systematized by the sage Lakulisha, who is often regarded as an incarnation of Shiva. The followers of this sect practiced rigorous austerities and specific rituals to achieve liberation from the bonds of animal-like existence and attain ultimate union with the Lord.

38. (C) Statement I is correct but Statement II is incorrect
Kashmir Shaivism is a sophisticated philosophical tradition that views the entire universe as a manifestation of the supreme consciousness, Parama Shiva. However, it is fundamentally non-dualistic, asserting that there is no real difference between God, the soul, and the world. This contrasts sharply with the dualistic Dvaita philosophy, which maintains a strict and eternal distinction between the creator and the created.

39. (D) Kumara Sampradaya - Chaitanya
The Kumara Sampradaya is associated with the philosopher Nimbarka, who taught the Bhedabheda doctrine. Chaitanya Mahaprabhu is the founder of the Gaudiya Vaishnava tradition, which emphasizes ecstatic devotion to Krishna. The other pairs, including Ramanuja's Sri Sampradaya and Madhva's Brahma Sampradaya, represent established lineages within the broader Vaishnava tradition. This makes the pairing of Chaitanya with the Kumara Sampradaya incorrect.

40. (A) 1, 3, 4, and 5
Tantraism is a diverse tradition that utilizes symbolic tools like mantras and yantras to achieve spiritual goals. It views the human body as a microcosm reflecting the entire universe. Initiation by a Guru is mandatory for practitioners. It is broadly categorized into the right-hand path and the left-hand path. It generally recognizes a supreme deity, contrary to some simplified modern misconceptions.

41. (C) Agamic texts detailing temple worship and theology
Pancharatra is a foundational system within Vaishnavism that consists of various Agamic texts. These scriptures provide comprehensive instructions on temple construction, the consecration of idols, and the specific rituals of worship. Theologically, the tradition focuses on the fivefold manifestation of God and emphasizes the path of devotion combined with ritual adherence to achieve spiritual liberation and receive divine grace through service.

42. (A) Theory of fourfold emanations of the Supreme Lord
The Vyuha doctrine is a central theological concept in the Pancharatra tradition of Vaishnavism. It posits that the supreme deity, Vasudeva-Krishna, manifests through four emanations: Vasudeva, Sankarshana, Pradyumna, and Aniruddha. These emanations represent different aspects of cosmic creation and psychological functions, allowing the absolute and transcendent God to become accessible for the purposes of creation and meditation by devotees.

43. (D) Tirumurai
The Tirumurai is a twelve-volume collection of Tamil hymns dedicated to Lord Shiva, making it a foundational scripture for the Shaiva Siddhanta tradition. In contrast, the Devi Mahatmya is the primary Shakta text celebrating the Goddess. Saundarya Lahari is a famous hymn attributed to Shankara praising the Mother, and the Tantraloka is a major work in the Shaiva-Shakta Tantric tradition.

44. (B) Gaudiya Vaishnavism
Gaudiya Vaishnavism, popularized by Chaitanya Mahaprabhu, emphasizes intense, emotional devotion to Lord Krishna. The practice involves meditating on the Lila or divine pastimes of Krishna in Vrindavan and surrendering completely through congregational chanting. This movement prioritizes the cultivation of a personal, loving relationship with the deity as the most direct and effective path to spiritual liberation and profound divine bliss.

45. (A) 1, 2, 4, and 5
Virashaivism was a reformist movement led by Basavanna in the 12th century. Followers

Downloaded from www.pdf.tube

are identified by the Ishtalinga they wear. The tradition is notable for rejecting the traditional caste system and elaborate temple rituals, favoring direct devotion. Vachana literature, consisting of rhythmic prose poems in Kannada, serves as their primary spiritual and ethical guide, emphasizing social equality and daily labor.

46. (D) They are non-dual; Shiva is the sole reality
The Trika school of Kashmir Shaivism is fundamentally monistic. It teaches that the entire universe, including individual souls and material objects, is nothing but a manifestation of the supreme consciousness of Shiva. There is no ultimate distinction between the creator and the creation. Liberation involves the recognition of this inherent non-duality, where the individual realizes their own true nature as Shiva.

47. (A) Alvars - Vishnu
The early medieval Bhakti movement in South India was led by two groups of poet-saints. The Alvars, numbering twelve, were intensely devoted to Lord Vishnu and composed hymns compiled in the Naalayira Divya Prabandham. The Nayanars, a group of sixty-three saints, were dedicated to Lord Shiva. Both groups used vernacular Tamil to spread their message of devotion, challenging religious social hierarchies.

48. (B) The necessity to restore dharma when it declines
According to the Bhagavad Gita, the Divine takes birth in the world whenever there is a serious decline in righteousness and a rise in unrighteousness. The purpose of these incarnations is to protect the virtuous, destroy the wicked, and firmly re-establish the moral order. This doctrine provides hope to devotees that the supreme reality actively intervenes in history for world welfare.

49. (B) It operates completely independently of Tantric practices.
Shaktism is deeply intertwined with Tantric traditions, utilizing its rituals, mantras, and philosophical frameworks. The worship of the Goddess often involves Tantric initiation and the use of yantras. While Shaktism identifies Devi as the supreme Brahman and often equates her with the Prakriti of Samkhya philosophy, it relies heavily on Tantric methods for the practical realization of these high metaphysical concepts.

50. (A) P-4, Q-1, R-2, S-3
In Shaiva Siddhanta, the relationship between God and the world is explained through three categories: Pati, Pashu, and Pasha. Liberation occurs when the soul is freed from these bonds through Anugraha, or divine grace, allowing it to realize its true, liberated nature in union with Shiva. This framework provides a systematic theological explanation for the transition from spiritual bondage to final liberation.

51. (C) Patanjali
The Yoga Sutras, compiled by the sage Patanjali, serve as the foundational text for the Yoga school of Hindu philosophy. This work systematized various ancient practices into a coherent eight-limbed path aimed at controlling the mind and achieving spiritual liberation. While other sages founded different schools, Patanjali is uniquely credited with codifying the classical Yoga system as a distinct philosophical discipline.

52. (D) It posits two ultimate realities: Purusha and Prakriti.
Samkhya is a dualistic and atheistic school of Hindu philosophy that explains the universe through two fundamental principles. Purusha represents pure, eternal consciousness, while Prakriti is the primordial material cause consisting of three qualities. The interaction between these two leads to the evolution of the manifest world. Liberation is achieved when the Purusha realizes its total independence and distinctness from Prakriti's movements.

53. (C) Statement I is correct but Statement II is incorrect
The Nyaya school is renowned for its rigorous development of logic and epistemology. However, it recognizes four valid means of knowledge: Perception, Inference, Comparison, and Verbal Testimony. The claim that it accepts only two is incorrect, as that view is more characteristic of other traditions like the Buddhist or certain later schools of Indian thought that limited the number of pramanas.

NODIA

54. (B) Nyaya - Vyasa
The Nyaya school was founded by the sage Gautama, who authored the Nyaya Sutras. Vyasa is traditionally credited with compiling the Vedas, the Mahabharata, and the Puranas, and is primarily associated with the Vedanta school through the Brahma Sutras. The other pairs, such as Jaimini for Purva Mimamsa and Kanada for Vaisheshika, correctly identify the traditional founders of those specific schools.

55. (A) Both A and R are true and R is the correct explanation of A.
The Vaisheshika school is characterized by its pluralistic realism and attempt to categorize all observable reality into seven Padarthas. It provides a detailed atomic theory, suggesting that the physical world is composed of eternal, indivisible atoms. By systematically classifying substances and their properties, the school aims to explain the diversity of the universe through a logical and empirical framework of distinct entities.

56. (A) The primordial material cause of the universe
In the Samkhya system, Prakriti is the unconscious, foundational substance from which the entire physical and psychological world evolves. It is composed of three Gunas: Sattva, Rajas, and Tamas. When the balance of these Gunas is disturbed by the presence of Purusha, the evolution of the universe begins, leading to the creation of intellect, ego, mind, and the various elements.

57. (C) Eight limbs of discipline for achieving Samadhi
Ashtanga Yoga, as described in Patanjali's Yoga Sutras, consists of eight sequential steps designed to lead the practitioner toward spiritual liberation. These include ethical restraints, personal observances, physical postures, breath control, sensory withdrawal, concentration, meditation, and finally, the state of total absorption. Each limb provides a necessary foundation for the refinement of the mind and body during the spiritual journey.

58. (A) Maya
According to Samkhya philosophy, Prakriti is constituted of three fundamental qualities or strands called Gunas: Sattva, Rajas, and Tamas. Maya is a concept primarily associated with the Advaita Vedanta school, where it refers to the cosmic illusion that hides the true nature of Brahman. In Samkhya, the Gunas are considered the real, substantial components that form the material world.

59. (D) Purva Mimamsa
The Purva Mimamsa school focuses on the interpretation of the ritualistic portion of the Vedas. It asserts that the Vedas are Apaurusheya and therefore eternally true and infallible. This school emphasizes the correct performance of Vedic duties and maintains that the relationship between words and their meanings is inherent and eternal, forming the basis for its rigorous sacrificial theology.

60. (B) P-2, Q-4, R-1, S-3
Various sub-schools of Vedanta emerged based on different interpretations of the relationship between God and the soul. Adi Shankara established Advaita. Ramanuja founded Vishishtadvaita. Madhvacharya advocated for Dvaita. Vallabhacharya developed Shuddhadvaita. Each philosopher provided a unique theological framework to understand the ultimate reality and the path toward spiritual liberation and salvation through their specific interpretations of the sacred texts.

61. (C) Shabda - Verbal Testimony
In Indian epistemology, Pramanas are the methods used to gain valid knowledge. Shabda refers to verbal testimony, especially from reliable sources or scriptures. In contrast, Pratyaksha is perception, Anumana is inference, and Upamana is comparison or analogy. These tools are essential for the logical and philosophical investigations conducted by various orthodox schools of thought to establish the validity of their claims.

62. (D) Through the concept of Maya, cosmic illusion superimposed on Brahman.
Advaita Vedanta maintains that Brahman is the only ultimate reality and is unchanging. The appearance of the diverse, pluralistic world is explained through Maya, a cosmic power of illusion that makes the singular Brahman appear as many. From the absolute standpoint, the world is unreal, and liberation involves removing the

Click Here to Buy book on Amazon

veil of ignorance to realize the fundamental unity of all existence.

63. (A) False identification of Purusha with Prakriti
In Samkhya philosophy, suffering arises because the conscious self mistakenly identifies with the movements and transformations of the material world. The Purusha, which is actually a detached witness, begins to believe it is the doer and enjoyer of actions. Liberation is achieved through discriminative knowledge, where the self realizes its total independence and distinctness from all material phenomena and mental processes.

64. (B) It rejects the concept of Ishvara (God) completely.
While the Yoga school shares its metaphysical foundation with the atheistic Samkhya, it is distinct because it accepts the concept of Ishvara. In Patanjali's system, Ishvara is a special Purusha who was never entangled in Prakriti. Devotion to Ishvara is considered one of the effective methods for achieving concentration and overcoming the various obstacles on the path toward final Samadhi.

65. (A) 1, 2, and 4
The Nyaya school recognizes four Pramanas: Perception, Inference, Comparison, and Verbal Testimony. It famously uses the example of smoke on a hill to infer the presence of fire. For logical demonstration, it employs a five-membered syllogism. Unlike Advaita, Nyaya is a realistic school that believes the physical world is real and distinct from the soul, making statement three incorrect.

66. (A) Purva Mimamsa
The Purva Mimamsa school argues that the primary purpose of the Vedas is to provide instructions for the performance of religious duties and sacrifices. It emphasizes the ritual section of the texts. According to this view, liberation or heavenly rewards are achieved through the meticulous and correct execution of Vedic injunctions. This contrasts with Vedanta, which prioritizes spiritual knowledge over ritualistic action.

67. (C) Brahma Sutras
The Brahma Sutras serve as the foundational text of the Vedanta philosophy. This work attempts to systematize the seemingly diverse and sometimes contradictory teachings of the Upanishads into a coherent theological and philosophical framework. It forms one of the three pillars of Vedanta, along with the Upanishads and the Bhagavad Gita, which are known collectively as the Prasthanatrayi in Hindu spiritual tradition.

68. (D) Brahman is qualified by sentient souls and matter.
Vishishtadvaita Vedanta, established by Ramanuja, teaches that while Brahman is the ultimate reality, it is not an undifferentiated void. Instead, Brahman is qualified by the individual souls and the material world, which are real and exist as His attributes. Liberation is achieved through devotion and leads to the soul's eternal service and bliss in the presence of God rather than identity.

69. (C) Statement I is correct but Statement II is incorrect
The Vaisheshika school is well-known for its atomic theory, which posits that the material world is composed of eternal, indivisible atoms. However, these atoms are considered eternal and uncreated; they are not produced by human actions. Instead, their combination into complex objects is guided by a divine will or an unseen moral force resulting from the past actions of living beings.

70. (A) 1, 2, 3, and 5
Founded by Madhvacharya, Dvaita Vedanta asserts a strict and eternal dualism between the supreme God, individual souls, and matter. It recognizes the physical world as completely real, contradicting the Advaita view. Central to its theology is the Pancha-Bheda, which outlines five fundamental differences: between God and souls, God and matter, souls and matter, among souls, and among matter.

71. (D) The apparent, illusory manifestation of the cause as the effect.
Vivartavada is the theory of causation accepted by the Advaita Vedanta school. It argues that the effect is merely an illusory appearance of the cause. For example, a rope appears as a snake due to ignorance; the rope hasn't actually changed. Similarly, Brahman appears as the diverse world without undergoing any real transformation

NODIA

or change in its own infinite and unchanging nature.

72. (A) Parinamavada - Advaita Vedanta
Parinamavada is the theory that the cause undergoes a real transformation into the effect, a view held by Samkhya. Advaita Vedanta, however, subscribes to Vivartavada, where the change is only apparent. The other pairs are correct: Samkhya holds Satkaryavada, Nyaya holds Asatkaryavada, and Purva Mimamsa uses the concept of Apurva to explain how rituals produce their results in the distant future.

73. (C) Absolute isolation of Purusha from Prakriti
In Patanjali's Yoga system, Kaivalya is the ultimate goal of spiritual practice. It refers to the state where the individual consciousness is completely isolated from the influence and entanglement of the material world. In this state, the Purusha rests in its own pure, eternal nature, free from the cycles of birth, death, and suffering. It is a state of absolute autonomy.

74. (A) Charvaka
The Astika systems of Hindu philosophy are those that accept the authority of the Vedas. These six schools include Nyaya, Vaisheshika, Samkhya, Yoga, Mimamsa, and Vedanta. Charvaka is a Nastika school because it rejects the Vedas, emphasizing materialism and atheism. Other Nastika schools include Buddhism and Jainism, which also developed their systems of thought independently of the traditional Vedic authority.

75. (A) 2, 3, 1
While exact dates are debated, scholars generally agree that Jaimini's Mimamsa Sutras and Gautama's Nyaya Sutras were codified earlier than the current systematic version of the Brahma Sutras. The Mimamsa focused on early ritualism, while Nyaya provided the logical framework later adopted and refined by the various schools of Vedanta in their philosophical debates concerning the nature of Brahman.

76. (B) Yama (Ethical restraints)
The eight limbs of Yoga begin with Yama, which consists of five ethical restraints or social disciplines. These include non-violence, truthfulness, non-stealing, continence, and non-possessiveness. Establishing this ethical foundation is considered essential before a practitioner can progress to physical postures, breath control, and the deeper internal stages of meditation and concentration that lead to the final state of Samadhi.

77. (C) Deep sleep - Prajna
The Mandukya Upanishad identifies four states of consciousness corresponding to the letters of AUM. The waking state is Vaishvanara, the dream state is Taijasa, and the state of deep, dreamless sleep is Prajna. The fourth, transcendental state is Turiya, which underlies and surpasses the other three. This analysis provides a framework for understanding the nature of the self and ultimate reality.

78. (D) Satkaryavada
Satkaryavada is the theory of causation held by the Samkhya and Advaita schools, which argues that an effect already exists in its material cause before it is manifested. For example, oil exists in the seeds. This theory implies that creation is not a production of something entirely new but rather the manifestation of what was previously unmanifested or hidden within the cause.

79. (A) It removes ignorance (Avidya) and results in Moksha.
According to Advaita Vedanta, the realization that I am Brahman is the ultimate spiritual breakthrough. It dispels primordial ignorance, which is the root cause of the false belief in a separate ego and the pluralistic world. Once this ignorance is destroyed by true knowledge, the individual is liberated from the cycle of Samsara, achieving the state of Moksha or absolute spiritual freedom.

NODIA

80. (A) Both A and R are true and R is the correct explanation of A.
Early Mimamsa philosophy was primarily concerned with the interpretation of Vedic injunctions regarding rituals and duties. Its main objective was the attainment of heaven through the accumulation of merit via sacrificial acts. It was only in later developments of the school, under the influence of other philosophical systems, that the concept of Moksha or final liberation became a significant focus of discussion.

correctly identify Matsya as the fish, Kurma as the tortoise, and Vamana as the dwarf, reflecting the diverse forms Vishnu takes.

100. (D) P-2, Q-1, R-4, S-3
Each Purana has a distinct focus. The Agni Purana is an encyclopedic work covering various arts and sciences. The Garuda Purana is famous for its details on the afterlife and funeral rites. The Vishnu Purana provides a classic example of the five essential topics. The Skanda Purana is the largest of all, known for its extensive geographical and pilgrimage information.

101. (C) Intense personal devotion and love for a specific deity
In the medieval period, Bhakti referred to a religious path that prioritized deep, emotional, and personal love for a chosen deity over ritualistic performance or intellectual speculation. This movement sought to create a direct bond between the devotee and the divine, often transcending social and caste barriers. It emphasized sincerity of heart and constant remembrance of God as the primary means.

102. (B) The desire for a more accessible, vernacular mode of worship.
The desire for vernacular worship was a primary catalyst, not a negative factor. The movement arose as a reaction against the rigidity of the caste system and the dominance of Brahminical rituals. It was also influenced by the egalitarian ideals of Sufi mysticism. Statement D is incorrect as there were no widespread royal decrees mandating the total abandonment of the Sanskrit language.

103. (D) Kabir
Nirguna Bhakti refers to the devotion to a formless, attribute-less supreme reality. Kabir is the most prominent representative of this tradition, rejecting idols, rituals, and sectarian labels in favor of an internal, mystical connection with the divine. In contrast, Tulsidas, Mirabai, and Surdas belonged to the Saguna tradition, which focuses on worshipping God through a specific and recognizable physical form.

104. (A) Tukaram - Maharashtra
Tukaram was a highly influential 17th-century Bhakti saint from Maharashtra who composed thousands of devotional poems called Abhangas in praise of Vithoba. Narsi Mehta was associated with Gujarat, Chaitanya Mahaprabhu was the leader of the Bhakti movement in Bengal, and Sankaradeva was the foundational figure of the neo-Vaishnava movement in Assam. These saints played crucial roles in regional spirituality.

105. (A) Both A and R are true and R is the correct explanation of A.
The Bhakti movement was instrumental in the growth of regional Indian languages. To make their spiritual message accessible to everyone, including those excluded from traditional Sanskrit education, saints composed their hymns and poems in local dialects. This democratization of religious knowledge not only spread the movement but also laid the foundation for the rich literary traditions of various modern vernacular languages.

106. (A) Worship of God with attributes through a form
Saguna Bhakti is the path of devotion where God is conceived as having specific attributes, qualities, and a physical form. Devotees worship deities like Rama, Krishna, or Shiva through idols and rituals. This tradition emphasizes a personal relationship with the Divine, often expressed through poetry and music, making the infinite reality relatable and accessible to the common person's heart.

107. (D) A Shaiva Bhakti movement centered on Vithoba
The Varkari Panth is a vibrant Bhakti tradition in Maharashtra centered on the worship of Lord Vithoba at Pandharpur. The movement is characterized by its emphasis on equality, communal singing of Abhangas, and annual pilgrimages. While Vithoba is an incarnation of Vishnu, the movement integrates various elements and is a cornerstone of Marathi spiritual life, led by saints like Jnaneshwar.

108. (B) Emphasis on the unity of Hindus and Muslims.
Kabir was a revolutionary saint who sought to transcend religious boundaries. He criticized the superficial rituals of both Hinduism and Islam, emphasizing the internal realization of the divine. His poetry, composed in the language of the common people, urged followers to abandon

Downloaded from www.pdf.tube

90. (A) 1, 2, and 4
The Bhagavad Gita is a masterpiece of spiritual synthesis, harmonizing the paths of action, knowledge, and devotion. Set on the battlefield of Kurukshetra, it offers guidance to a conflicted Arjuna. It introduces Nishkama Karma, the practice of acting without attachment to results. Contrary to some interpretations, it advocates for the fulfillment of one's social and moral duties rather than abandonment.

91. (D) Duryodhana - The leader of the Kauravas
Duryodhana is the eldest of the hundred Kaurava brothers and the primary antagonist of the Mahabharata. His ambition and refusal to share the kingdom with his cousins, the Pandavas, led to the Kurukshetra war. In contrast, Karna was an ally of the Kauravas, Drona was the teacher of both parties, and Vidura was the wise advisor and half-brother to the king.

92. (B) By portraying ideal familial and social archetypes
The Ramayana is unique for its emphasis on Dharma within the context of family and social roles. It presents idealized versions of relationships: the perfect son, the devoted wife, the loyal brother, and the ideal servant. By personifying these virtues, the epic serves as a moral compass for traditional society, illustrating how individuals should behave to maintain harmony in life.

93. (C) Dynastic succession and denial of land to Pandavas
The core conflict of the Mahabharata is a struggle for the throne of Hastinapura between two sets of cousins: the Kauravas and the Pandavas. Despite numerous attempts at reconciliation, Duryodhana's refusal to grant the Pandavas even a small portion of the kingdom made war inevitable. This dispute over dynastic rights and land served as the catalyst for the tragic battle.

94. (D) They are written exclusively in complex Vedic Sanskrit.
Unlike the Vedas, which were composed in archaic Vedic Sanskrit and restricted to certain classes, the Puranas were written in simpler, Classical Sanskrit. This was a deliberate choice to ensure that the texts could be understood and recited more easily. By making the language accessible, the Puranas became the primary vehicle for the religious education of the broader Hindu population.

95. (A) 1, 2, 3, and 5
The Ramayana is the first formal poem. The Bhagavata Purana is dedicated to Krishna. The Mahabharata claims to be all-encompassing in its scope. The Markandeya Purana includes the famous Devi Mahatmya. Importantly, statement four is historically inaccurate, as the Puranas were intentionally composed for public recitation specifically so that women and Shudras could also benefit from the religious teachings.

NODIA

96. (B) Shanti Parva
The Shanti Parva is the twelfth book of the Mahabharata and is one of its longest and most philosophical sections. It consists of the teachings given by Bhishma, the patriarch of the Kuru dynasty, as he lay on a bed of arrows after the war. His instructions cover the duties of a king, the nature of liberation, and various ethical aspects.

97. (B) Each subsequent Yuga shows a decline in dharma
The Puranas describe time as cyclical, consisting of four ages: Satya, Treta, Dvapara, and Kali. Satya Yuga is the age of perfection, and with each succeeding age, there is a gradual and inevitable decline in virtue, longevity, and religious practice. Kali Yuga is the final and most degenerate age in the cycle before the next cycle eventually begins again.

98. (A) Both Statement I and Statement II are correct
The Harivamsha is recognized as a supplement to the Mahabharata. It provides the necessary background information regarding the lineage of Lord Krishna, which is not fully detailed in the main body of the epic. It covers his miraculous birth, his childhood exploits in Vrindavan, and his role as the head of the Yadava clan, completing the overall narrative of the incarnation.

99. (C) Narasimha - Boar
Narasimha is the fourth avatar of Vishnu, manifested as a half-man and half-lion to defeat the demon Hiranyakashipu. The boar avatar is known as Varaha, who rescued the earth from the depths of the cosmic ocean. The other pairs

81. (B) Rama
The Ramayana, traditionally attributed to the sage Valmiki, chronicles the life and adventures of Prince Rama of Ayodhya. The epic follows his exile to the forest, the abduction of his wife Sita by the demon king Ravana, and the subsequent war to rescue her. Rama is depicted as the ideal man who strictly adheres to dharma despite facing immense personal challenges.

82. (A) It contains the Bhagavad Gita within its Bhishma Parva.
The Mahabharata is one of the world's longest epics and serves as a vast encyclopedia of Indian culture and ethics. A pivotal section of the text is the Bhagavad Gita, which appears in the Bhishma Parva. This dialogue occurs on the eve of the Kurukshetra war and offers profound spiritual guidance. Unlike the Ramayana's verses, the Mahabharata contains roughly 100,000 verses.

83. (D) Statement I is incorrect but Statement II is correct
The Puranas are classified as Smriti literature, not Shruti. However, they were indeed composed to make the complex and abstract philosophical ideas of the Vedas accessible to a wider audience. By using myths, legends, and engaging narratives, the Puranas disseminated religious values, social duties, and cosmology to the common people who might not have had access to traditional Vedic studies.

84. (D) Bhagavata Purana - Tulsidas
The Bhagavata Purana is traditionally attributed to the sage Vyasa, who is also credited with compiling the other Mahapuranas and the Mahabharata. Tulsidas is the celebrated medieval poet who authored the Ramcharitmanas, a popular Hindi retelling of the Ramayana. The other pairs correctly identify Valmiki as the author of the Sanskrit Ramayana and Vyasa for the Mahabharata, representing foundational figures.

85. (C) P-2, Q-1, R-4, S-3
The Ramayana is divided into several books called Kandas. The Bala Kanda describes Rama's birth and youth. The Ayodhya Kanda covers the events leading to his exile. The Aranya Kanda details the life of Rama, Sita, and Lakshmana in the forest, culminating in Sita's abduction. Finally, the Yuddha Kanda narrates the epic war against Ravana and the victory of righteous forces.

86. (B) The five essential subjects covered by major Puranas
Traditionally, a true Purana is expected to cover five specific topics, known as Panchalakshana. These include the creation of the universe, recreation or dissolution, genealogies of gods and sages, periods of the various Manus, and the history of royal dynasties. This structure ensures that the Puranas serve as comprehensive records of cosmic and human history from a deeply religious and cultural perspective.

87. (D) Cosmic law of duty, righteousness, and moral order
In the Ramayana and Mahabharata, Dharma is the central guiding principle of human life and social stability. It refers to the inherent duties and moral responsibilities that sustain the individual, the family, and the universe. The epics explore the complexities of Dharma, often portraying characters who must choose between conflicting duties, ultimately emphasizing that the preservation of righteousness is essential.

88. (A) Kalki Purana
There are traditionally eighteen Mahapuranas, which include the Vishnu, Shiva, and Matsya Puranas. The Kalki Purana is classified as an Upapurana rather than a major one. While it focuses on the future avatar of Vishnu, it does not hold the same canonical status as the eighteen primary texts. Each Mahapurana typically highlights a specific deity within a shared broader mythological framework.

89. (C) Purana
The topics of universal creation, the ages of Manus, and royal genealogies are the defining characteristics of the Puranic genre. These texts combine mythology, history, and religious teachings to explain the origin and structure of the world. Unlike the philosophical Upanishads or the ritualistic Aranyakas, the Puranas utilize encyclopedic narratives to preserve and communicate the cultural and religious heritage of ancient India.

Click Here to Buy book on Amazon

sectarian conflicts and recognize the fundamental oneness of humanity, regardless of their religious affiliation or their specific social status.

109. (C) By promoting Ekasarana Dharma and Satras
Srimanta Sankaradeva was a polymath who founded the neo-Vaishnava movement in Assam. He introduced Ekasarana Dharma, a simplified path of devotion to Krishna. To propagate his teachings, he established Satras and Namghars, which became the epicenters of Assamese social, cultural, and religious life, fostering communal harmony and artistic expression throughout the region for many succeeding generations of Assamese people.

110. (D) P-2, Q-1, R-4, S-3
Medieval Bhakti saints produced monumental literary works. Surdas is famous for the Sursagar, focused on Krishna's childhood. Tulsidas authored the Ramcharitmanas, which brought the story of Rama to the masses in Awadhi. Mirabai is known for her Padavalis, expressing her intense love for Krishna. Guru Nanak composed hymns that were later compiled into the Adi Granth, the Sikh scripture.

111. (A) Sampradaya (Lineage/Tradition)
In Sufism, a Silsila refers to the chain of spiritual lineage and authority that connects a Sufi master to the prophet. This concept is closely mirrored in the Hindu tradition by the Sampradaya, which represents a distinct school or lineage of thought and practice passed down from a founding teacher. Both terms emphasize the importance of traditional continuity and spiritual wisdom transmission.

112. (B) He shifted devotion from Krishna to Rama
Ramananda was a pioneering Bhakti saint in North India who played a key role in making devotion accessible to all castes. His most significant theological contribution was shifting the focus of popular Vaishnava devotion from Krishna to Rama and Sita. By using the vernacular Hindi language for his teachings, he helped bridge the gap between the philosophical traditions and the popular movements.

113. (C) Statement I is correct but Statement II is incorrect
Namdev, a prominent saint of the Varkari tradition, initially focused on the Saguna worship of Vithoba but later incorporated Nirguna concepts. While he is famous for his Abhangas, these devotional poems were dedicated to Lord Vithoba, not Lord Shiva. His hymns are even included in the Guru Granth Sahib, showing his widespread influence and the trans-regional nature of his spiritual legacy.

114. (A) Ramanuja - Shuddhadvaita
Ramanuja is the founder of the Vishishtadvaita school of Vedanta, which emphasizes the relationship between the individual soul and a personal God. Shuddhadvaita was the philosophy established by Vallabhacharya. The other pairs are correct: Jnaneshwar wrote the Jnaneshwari, Vallabhacharya founded Pushtimarg, and Basavanna was the leader of the reformist Virashaiva movement in Karnataka, which challenged traditional caste and ritual dominance.

115. (A) 1, 3, and 4
The Bhakti movement significantly democratized Indian spirituality by emphasizing that all individuals are equal before God, regardless of caste. It led to a massive flourishing of literature in regional languages. Women saints like Andal and Mirabai also achieved high spiritual status. However, while it challenged social hierarchies, it did not completely eliminate the caste system, which remained a deeply rooted social structure.

116. (D) Kirtan
Kirtan is a form of devotional congregational singing that became highly popular in Bengal through the influence of Chaitanya Mahaprabhu. It involves the repetitive chanting of God's names, accompanied by traditional instruments like the khol and kartal. The practice is designed to evoke deep emotional and spiritual states, often leading to ecstatic dancing and a sense of collective union with the divine.

117. (C) Spiritual nourishment through Krishna's grace
Pushtimarg, or the Path of Grace, is the tradition founded by Vallabhacharya within the Shuddhadvaita school of Vedanta. It teaches that

NODIA

the ultimate goal of human life is to receive the divine grace of Lord Krishna. Unlike paths that emphasize severe austerities, Pushtimarg focuses on total surrender and the selfless service of Krishna, believing that salvation is a gift from the Lord.

118. (B) A low-caste shoemaker who became a saint
Ravidas was an influential Nirguna Bhakti saint from Varanasi who belonged to a community of leatherworkers traditionally considered untouchable. Despite his humble social background, he gained immense spiritual authority through his devotional poetry and teachings. He emphasized that true nobility is determined by one's devotion and character rather than birth, and his hymns are included in the sacred Guru Granth Sahib.

119. (A) Both Statement I and Statement II are correct
The Dasa Sahitya movement in Karnataka was a devotional wave inspired by the dualistic philosophy of Madhvacharya. It utilized music and poetry to spread religious teachings. Purandara Dasa, a prominent figure in this movement, is revered as the grandfather of Carnatic music. He codified the basic lessons of the system and composed numerous songs that blended deep spiritual insights with musical structures.

120. (A) 1, 2, and 4
Chaitanya Mahaprabhu was the central figure of the Gaudiya Vaishnava movement. He popularized Sankirtana, the public chanting of the Hare Krishna mantra. His complex philosophy of Achintya Bheda Abheda asserts that the soul is simultaneously one with and different from God. He spent his final years in Puri in intense devotion. He was a proponent of Saguna Bhakti rather than Nirguna.

121. (C) Raja Ram Mohan Roy
Raja Ram Mohan Roy, often called the Father of Modern India, founded the Brahmo Samaj in 1828. This institution was one of the first major socio-religious reform movements in 19th-century India. Roy aimed to purify Hinduism by returning to the monotheistic teachings of the Upanishads and removing social evils. His efforts laid the groundwork for modern rationalism and the legal abolition.

122. (A) It strongly supported the caste system and untouchability.
The Brahmo Samaj was fundamentally a reformist movement that strongly opposed the caste system and the practice of untouchability. It sought to promote social equality and the universal brotherhood of all humans. Inspired by the monotheism of the Upanishads and Western rationalism, the Samaj campaigned against idolatry and meaningless rituals, while advocating for women's rights and modern education in India.

123. (D) To reform Hinduism via the Vedic authority
Swami Dayananda Saraswati founded the Arya Samaj with the primary goal of restoring Hinduism to its original, pure Vedic form. He believed that the Vedas were the source of all true knowledge and that later Puranic additions were corruptions. The movement aimed to unify Hindus under the slogan "Go back to the Vedas," promoting social reform, education, and monotheistic worship practices.

124. (B) Dayananda Saraswati - Prarthana Samaj
Dayananda Saraswati was the founder of the Arya Samaj, which emphasized the authority of the Vedas. The Prarthana Samaj was established in Maharashtra by Atmaram Pandurang and was later led by figures like M.G. Ranade. The other pairs are correct: Ramakrishna Paramahamsa inspired the Ramakrishna Mission, Jyotirao Phule founded the Satyashodhak Samaj, and Annie Besant was a leader of the Theosophical Society.

125. (A) 2, 3, 4, 1
The 19th century saw a wave of reform movements. The Brahmo Samaj was founded first in 1828. This was followed by the Arya Samaj, established in 1875 by Dayananda Saraswati. The Theosophical Society moved its headquarters to India in 1882. Finally, the Ramakrishna Mission was formally established in 1897 by Swami Vivekananda to institutionalize the teachings of his master and promote service.

126. (D) The Brahmo Samaj
The Brahmo Samaj was the leading reformist organization in 19th-century Bengal that actively campaigned for the modernization of Indian society. It focused on critical issues such as

Downloaded from www.pdf.tube

the abolition of Sati, the promotion of widow remarriage, and the expansion of women's education. By rejecting polytheism and idol worship in favor of monotheistic faith based on the Upanishads, the movement sought modern values.

127. (A) Gift to Monotheists (Tuhfat-ul-Muwahhidin) - Raja Ram Mohan Roy
Raja Ram Mohan Roy wrote Tuhfat-ul-Muwahhidin early in his career to argue for monotheism across different religions. In contrast, Satyarth Prakash was written by Dayananda Saraswati. Gulamgiri is a famous work by Jyotirao Phule. The Arctic Home in the Vedas was a historical theory proposed by Bal Gangadhar Tilak, not Ramakrishna Paramahamsa, who mostly shared his teachings through spoken dialogues.

128. (B) He emphasized social service as worship
Swami Vivekananda introduced Practical Vedanta, which bridged the gap between traditional monastic renunciation and active social engagement. He taught that since every human being is inherently divine, serving humanity—especially the poor and suffering—is the highest form of worship. This interpretation shifted the focus of Vedanta from solitary meditation to Daridra Narayana Seva, encouraging monks and laypeople to work for societal upliftment.

129. (B) Radical reforms leading to a sectarian break
The first major split in the Brahmo Samaj occurred in 1866 due to ideological differences between Debendranath Tagore and the more radical Keshub Chandra Sen. Sen advocated for more aggressive social reforms, including inter-caste marriages and an eclectic religious approach incorporating various global elements. This led to the formation of the Brahmo Samaj of India under Sen, while Tagore's group remained distinct.

130. (A) Both A and R are true and R is the correct explanation of A.
Swami Dayananda Saraswati's call to "Go back to the Vedas" was based on his conviction that the four Vedas represented the pure, infallible word of God. He argued that post-Vedic literature introduced irrational beliefs and social injustices like untouchability and idol worship. By returning to the original scriptures, he believed Hinduism could be reformed and strengthened to meet modern challenges.

131. (C) Swami Vivekananda
Swami Vivekananda achieved international fame following his powerful speech at the World's Parliament of Religions in Chicago in 1893. He introduced the concepts of Vedanta and Yoga to the Western world, emphasizing universal tolerance and the harmony of all religions. His success in the United States helped instill a sense of pride and confidence among Indians, catalyzing the national revival movement.

132. (D) He concluded all religions lead to one reality
Sri Ramakrishna was a mystic who practiced various religious paths, including different branches of Hinduism, Islam, and Christianity. Through his direct spiritual experiences, he concluded that all religions are different paths leading to the same ultimate reality. He did not write formal treatises; instead, he taught through simple parables and personal example, emphasizing the importance of sincere devotion and God realization.

NODIA

133. (A) Both Statement I and Statement II are correct
The Prarthana Samaj was founded in 1867 by Atmaram Pandurang in Bombay. Unlike the Brahmo movement in Bengal, which eventually became a separate sect, the Prarthana Samaj remained within the Hindu fold while focusing intensely on practical social reforms. It championed causes like the education of women and the abolition of child marriage through institutionalized social work and community religious services.

134. (B) Murti Puja - Encouraged as a step to self-realization
The Arya Samaj, founded by Dayananda Saraswati, was strictly iconoclastic and strongly opposed Murti Puja. Dayananda argued that the Vedas do not support the worship of physical forms and that God is formless and omnipresent. The other pairs are correct: the Shuddhi movement aimed at reconversion, the Gurukula system promoted traditional Vedic learning, and the D.A.V. schools combined modern Western education.

epic does not end with Ravana's death in the Bala Kanda; rather, his defeat occurs later.

191. (A) Purva Mimamsa and Advaita Vedanta
The legendary debate between Adi Shankara and Mandana Mishra represents the intellectual clash between the old school of ritualism and the new school of non-dualistic knowledge. Shankara argued that spiritual realization is achieved through knowledge, while Mandana Mishra held that ritual duty was the only path. Shankara's victory marked a major turning point, establishing the dominance of Vedanta in Indian philosophical tradition.

192. (B) Hetu - The reason or middle term in inference
In the Nyaya system of logic, Anumana is built on several components. The Hetu is the reason or ground that connects the known to the unknown. Sadhya is the major term to be proven, while Paksha is the subject where the inference takes place. Udaharana is the example that illustrates the universal relationship. Understanding these terms is essential for rigorous logical demonstration.

193. (B) Soul experiencing bliss in God's presence
For Ramanuja, the individual soul remains distinct even in liberation. For him, Moksha is not an undifferentiated union but a state of Sayujya where the soul lives in the eternal presence of God, enjoying His divine form and infinite bliss while serving Him with love and devotion. This contrasts with Shankara's view, where the individual identity is completely lost in Brahman.

194. (A) Accepting only perception as valid knowledge
The orthodox schools find the Charvaka system fundamentally flawed because it rejects all means of knowledge except direct sensory perception. By denying the validity of inference and verbal testimony, the Charvakas reject the existence of anything non-material, including the soul, God, and the afterlife. This radical materialism and skepticism toward spiritual entities set them in direct opposition to the Vedic traditions.

195. (A) 1, 2, and 4
The Vaisheshika school posits that atoms are eternal and indivisible. It classifies them into four elemental types: earth, water, fire, and air. Their combination is guided by an unseen moral force. Contrary to statement three, space and time are considered infinite substances, not atomic. Also, atoms are inherently invisible to the naked eye, becoming perceptible only when they combine into larger structures.

196. (D) Meditation where all distinctions dissolve
In the higher stages of Yoga, Nirvikalpa Samadhi is the state of total absorption where the mind becomes completely still and free from all modifications. In this state, the distinction between the meditator and the object of meditation disappears. It is a state of pure, non-dual awareness and profound peace, representing the culmination of the yogic journey toward self-realization.

197. (C) Aniconic symbol of the formless Divine
In Shaivism, the Shiva Linga is the most common and revered object of worship. Rather than being a mere physical representation, it is understood as an aniconic symbol of the ultimate reality, which is beyond form and name. It represents the infinite pillar of light from which all creation emerges and into which it eventually dissolves. It symbolizes the union of Shiva and Shakti.

198. (B) Both Statement I and Statement II are incorrect
Both statements are incorrect because they swap the deities of the two groups. The Alvars were the twelve Tamil saints devoted to Lord Vishnu. The Nayanars were the sixty-three saints devoted to Lord Shiva. Together, these two groups of poet-saints spearheaded the Bhakti movement in early medieval South India, using the vernacular Tamil language to express their intense and personal love.

199. (D) Periya Puranam - Vaishnava
The Periya Puranam is a monumental hagiography of the 63 Nayanar saints who were devoted to Lord Shiva, making it a cornerstone of Shaiva literature. In contrast, the Tevaram and Tiruvachakam are also famous Shaiva texts. The Naalayira Divya Prabandham is the primary collection of hymns by the Alvars, who were devoted to Lord Vishnu. Each collection played a vital role.

Click Here to Buy book on Amazon

144. (B) Satyashodhak Samaj - Raja Ram Mohan Roy
The Satyashodhak Samaj was founded by the social reformer Jyotirao Phule in Maharashtra to work for the rights of the depressed classes and women. Raja Ram Mohan Roy is instead associated with the Brahmo Samaj. The other pairs accurately reflect the historical divisions within the Brahmo movement, including those led by Keshub Chandra Sen, Debendranath Tagore, and Anandamohan Bose.

145. (A) 1, 2, 3, and 5
Sri Aurobindo was a major figure who evolved from a revolutionary nationalist to a spiritual philosopher. He developed Integral Yoga, which seeks the transformation of human life. He founded a world-famous ashram in Pondicherry and authored seminal works like The Life Divine. He was not the founder of the Arya Samaj, which was established by Dayananda Saraswati, making statement four incorrect.

146. (A) Caste reform and upliftment of the Shudras
Jyotirao Phule was a pioneering social reformer in 19th-century Maharashtra who focused on the systemic oppression of the lower castes and women. Through his organization, the Satyashodhak Samaj, he campaigned against the religious and social dominance of the Brahmins. He advocated for education as the primary tool for liberation and worked tirelessly for the dignity and upliftment of marginalized classes.

147. (C) It performs social service as spiritual work
The core philosophy of the Ramakrishna Mission is for one's own salvation and for the welfare of the world. It operates on the principle that serving humanity is a valid and powerful form of spiritual practice. Therefore, the monks and volunteers of the Mission are actively involved in running schools, hospitals, and relief programs, viewing these activities as spiritual work.

148. (B) Neo-Vedanta focuses on social action
While both classical Advaita and Neo-Vedanta accept the non-dual reality of Brahman, they differ in their practical application. Classical Advaita often emphasized monastic withdrawal and the unreality of the world. Neo-Vedanta, however, emphasizes the divinity of man and argues that realizing this truth should lead to active social engagement and the alleviation of human suffering, making Vedanta a practical social force.

149. (C) Raja Ram Mohan Roy
Raja Ram Mohan Roy published The Precepts of Jesus in 1820, in which he attempted to separate the moral and ethical teachings of Jesus from the miracles and theological dogmas. This led to a famous controversy with Christian missionaries, as Roy argued that the simple ethical message of Jesus was consistent with the monotheism of the Upanishads and modern rational religious thought.

150. (B) P-3, Q-1, R-4, S-2
Periodicals were crucial for spreading reformist ideas. Raja Ram Mohan Roy published Sambad Kaumudi to campaign for social changes. Prabuddha Bharata is an English monthly of the Ramakrishna Order started by Vivekananda. Debendranath Tagore founded Tattvabodhini Patrika to promote systematic Vedic study. Mahatma Gandhi edited the journal Harijan, which focused on the abolition of untouchability and the upliftment of the masses.

151. (D) Shiva
Lord Shiva is famously depicted as Nataraja, the King of Dancers, representing the cosmic cycle of creation, preservation, and destruction. His dance, the Tandava, symbolizes the rhythmic movement of the universe and the liberation of the soul from the bonds of ignorance. This iconic representation integrates complex spiritual symbolism with artistic beauty, illustrating Shiva's nature as the destroyer and cosmic dancer.

152. (A) Transgressive acts to realize non-duality
The Aghori is an ascetic Shaiva sect known for its extreme and transgressive practices, such as living in cremation grounds and using human skulls. These acts are intended to break down the conventional dualistic notions of purity and impurity. By embracing what society considers taboo, the Aghori seeker aims to realize the non-dual nature of the universe, where Shiva is present everywhere.

153. (A) Both Statement I and Statement II are correct
The Sri Chakra is the most sacred and complex geometric symbol in the Srividya tradition of Shaktism. It is used as a focal point for meditation

Downloaded from www.pdf.tube

172. (B) It suggests that God creates the universe out of necessity and compulsion.
The concept of Lila fundamentally rejects the idea that God creates the universe out of any need or compulsion. Instead, it suggests that the cosmic process is a spontaneous, joyous, and purposeless overflow of the Divine's blissful nature. This view is central to Vaishnava theology, portraying the activities of God, such as creation or incarnations, as effortless and playful manifestations.

173. (C) Ignorance of one's true nature as Brahman
In Upanishadic philosophy, the root cause of the continuous cycle of birth, suffering, and death is Avidya or ignorance. This ignorance leads the individual to falsely identify with the limited body and mind, forgetting their true identity as the infinite Brahman. As long as this delusion persists, the individual is bound. Liberation is achieved through knowledge that reveals the fundamental universal unity.

174. (D) Ahimsa
The Purusharthas are the four legitimate goals of human life in Hindu tradition: Dharma, Artha, Kama, and Moksha. These goals provide a balanced framework for individual and social development. Ahimsa is an important ethical principle and a virtue mentioned in many texts, but it is not classified as one of the four primary aims of man that define the traditional social structure.

175. (A) 2, 4, 3, 1
The traditional Hindu system outlines four stages of life designed for holistic development. It begins with Brahmacharya, followed by Grihastha. Next is Vanaprastha, where one begins to withdraw from worldly affairs. Finally, Sannyasa is the stage where the individual completely renounces all social ties to focus entirely on spiritual liberation. This progression ensures all aspects of human responsibility and aspiration are successfully addressed.

176. (B) The Law of Karma
The practice of accumulating merit through virtuous actions like non-injury, fasting, and vegetarianism is based on the Law of Karma. This principle asserts that every action has a corresponding consequence. By performing good deeds and adhering to moral principles, a person seeks to reduce negative karmic baggage and ensure a more favorable rebirth, eventually aiming for the purification necessary for ultimate liberation.

177. (B) Prasthanatrayi - Foundational Vedanta texts
The Prasthanatrayi refers to the three foundational sources of authority for the Vedanta school: the Upanishads, the Bhagavad Gita, and the Brahma Sutras. In contrast, Shruti refers to divine revelation, while Smriti refers to human tradition. Samskara refers to life-cycle rituals or mental impressions, not the atomic theory of philosophy, which is the primary focus of the Vaisheshika school of thought.

178. (A) Personal choice of a deity for worship
The concept of Ishta Devata allows a Hindu devotee the freedom to choose a specific deity as the primary object of their worship. While the tradition recognizes an ultimate reality, this principle acknowledges that different temperaments are drawn to different forms of the divine. This personal choice facilitates a deeper emotional connection, making the path of devotion more effective and meaningful.

179. (C) Non-dualism (Not two)
Advaita literally means non-dual or not two. It is the name of the influential school of Hindu philosophy systematized by Adi Shankara. The central thesis of Advaita is that the individual soul and the ultimate universal reality are not two separate entities but are fundamentally one and the same. The apparent diversity is considered an illusion created by ignorance, which is dispelled upon realization.

180. (A) Both A and R are true and R is the correct explanation of A.
The Bhakti movement fundamentally democratized religion in India by shifting the focus from expensive and complex rituals to simple and personal devotion. By teaching in regional languages and emphasizing that God is accessible to everyone regardless of gender or social status, Bhakti saints made spiritual life available to large sections of the population who had been previously marginalized by orthodox traditions.

to liberate the soul from its fetters, allowing it to attain union with the Lord. This tradition has been historically very influential in the Tamil-speaking regions.

163. (A) Both Statement I and Statement II are correct
The Garbhagriha is the most sacred part of a Hindu temple, housing the main deity. The construction of these temples follows the precise guidelines laid out in Agamic and Vastu Shastra texts. These scriptures dictate everything from site selection and geometric proportions to the specific rituals required for the consecration of the idol, ensuring the temple functions as a spiritual powerhouse.

164. (D) Moksha - Eternal life in physical form
Moksha does not mean eternal life in a physical body; rather, it refers to spiritual liberation from the cycle of birth, death, and rebirth. It is the state where the soul is freed from all karmic attachments and realizes its true nature. In contrast, Maya refers to the creative power, Karma involves cause and effect, and Samsara represents the cycle of transmigration.

165. (A) 1 and 2 only
The Smarta tradition is characterized by its adherence to Advaita Vedanta and the practice of Panchayatana puja, where five deities are worshipped as manifestations of the one Brahman. Contrary to statements three and four, the Smartas hold the Vedas in the highest regard and reject strict dualism in favor of non-dualism. This tradition has historically helped harmonize various sectarian interests.

166. (B) The Gita Govinda
The Gita Govinda, composed by the 12th-century poet Jayadeva, is a seminal text in the development of the Radha-Krishna tradition. It explores the depths of divine love through the metaphor of human romance, focusing particularly on Vipralambha Sringara or love in separation. This work had a profound influence on the Bhakti movement, shaping devotional art, music, and dance for centuries.

167. (D) A guide who initiates the disciple
In Hindu spiritual traditions, especially those involving complex practices like Tantra or deep devotion like Bhakti, the Guru is considered indispensable. The Guru is not just a teacher but a spiritual guide who provides Diksha. Through this process, the Guru transmits spiritual power and provides specific instructions necessary for progress, acting as a bridge between the seeker and divine reality.

168. (A) Their hymns are compiled in the Tirumurai
The Nayanars were a group of sixty-three Tamil poet-saints who lived between the 6th and 9th centuries and were intensely devoted to Lord Shiva. Their devotional poetry, which played a crucial role in the development of the South Indian Bhakti movement, is compiled into the twelve-volume Tirumurai. Unlike the Alvars, who were devoted to Vishnu, the Nayanars focused specifically on Shiva.

169. (C) Statement I is correct but Statement II is incorrect
The Kumbh Mela is a major pilgrimage rooted in the myth of the Samudra Manthan, where drops of nectar fell at four locations. However, it is not celebrated exclusively in Varanasi. It rotates among four sacred sites: Prayagraj, Haridwar, Ujjain, and Nashik. This massive gathering is one of the largest religious congregations in the world, symbolizing collective spiritual aspirations and ritual purity.

170. (A) 1, 2, 4, and 5
The Dashamahavidyas are ten significant manifestations of the Divine Mother in Shaktism, representing different cosmic powers. Kali is the first and foremost. This group includes Bhuvaneshwari, Chhinnamasta, and Matangi. Their worship is central to many Tantric traditions. Importantly, they are associated with the Shakta tradition, not Vaishnavism, making statement three incorrect. Each goddess offers a unique path to wisdom.

171. (D) Devi Mahatmya (in Markandeya Purana)
The Devi Mahatmya, which is a part of the Markandeya Purana, is the primary and most revered text of the Shakta tradition. It details the mythological exploits of the Goddess Durga, most notably her epic battle and victory over the buffalo demon Mahishasura. The text establishes the Goddess as the supreme power of the universe and is recited during major festivals like Navaratri.

Click Here to Buy book on Amazon

135. (D) P-3, Q-1, R-2, S-4
Each reformer left a lasting legacy. Raja Ram Mohan Roy founded the Brahmo Sabha. Ishwar Chandra Vidyasagar was the key architect of the Hindu Widows' Remarriage Act of 1856. Swami Vivekananda established the Ramakrishna Mission to serve humanity. M.G. Ranade was a towering intellectual leader of the Prarthana Samaj in Maharashtra, working for social and economic reforms through various institutional platforms.

136. (A) A process to reconvert people to Hinduism
The Shuddhi movement was a significant program initiated by the Arya Samaj. Its primary purpose was to facilitate the reconversion of Hindus who had previously converted to Islam or Christianity back to the Hindu fold. This practice was based on Dayananda Saraswati's belief that the Vedic religion was the original faith of India and individuals should be allowed to return through ritual.

137. (C) The inherent superiority of the Brahmin caste
Swami Vivekananda was a staunch critic of the rigid caste system and the concept of hereditary superiority. He promoted universal tolerance, the harmony of all religions, and the inherent divinity present in every human being. He famously called for a root and branch reform of society, urging his followers to reject the "don't-touchism" that plagued the religion and focus on empowerment.

138. (A) The Ramakrishna Mission
The Ramakrishna Mission is the prime example of an organization that combined traditional Indian spiritual ideals with modern Western organizational methods. Established by Swami Vivekananda, the Mission adopted a structured approach to philanthropy, education, and healthcare. This Practical Vedanta allowed the ancient wisdom of the Upanishads to be expressed through systematic social service, addressing the material and spiritual needs of India.

139. (D) Atmiya Sabha - Raja Ram Mohan Roy
Raja Ram Mohan Roy founded the Atmiya Sabha in 1815 to discuss monotheistic ideas and social reforms. In contrast, the Tattvabodhini Sabha was founded by Debendranath Tagore, the Sadharan Brahmo Samaj was led by Anandamohan Bose, and the Paramahansa Mandali was an early secret reform society in Maharashtra, not founded by Dayananda Saraswati, who focused on the later Arya Samaj.

140. (A) 1, 3, and 4
The Theosophical Society, particularly under the leadership of Annie Besant, played a major role in the Indian cultural revival. It established its international headquarters at Adyar. Contrary to statement two, the Society did not reject Hindu scriptures; instead, it drew heavily from the Upanishads and Bhagavad Gita, encouraging Western-educated Indians to take pride in their ancient philosophical and cultural heritage.

141. (C) Swami Vivekananda
Swami Vivekananda coined the term Daridra Narayana to emphasize that serving the poor and downtrodden is equivalent to serving God Himself. This concept became the foundational philosophy of the Ramakrishna Mission's social service activities. By identifying the divine with the suffering masses, Vivekananda aimed to transform traditional religious charity into a proactive and organized effort for social justice and material empowerment.

142. (D) He opposed the translation of the Upanishads into Bengali.
Raja Ram Mohan Roy was a strong advocate for translating the Upanishads into regional languages like Bengali. He believed that the monopoly of the priestly class over Sanskrit knowledge had led to the corruption of religion. By making these philosophical texts accessible to the common people in their own language, he hoped to promote a rational, monotheistic understanding of the Hindu faith.

143. (C) Statement I is correct but Statement II is incorrect
The Arya Samaj split into two factions over educational curriculum and dietary practices. However, statement two is incorrect because it swaps the positions. The College Party supported a blend of Western and Vedic education, leading to the D.A.V. institutions. The Gurukul Party insisted on a purely traditional system of education, resulting in the establishment of the Gurukul Kangri at Haridwar.

NODIA

181. (C) Thiruvalluvar
The Tirukkural is a masterpiece of ancient Tamil literature, composed by the celebrated poet-philosopher Thiruvalluvar. The text consists of 1,330 short couplets divided into three sections: Virtue, Wealth, and Love. It is highly revered for its universal and secular ethical teachings, offering guidance on how to live a noble life. Its profound wisdom has transcended religious boundaries throughout the Indian subcontinent.

182. (B) Six auxiliary disciplines for the Vedas
The Vedaangas are six auxiliary disciplines that are essential for the proper study and recitation of the Vedas. These are Shiksha, Kalpa, Vyakarana, Nirukta, Chhandas, and Jyotisha. Unlike the Vedas themselves, the Vedaangas are classified as Smriti literature because they are considered the academic works of human sages intended to preserve the linguistic and ritualistic integrity of the sacred Vedic tradition.

183. (A) Both Statement I and Statement II are correct
Jyotisha is the Vedanga dedicated to the study of the movements of celestial bodies. In the Vedic period, its primary function was to determine the precise and auspicious timing for the performance of various sacrifices and rituals. By observing the lunar cycles and the positions of the stars, Vedic priests ensured that their religious acts were in harmony with the cosmic order.

184. (A) Kalpa - Patanjali
Kalpa is the Vedanga dealing with ritual instructions and rules for ceremonies. It is associated with various authors of Shrauta and Grihya Sutras. Patanjali is most famous for his work on Vyakarana and the Yoga Sutras. The other pairs are correct: Panini's work is foundational for Vyakarana, Yaska authored the Nirukta on etymology, and Pingala is associated with Chhandas.

185. (C) P-2, Q-3, R-4, S-1
These concepts represent different facets of Vedic life and ethics. Yajna is the primary act of sacrifice or ritual. Tapas refers to spiritual austerities or internal heat. Dana is the virtue of charity or giving. Svadhyaya is the dedicated self-study of the sacred scriptures. Together, these practices were believed to purify the individual and maintain social and cosmic harmony.

186. (A) Balancing detached action and knowledge
The Isha Upanishad emphasizes the harmony between the path of action and the path of knowledge. It teaches that one should perform their duties in the world for a hundred years, but with a spirit of detachment and the understanding that everything belongs to the Divine. By integrating selfless action with spiritual wisdom, a person can transcend limitations and achieve eternal life.

187. (D) Eternal instructions for performing dharma
The Purva Mimamsa school views the Vedas primarily as a collection of injunctions that mandate the performance of specific rituals and duties. It argues that the Vedas do not primarily aim to tell history, but rather to provide eternal and infallible instructions for Dharma. For a Mimamsaka, the highest goal is to live according to these command, which ensures prosperity and heaven.

188. (B) Purva Mimamsa
The Purva Mimamsa school uses the concept of Apurva to explain how a physical ritual performed now produces a result in the distant future. They posit that the ritual creates an unseen, subtle potential or force that resides in the soul of the performer. This force eventually matures and yields the promised results at the appropriate time, ensuring that no injunction is performed in vain.

189. (C) It firmly rejects the concept of Avatara.
This statement is incorrect because the Mahabharata is one of the primary sources for the development of the Avatara doctrine. Lord Krishna, a central figure in the epic, is explicitly recognized and worshipped as an incarnation of Lord Vishnu. The text is divided into 18 Parvas and contains the Vishnu Sahasranama, reflecting its deep integration of the Avatar concept into its narrative.

190. (A) 1, 2, and 3
The Ramayana is a monumental epic consisting of 24,000 verses. The Sundara Kanda is a beloved section focusing on Hanuman's heroic journey to Lanka. Interestingly, the text portrays the antagonist Ravana as a great scholar and a devout follower of Shiva. Contrary to statement four, the

Downloaded from www.pdf.tube

and ritual worship. The design consists of nine interlocking triangles representing the union of the masculine and feminine principles. The union of these triangles symbolizes the dynamic balance and unity of the divine cosmic forces.

154. (A) Meenakshi - Gujarat
The Meenakshi Amman Temple is a world-famous landmark located in Madurai, Tamil Nadu, not Gujarat. It is a major center for the worship of Goddess Meenakshi. The other pairs are correct: Kamakhya in Assam is one of the most important centers for Tantric Shaktism, Kalighat in West Bengal is a major pilgrimage site, and Vaishno Devi is a revered mountain shrine.

155. (A) Both A and R are true and R is the correct explanation of A.
Tantric traditions often utilize the Panchamakara, which are taboo in orthodox Brahminical society. The rationale is that for a truly advanced seeker, nothing is inherently impure. By consciously engaging with these elements in a ritualized context, the practitioner seeks to harness powerful energies and transcend limiting dualities of the mind, eventually achieving spiritual freedom and union with the supreme divine reality.

156. (B) Dormant cosmic energy at the spine's base
In Tantric Yoga, Kundalini is described as a primordial cosmic energy that lies dormant at the base of the human spine, often visualized as a coiled serpent. The goal of specific yogic and meditative practices is to awaken this energy and guide it upward through energy centers called Chakras. When it reaches the crown, it leads to supreme consciousness and liberation.

157. (C) Smarta
Kapalika, Kalamukha, and Pashupata are all ancient, often ascetic, sects specifically dedicated to the worship of Lord Shiva. The Smarta tradition is not a Shaiva sect; rather, it is a non-sectarian tradition that emphasizes the worship of five major deities. Smartas generally follow the non-dualistic philosophy of Shankara and adhere to the Smriti literature, maintaining a broader approach to practice.

158. (D) Kundalini Yoga / Tantra
The practice of elevating spiritual energy through the seven primary chakras—from the base of the spine to the crown—is the core methodology of Kundalini Yoga and Tantric traditions. This process involves the use of breath work, mantras, and visualization. The ultimate objective is to achieve the union of the individual self with universal consciousness, resulting in an enlightened state of liberation.

159. (A) Varaha - Rescuing the earth from the cosmic ocean
The Varaha avatar is celebrated for diving into the cosmic ocean to rescue the personified Earth from the demon Hiranyaksha. In contrast, the Kurma avatar supported the mountain during the churning of the ocean. Narasimha slew Hiranyakashipu. Parasurama is known for ridding the world of corrupt warriors, while the churning of the ocean was a collective effort of gods and demons.

160. (B) P-4, Q-1, R-2, S-3
Vaishnava literature is incredibly rich. The Naalayira Divya Prabandham is a collection of hymns by the Alvars. Gita Govinda, a masterpiece of Sanskrit poetry by Jayadeva, depicts the love of Radha and Krishna. The Bhagavata Purana is traditionally attributed to Vyasa and is the primary source of Krishna lore. Tiruppavai is a beloved Tamil poem composed by the saint Andal.

161. (B) Creative feminine cosmic energy
Shakti refers to the dynamic, active, and creative power of the universe, personified as the Divine Mother. In Hindu philosophy, especially in Shaktism and Tantra, Shakti is the counterpart to the passive, unchanging consciousness represented by Shiva. Without Shakti, consciousness remains inert. She is responsible for all manifestations, transformations, and the continuous flow of the cosmos in countless recognizable forms.

162. (A) It recognizes Pati, Pashu, and Pasha
Shaiva Siddhanta is a prominent philosophical tradition that explains reality through three eternal categories: Pati, Pashu, and Pasha. It is a system that emphasizes the importance of temple rituals and the necessity of divine grace

NODIA

200. (A) P-2, Q-1, R-4, S-3
Tantric practice involves a variety of symbolic tools. A Mantra is a sacred sound or phrase used for transformation. A Yantra is a specific geometric diagram representing a deity. A Mandala is a larger ritual circle or diagram that maps the entire cosmos. Mudras are symbolic hand gestures that help direct the flow of energy during ritual and meditation ceremonies and practices.

201. (C) Karma Yoga
Karma Yoga is the spiritual path based on the yoga of action. As taught in the Bhagavad Gita, it involves performing one's duties and social responsibilities with a spirit of detachment, without craving the results. By offering the results of work to the Divine and maintaining equanimity, a person can purify their mind and gradually achieve spiritual liberation while living actively.

202. (A) Nature of Brahman as Existence and Bliss
Satchidananda is a compound term used in Vedanta to describe the essential nature of the ultimate reality, Brahman. Sat refers to absolute existence, Chit to pure consciousness, and Ananda to infinite bliss. This concept suggests that the supreme reality is the very foundation of being, the source of all knowledge, and the ultimate state of perfect, unconditioned joy beyond all human suffering.

203. (A) Both Statement I and Statement II are correct
In the framework of Indian epistemology, the process of gaining knowledge is analyzed through several components. Pramana refers to the instruments or valid means of acquiring knowledge, such as perception or inference. Prameya refers to the objects of knowledge, which include the self, the body, the senses, and the material world. Together, these terms form a comprehensive system for philosophical investigation.

204. (B) Shuddhadvaita - Ramanuja
This pair is incorrect because Ramanuja is the founder of the Vishishtadvaita school. Shuddhadvaita was established by the philosopher Vallabhacharya. The other pairs are correct: Nimbarka founded the Bhedabheda tradition, Chaitanya Mahaprabhu developed the Achintya Bheda Abheda philosophy, and Madhvacharya was the chief proponent of the Dvaita school. Each interpretation offers a different view on the relationship between God and the soul.

205. (A) Both A and R are true and R is the correct explanation of A.
Sri Aurobindo's Integral Yoga is a unique spiritual system that aims at the comprehensive transformation of human nature. Unlike traditional paths that often seek liberation by escaping the physical world, Aurobindo sought to bring the divine consciousness down into every aspect of life. By integrating different levels of being, he believed that humanity could evolve into a higher, harmonious supramental state.

206. (D) Gathering to sing and discuss the divine
Satsang literally means association with truth or company of the good. In the Bhakti tradition, it refers to the practice of like-minded devotees gathering together to sing devotional songs, share stories of the divine, and discuss spiritual teachings. This communal practice is believed to strengthen one's faith, provide emotional support, and create a powerful collective energy that helps individuals deepen their connection.

207. (A) Women's education
This question identifies the practices that reformers fought against. They actively opposed social evils like Sati, child marriage, and female infanticide. In contrast, women's education was something they promoted and championed as a solution to societal problems. Therefore, education is the exception in this list of targets for reform, as it was viewed as an essential tool for the emancipation of women.

208. (B) Bal Gangadhar Tilak
Bal Gangadhar Tilak transformed the private worship of Lord Ganesha into a large-scale public festival in Maharashtra. He did this to foster a sense of unity among Indians and to provide a platform for political mobilization against British rule. This strategy effectively combined religious sentiment with nationalistic goals, making the festival a significant tool for social and political awakening in India.

Click Here to Buy book on Amazon

209. (B) Service to man is service to God
This pair correctly identifies Swami Vivekananda's central ideology of Practical Vedanta. He taught that because the divine dwells in all beings, the best way to worship God is by serving humanity. In contrast, Dayananda Saraswati opposed idolatry, Raja Ram Mohan Roy championed monotheism, and Keshub Chandra Sen advocated for breaking caste rules. Vivekananda's message of social service remains his legacy.

210. (A) P-2, Q-1, R-4, S-3
The literal meanings of these terms reveal their function. Veda means knowledge. Upanishad means sitting down near a teacher to receive wisdom. Purana refers to that which is ancient. Itihasa literally means thus it happened, signifying a historical or legendary account. These definitions help distinguish the various layers of Hindu literature, from foundational Vedic knowledge to the historical narratives of the Epics.

211. (C) Krishna
The Kishangarh school of painting is renowned for its lyrical and romantic depictions of Lord Krishna and Radha. A famous example is the portrait of Bani Thani, often portrayed as Radha. These paintings are characterized by their elongated features and ethereal beauty. They reflect the influence of the Vallabha sect of Vaishnavism, which emphasized the romantic aspect of Krishna's divine pastimes.

212. (D) Actions produce proportional reactions
The doctrine of Karma is the fundamental law of cause and effect in Indian thought. It asserts that every action inevitably produces a corresponding result or reaction. This is not fatalism; rather, it suggests that individuals are the architects of their own future through their choices. While past actions shape current circumstances, new actions can modify one's future path and spiritual progress.

213. (D) Statement I is incorrect but Statement II is correct
The Varna and Jati systems are often confused but are distinct. Varna refers to the theoretical fourfold division of society mentioned in the Vedas. Jati refers to the thousands of specific, hereditary, and occupational groups that define social life. While Varna provides the ideological framework, Jati is the practical reality of social organization, characterized by endogamy and shared traditions among specific groups.

214. (B) Janmashtami - Birth of Lord Shiva
Janmashtami is a major Hindu festival that celebrates the birth of Lord Krishna, not Lord Shiva. The birth of Shiva is not celebrated on a specific birthday; rather, Maha Shivaratri is the most important night dedicated to his worship and his union with Parvati. The other pairs correctly link Diwali with Rama's return, Holi with Holika, and Navaratri with Durga's triumph.

NODIA

215. (A) 1, 2, and 3
The three main styles of Indian temple architecture are well-defined. Nagara style, common in the North, is marked by its curved towers. Dravida style, found in the South, features pyramidal structures. Vesara style is a hybrid found in the Deccan region. Contrary to statement four, the Gopuram is a prominent feature of Dravida style temples, not the Nagara style towers.

216. (A) E. V. Ramasamy (Periyar)
E. V. Ramasamy, popularly known as Periyar, founded the Self-Respect Movement in Tamil Nadu. The movement aimed to achieve a society where backward castes have equal human rights. It aggressively challenged the religious and social dominance of the Brahmins and campaigned against the caste system. Periyar's radical approach to social reform had a profound and lasting impact on the South Indian landscape.

217. (C) He advocated the "One Caste" slogan
Sree Narayana Guru was a great social reformer from Kerala who challenged the discriminatory practices of the time with his famous slogan: One Caste, One Religion, One God for All. He established temples where anyone could worship and focused on education and social organization as the means for the upliftment of the marginalized, significantly transforming the socio-religious fabric of modern Kerala.

218. (A) Sustained lower-caste temple agitations
The Temple Entry Proclamation of 1936, which opened the doors of Hindu temples in Travancore to all castes, was the result of decades

of sustained grassroots agitation. Movements like the Vaikom Satyagraha, led by reformers and supported by national leaders, highlighted the injustice of excluding lower castes from worship. The proclamation was a landmark victory for social justice and religious equality.

219. (D) Namdev exclusively wrote his poetry in Sanskrit.
This statement is incorrect because Saint Namdev, like other Bhakti saints of Maharashtra, primarily wrote his devotional poetry in the regional Marathi language. Using the vernacular was essential for reaching the common masses and spreading the message of devotion. In fact, Namdev's influence was so widespread that his hymns are included in the Guru Granth Sahib, showing he was a trans-regional saint.

220. (B) 1, 3, 4, and 5
The reform movements of the 19th and 20th centuries had a multifaceted impact. They fostered nationalism, modernized education, and advanced women's rights. They frequently reinterpreted ancient texts to justify these modern changes. However, while they significantly challenged social prejudices, statement two is incorrect as they did not succeed in completely eradicating the caste system, which remains a persistent social challenge.

221. (C) Shudras and Ati-Shudras
Jyotirao Phule founded the Satyashodhak Samaj with the explicit goal of liberating the Shudras and Ati-Shudras from the social and religious exploitation of the Brahmins. The society aimed to promote education, rationalism, and social equality. Phule argued that the marginalized classes needed to develop their own sense of identity and self-worth, independent of the oppressive frameworks established by traditional priestly classes.

222. (D) Pratyahara - Withdrawal of the senses
Pratyahara is the fifth limb of Patanjali's Yoga and marks the transition from external to internal practices. It involves withdrawing the senses from their external objects to quiet the mind. In contrast, Yama refers to ethical restraints, Dharana refers to concentration, and Samadhi is the final state of absorption. Mastering Pratyahara is essential for a practitioner to achieve deeper states of meditation.

223. (A) Both Statement I and Statement II are correct
The Bhagavad Gita is a profound philosophical text found within the Bhishma Parva of the Mahabharata. The narrative is set on the eve of the Kurukshetra war and consists of a life-changing dialogue between Lord Krishna and the Pandava prince Arjuna. This conversation addresses the fundamental dilemmas of duty and action, offering a synthesis of various paths to achieve spiritual realization.

224. (B) Kalki - Satya Yuga (to come)
According to Hindu cosmology, Kalki is the final avatar of Vishnu who is prophesied to appear at the end of the current Kali Yuga, the age of greatest decline. His arrival will mark the end of Kali Yuga and the beginning of a new Satya Yuga. Therefore, while he ushers in a new cycle, his manifestation is specifically linked to the termination of the current age.

225. (A) 1, 2, 3, 4
The sequence of these towering figures marks the evolution of Vedanta. Adi Shankara lived around the 8th century. Ramanuja followed in the 11th-12th centuries. Madhvacharya came in the 13th-14th centuries. Finally, Chaitanya Mahaprabhu lived in the 15th-16th centuries. This progression shows a clear historical shift from absolute non-dualism toward the increasingly devotional and personalistic interpretations of God that characterized the later period.

226. (A) Mundaka Upanishad
The Mundaka Upanishad uses the famous analogy of a spider weaving its web to explain that Brahman is the material cause of the universe. Just as a spider produces the threads of its web from its own body and later withdraws them, the absolute reality manifests the entire universe out of itself and eventually absorbs it back. This metaphor emphasizes divine emanation.

227. (C) Divine descent to restore cosmic order
The term Avatara literally means descent. It refers to the theological concept where the supreme deity, primarily Lord Vishnu, takes a physical form and enters the material world. The purpose of this descent is to protect the virtuous, destroy

NODIA

powerful monarchs. A consecrated horse was set free to wander for a year, followed by the king's army. Any ruler who allowed the horse to pass was acknowledging the king's supremacy. The successful completion of the ritual solidified the king's status as a universal sovereign.

247. (D) Life-cycle rites marking major transitions
The Samskaras are a series of sacred rituals and rites of passage that mark important milestones in a Hindu's life from conception to death. These include ceremonies for birth, naming, initiation into education, marriage, and final funeral rites. The purpose of these Samskaras is to purify the individual and integrate them into the social and religious fabric of the traditional Hindu community.

248. (A) A parallel Islamic movement for modernization
The Aligarh Movement, led by Sir Syed Ahmad Khan in the late 19th century, was a significant socio-religious movement among Indian Muslims. It was conceptually parallel to Hindu reform movements in that it sought to reconcile traditional religious values with modern Western education and science. The movement focused on the intellectual and social modernization of the Muslim community through structured institutional means.

249. (C) Advaita Vedanta
Advaita Vedanta introduces a two-level theory of reality to reconcile the pluralistic world with the singular Brahman. From the practical standpoint, the world and souls are real and must be respected. However, from the ultimate standpoint, only the undifferentiated Brahman is real. Realizing this absolute truth reveals that the perceived world is a temporary and illusory manifestation that vanishes upon enlightenment.

250. (A) A dynamic synthesis of rituals and philosophy
The history of Hinduism is characterized by a remarkable capacity to integrate and synthesize diverse elements. From the early focus on fire sacrifices to the philosophical inquiries of the Upanishads and the emotional fervor of the Bhakti movement, the tradition has evolved. Modern reform movements further adapted these ancient ideas to address contemporary social issues, showing that Hinduism is a dynamic spiritual tradition.

251. (B) Performing complex sacrificial rituals
The early Vedic religious framework centers on the systematic execution of elaborate sacrificial rituals. These rituals are designed to maintain a stable balance between the cosmic order and social structures. By performing these ceremonies, the community sought to sustain both universal harmony and human prosperity through precise actions and sacred procedures.

252. (A) As personified entities intrinsically linked to human existence
Within early Vedic culture, natural elements are perceived as personified entities that share a deep, intrinsic connection with human life. This perspective integrates physical realities with spiritual meaning, suggesting that nature and humanity are not separate but interdependent. Such personification helps communities understand and interact with the powerful environmental forces surrounding them.

253. (C) Essential mechanisms for sustaining the universe and human prosperity.
Ritual acts in the Vedic context function as vital instruments rather than just symbolic representations. These practices are considered necessary for the ongoing maintenance of the cosmos and the continued success of the human population. By executing these precise procedures, practitioners believe they are actively participating in the stabilization of reality.

254. (D) Preservation of hymns and strict procedural accuracy.
The spiritual foundation of this socio-religious system is built upon the meticulous conservation of traditional hymns and sacred chants. Alongside these texts, maintaining absolute precision in ritual procedures is paramount. This focus ensures that the spiritual essence and efficacy of the traditions are passed down correctly through generations of practitioners.

255. (C) Cosmic harmony and societal stability
The overarching goal of the Vedic religious system is the attainment of cosmic harmony and the preservation of societal stability. This is achieved through a structured blend of natural

Downloaded from www.pdf.tube

237. (C) Release from Samsara and self-realization
In Hindu philosophy, Moksha is the ultimate human aspiration. It represents the liberation of the soul from the beginningless cycle of birth, suffering, and death. This state is achieved through the profound realization of one's true spiritual nature. Depending on the philosophical school, Moksha may be understood as total merging with the absolute Brahman or the eternal and blissful communion with God.

238. (D) Swaminarayan Sampradaya
The Swaminarayan Sampradaya is a powerful Hindu sect that originated in 19th-century Gujarat. The tradition emphasizes moral purity, social service, and intense devotion to the supreme deity. Followers strictly adhere to vegetarianism and follow a detailed code of conduct. The movement is known for its magnificent temples and its success in promoting ethical and disciplined living among its many devotees.

239. (A) It is highly patriarchal and completely excludes women from initiation.
This statement is incorrect because Tantra is historically one of the most inclusive traditions in Indian spirituality. In fact, many Tantric schools place the feminine principle above the masculine and hold women in high regard as manifestations of the Goddess. Women are not only allowed to be initiated but can also become Gurus and spiritual leaders within the various traditional Tantric lineages.

240. (C) 1, 2, 3, and 4
In Hindu tradition, marriage is a sacred Samskara. The Saptapadi is the essential ritual that makes the union legally and spiritually binding. Ancient texts outline eight distinct forms of marriage, ranging from the most ideal to the least desirable. Brahma Vivaha, where the father gifts his daughter to a learned man, is considered the highest form of marriage, emphasizing duty.

241. (B) Strands of Prakriti creating world diversity
In Samkhya philosophy, the three Gunas—Sattva, Rajas, and Tamas—are the fundamental components of Prakriti. They are not qualities of matter; they are matter itself. The diversity of the entire physical and psychological universe is created by the various combinations and permutations of these three strands. Every object and mental state is characterized by the dominance of specific Gunas in that moment.

242. (A) It accepts six distinct means of knowledge
Advaita Vedanta generally recognizes six Pramanas or valid means of knowledge. These are Perception, Inference, Verbal Testimony, Comparison, Postulation, and Non-apprehension. While it holds that ultimate truth is revealed through the Vedas, it utilizes this comprehensive logical framework to investigate the relative world and to defend its philosophical positions against rival schools of thought in the broader Indian intellectual landscape.

243. (A) Both Statement I and Statement II are correct
The Swadhyay Movement was founded by Pandurang Shastri Athavale in the mid-20th century. It is a unique grassroots movement that focuses on self-study of the Bhagavad Gita and the Upanishads. Athavale taught that devotion should be a transformative social force. This led to innovative practices like Vrikshamandira, where communities collectively care for trees as a form of divine spiritual service.

244. (D) Sathya Sai Baba - Theosophical Society
This is an incorrect pair because Sathya Sai Baba was a spiritual leader who founded the Sathya Sai Organization, focused on education and social service. The Theosophical Society was founded by H.P. Blavatsky and Olcott and later led by Annie Besant. The other pairs are correct: Maharishi Mahesh Yogi popularized meditation, Swami Prabhupada founded ISKCON, and Sri Sri Ravi Shankar established Art of Living.

245. (A) 1, 2, 3, and 5
ISKCON is a global movement rooted in the Gaudiya Vaishnava tradition. It was founded in New York in 1966 and focuses on the worship of Krishna as the supreme deity. Central to its practice is the congregational chanting of the Hare Krishna mantra. Statement four is incorrect because ISKCON is actually famous for its proactive efforts in distributing spiritual literature and books.

246. (B) To establish the king's imperial sovereignty
The Ashvamedha was one of the most prestigious rituals of the Vedic period, performed only by

NODIA

CHAPTER 05
Jainism

1. Who among the following is considered the first Tirthankara of Jainism according to the Sramana tradition?
(A) Parshvanatha
(B) Rsabhadeva
(C) Mahavira
(D) Neminatha

2. Consider the following statements regarding the Sramana culture:
I. It rejected the authority of the Vedas.
II. It emphasized asceticism and self-mortification.
III. It believed in a creator God who manages the universe.
IV. It promoted the concept of Karma and rebirth.
Which of the above statement(s) is/are correct?
(A) I, II, and III only
(B) I, II, and IV only
(C) II, III, and IV only
(D) I, III, and IV only

3. Given below are two statements:
Statement I: The Tirthankara tradition posits a lineage of 24 spiritual teachers in the present cosmic age.
Statement II: Mahavira was the founder of Jainism, and no Tirthankaras existed before him.
In light of the above statements, choose the most appropriate answer:
(A) Both Statement I and Statement II are true
(B) Both Statement I and Statement II are false
(C) Statement I is true but Statement II is false
(D) Statement I is false but Statement II is true

4. Match the items in List I with the items in List II.
List I: (Tirthankara)
P. Rsabhadeva
Q. Ajitanatha
R. Parshvanatha
S. Mahavira
List II: (Cognizance Symbol)
1. Lion
2. Bull
3. Elephant
4. Snake
(A) P-2, Q-3, R-4, S-1
(B) P-3, Q-2, R-1, S-4
(C) P-4, Q-1, R-2, S-3
(D) P-1, Q-4, R-3, S-2

5. The Sramana movement heavily influenced ancient Indian society. Which of the following was a primary cause for its widespread acceptance among common people?
(A) Its endorsement of rigid birth-based caste hierarchies
(B) Its use of elaborate and complex Sanskrit rituals
(C) Its teaching in common vernacular Prakrit languages
(D) Its promotion of traditional animal sacrifice rituals

6. Consider the following statements regarding Lord Mahavira:
I. He was born in Kundagrama.
II. His father was Siddhartha, a Jnatrika chief.
III. He attained Kevala Jnana under a Sal tree.
IV. He gave his first sermon at Sarnath.
V. He attained Nirvana at Pavapuri.
Which of the above statement(s) is/are correct?
(A) I, II, III, and IV only
(B) II, III, IV, and V only
(C) I, II, III, and V only
(D) I, III, IV, and V only

7. The term “Tirthankara” in Jainism literally translates to which of the following?
(A) The supreme creator of the entire universe
(B) The conqueror of physical world territories
(C) The preserver of the eternal cosmic balance
(D) The ford-maker crossing the ocean of rebirth

Click Here to Buy book on Amazon

reverence and ritual obligations. The framework seeks to synchronize the immediate physical world with broader metaphysical forces to ensure a balanced and peaceful existence.

256. (B) Samhitas
The Samhitas serve as the fundamental layer of Vedic literature, containing the primary collections of hymns and sacred mantras. These texts provide the essential liturgical material required for the performance of various rituals. They establish the basic framework for religious expression and serve as the cornerstone for the subsequent evolution of thought.

257. (D) Transitional phase focusing on symbolic and mystical meanings.
The Aranyakas mark a significant shift in Vedic thought, moving away from purely external ritual performances toward an internal focus. These texts emphasize the symbolic significance and mystical interpretations underlying liturgical acts. As a transitional phase, they bridge the gap between early ritualistic practices and the later, more profound metaphysical inquiries.

258. (A) A movement towards pure philosophical inquiry
Representing the culmination of Vedic literature, the Upanisads introduce a major transition toward abstract intellectual exploration. This shift moves the focus from ritualistic requirements to profound questions about ultimate reality and the nature of the self. This period prioritizes metaphysical speculation and the pursuit of deeper spiritual truths over external religious ceremonies.

259. (C) From mechanical ritualism to high spiritual philosophy
The evolution of the Vedic corpus demonstrates a clear intellectual journey beginning with the foundational hymns of the Samhitas. This progression moves through the meditative middle phase to the advanced speculations of the Upanisads. Ultimately, it reflects a rise from the mechanical performance of rituals to the sophisticated development of spiritual philosophy.

260. (A) The forest-dwelling phase
The Aranyakas are specifically linked to the forest-dwelling stage of religious life within the Vedic tradition. This phase represents a time when practitioners began to look inward, moving beyond the bustling social rituals of earlier times. The texts reflect the contemplative environment of the forest, where symbolic meanings became more important than outward acts.

261. (D) Emphasis on asceticism, dissolution, and ultimate reality.
Shaivism defines its religious approach by focusing on the transformative power of a supreme deity. This tradition places significant emphasis on the practice of asceticism and the concept of cosmic dissolution as a path to truth. By contemplating these elements, followers aim to understand the nature of ultimate reality and achieve spiritual liberation.

262. (B) Preservation, cosmic order, and compassionate incarnations
Vaishnavism centers its religious practice on a deity that represents the preservation of the universe and the maintenance of cosmic order. The tradition highlights the role of compassionate incarnations who manifest in the world to protect and guide humanity. This focus provides a devotional path centered on divine care and the sustaining of reality.

263. (C) Distinct iconic representations and specialized localized rituals
Both Shaivism and Vaishnavism employed specific tools to foster intense personal devotion among their adherents. These included unique iconic images of the divine and specialized rituals adapted to local contexts. By using these tangible forms and practices, the traditions made abstract theological concepts more accessible and meaningful for the daily life of followers.

264. (D) How they approached salvation, morality, and daily conduct
The emergence of distinct sectarian divisions significantly influenced the fundamental life choices and behaviors of their followers. These traditions changed the way individuals understood the path to spiritual salvation and their moral responsibilities. Furthermore, they reshaped daily conduct by providing specific

NODIA

the wicked, and restore Dharma or the cosmic moral order when it is in serious decline. This allows for a personal divine relationship.

228. (D) They are simultaneously one and different.
The Bhedabheda school offers a middle path between the absolute monism of Shankara and the strict dualism of Madhva. It teaches that the individual soul and Brahman are simultaneously identical and distinct. This is often explained by the analogy of the sun and its rays; while the rays are not the sun itself, they are also not fundamentally different from it essence.

229. (C) Yajnas were always performed silently without chanting.
This statement is incorrect because the recitation and chanting of Vedic hymns were absolutely essential to the performance of a Yajna. In fact, the ritual required the precise and melodic chanting of mantras from the Rig, Sama, and Yajur Vedas by specialized priests. These sacred sounds were believed to have the power to invoke the deities and ensure the ritual's spiritual efficacy.

230. (A) Both A and R are true and R is the correct explanation of A.
Sri Ramakrishna was a mystic who focused entirely on direct spiritual realization and did not establish any formal organization. However, his chief disciple, Swami Vivekananda, realized that for his master's universal message to survive, it needed an institutional framework. Therefore, he founded the Ramakrishna Mission to organize the monks and followers into a movement dedicated to internal growth and social service.

231. (D) Karma and Dharma
In the early Vedic period, Rta was the foundational principle of cosmic and moral order. As Hindu thought evolved, this broad concept was refined into more specific principles. The moral and social aspects of Rta developed into the concept of Dharma, while the idea that the universe follows a law of cause and effect led to the doctrine of Karma. These two replaced Rta.

232. (A) Brahman described via the Neti Neti approach
Because Brahman is the infinite and absolute reality, the Upanishads often assert that it cannot be fully captured or described by human language. This led to the Neti Neti approach, which seeks to understand the Divine by negating all limited, material, and intellectual qualities. By stripping away what Brahman is not, the seeker is guided toward a direct, mystical spiritual realization.

233. (A) Both Statement I and Statement II are correct
The second major split in the Brahmo Samaj occurred in 1878 when Keshub Chandra Sen allowed his minor daughter to marry in a traditional ceremony, violating the Samaj's rules. This act of hypocrisy outraged his more principled followers. Consequently, they broke away to form the Sadharan Brahmo Samaj. This new body was established on more republican and collective principles of leadership.

234. (A) Ayurveda - Sama Veda
This is an incorrect pair because Ayurveda is considered an Upaveda primarily associated with the Atharva Veda, which contains numerous hymns related to healing. The other pairs correctly identify the ritualistic focus of the early Samhitas and Brahmanas, the philosophical focus of the Upanishads, and the transitionary meditations found in the Aranyakas. These divisions represent the functional layers of Vedic literature.

235. (D) P-2, Q-1, R-4, S-3
These thinkers shaped modern Indian identity. Bal Gangadhar Tilak authored the Gita Rahasya, emphasizing active service. Mahatma Gandhi is synonymous with Ahimsa and Satyagraha. V.D. Savarkar wrote the foundational text Hindutva, defining cultural nationalism. S. Radhakrishnan wrote Eastern Religions and Western Thought, presenting Indian philosophy to the global academic community and highlighting its universal relevance and great intellectual depth.

236. (B) A gospel of active, selfless action in life
While many traditional commentaries on the Bhagavad Gita emphasized monastic renunciation or devotion, B.G. Tilak's Gita Rahasya presented a revolutionary interpretation focused on Karma Yoga. He argued that the core message of the Gita is to urge the individual to perform their necessary social and national duties with a spirit of selfless detachment. This activist interpretation was intended to inspire contemporary political struggle.

Downloaded from www.pdf.tube

considered essential for revealing the true nature of the self.

274. (A) It provides the ontological map of human suffering and cosmic evolution
In its partnership with Yoga, Sankhya offers the essential theoretical foundation by mapping out the nature of existence. It explains the origins of human suffering and the process of cosmic development through its dualistic framework. This intellectual map provides the necessary understanding of reality that the practitioner then navigates through the practical application of Yoga.

275. (C) Rigorous metaphysical inquiry and regulated spiritual practice.
The collaboration between Sankhya and Yoga demonstrates a holistic path to liberation. This approach blends deep intellectual investigation into the nature of reality with disciplined, systematic physical and mental training. By combining these two elements, the system ensures that spiritual progress is supported by both a clear rational understanding and a reliable practical methodology.

276. (A) Rules of valid reasoning and mechanics of acquiring knowledge.
The Nyaya system focuses on establishing the logical foundations for attaining certain knowledge. It investigates the specific instruments of knowing, such as direct perception and logical inference, to ensure that understanding is accurate. By mastering the rules of reasoning, the individual can dispel ignorance and eventually reach a state of spiritual liberation.

277. (D) It is constructed from indivisible, eternal atoms.
Vaisheshika presents a detailed metaphysical view of the world based on the theory of atomism. It teaches that everything in the physical universe is composed of tiny, eternal particles that cannot be divided further. By categorizing these substances and their qualities, the system provides a rational and objective explanation for the structure of material reality.

278. (B) It furnishes the critical epistemological tools required for comprehension.
Within their philosophical alliance, Nyaya provides the essential methods for accurately understanding the world. While its partner system lists the components of physical reality, Nyaya offers the logical tools needed to analyze and verify that information. This ensures that the seeker's knowledge of the universe is built on a solid, rational foundation.

279. (C) Through a perfectly logical understanding of reality
According to the Nyaya tradition, the root cause of human suffering is fundamental ignorance about the nature of existence. To eliminate this suffering, one must develop a flawless and logical understanding of the world. By using rigorous reasoning and valid knowledge, the individual can correct false perceptions and achieve a state of permanent spiritual freedom.

280. (D) Mystical or purely ritualistic pathways
The joint framework of Nyaya and Vaisheshika emphasizes a rational and objective way of thinking. This approach clearly moves away from methods that rely on mystical experiences or the performance of traditional rituals. Instead, it posits that logical analysis and a clear understanding of the physical world are the necessary steps toward enlightenment.

281. (A) Right action via authoritative rituals leads to spiritual merit.
Mimamsa is built on the belief that spiritual success is achieved through the correct performance of rituals defined in sacred texts. It emphasizes that fulfilling these liturgical duties is the primary responsibility of every individual. By focusing on precise action and orthopraxy, the tradition maintains that one can generate the merit needed for harmony and liberation.

282. (B) The realization of profound, unitive knowledge
Vedanta teaches that the ultimate goal of life is reached through deep intellectual and spiritual insight. It moves beyond the performance of physical rituals, focusing instead on understanding the unity of the self and ultimate reality. This path prioritizes internal realization

NODIA

ethical guidelines and devotional practices that aligned with their unique theological perspectives.

265. (A) Accessible, deeply personal devotional pathways
Sectarian traditions bridge the gap between complex philosophical ideas and the experiences of the common person. By centering on specific deities and personalized practices, they turn abstract concepts into accessible spiritual journeys. This transformation allows devotees to engage with profound truths through emotional connection and direct devotion rather than purely intellectual study.

266. (B) Elevating active energy as a feminine supreme principle.
Shaktism challenges traditional theological structures by identifying the primary force of the universe as feminine energy. This supreme principle represents the active and dynamic power that drives all creation and existence. By elevating this feminine aspect to the highest status, the tradition reshapes conventional views of divine authority and spiritual power dynamics.

267. (B) Intricate physical disciplines and sacred utterances.
Tantraism introduces a unique and specialized approach to spiritual practice that focuses on the human body as a sacred vessel. This methodology involves the use of complex physical exercises, symbolic diagrams, and specific spoken formulas or mantras. These tools are designed to channel and transform cosmic energies to help the practitioner achieve enlightenment.

268. (A) Tantric procedural mechanisms utilized in Shakta worship.
There is a strong functional connection between the philosophies of Shaktism and the practices of Tantraism. Tantric traditions provide the specific procedural frameworks and methods used during the worship of the divine feminine in Shaktism. This integration allows followers to apply esoteric techniques to achieve the direct spiritual goals established by the Shakta theological system.

269. (C) Direct experiential realization
Shaktism and Tantraism distinguish themselves from conventional orthodoxy by prioritizing personal experience over academic study or standard ritual rules. They suggest that true spiritual insight comes from direct realization rather than just understanding texts. This emphasis encourages practitioners to seek internal transformation and personal contact with the divine through specialized and rigorous practices.

270. (D) As vital instruments to be actively harnessed and transformed
Unlike some systems that reject the physical world, Shaktism and Tantraism see the body and material existence as essential tools. These elements are not viewed as obstacles or illusions but as vital instruments for spiritual growth. Through specific practices, the practitioner harnesses and transforms these physical realities to achieve awakening and cosmic unity.

271. (C) Dualistic philosophy distinguishing consciousness and material nature.
Sankhya is defined as a dualistic system that systematically analyzes the various parts of the universe. Its primary focus is the sharp distinction between two eternal principles: pure consciousness and material nature. By using rigorous intellectual discrimination, the philosophy aims to help individuals understand reality and achieve liberation from the material world.

272. (B) Yoga serves as the applied, methodological counterpart to Sankhya.
Yoga acts as the practical application of the theoretical principles established in the Sankhya philosophy. While it shares the same dualistic worldview, Yoga focuses on the methods and disciplines needed to experience those truths. This relationship creates a complete system where theory and practice work together to guide the practitioner toward spiritual freedom.

273. (D) To achieve the actual cessation of mental fluctuations
The core purpose of the physical and mental techniques in Yoga is to bring the mind into a state of absolute stillness. By practicing these disciplined exercises, the individual works to stop the constant movement and distractions of thought. This cessation of mental fluctuations is

Click Here to Buy book on Amazon

292. (A) Liturgical knowledge and reliance on orthodox intermediaries.
During the medieval period, many reform movements moved away from the necessity of specialized religious training and formal priesthoods. They rejected the idea that one needed complex knowledge of rituals or the help of authorized intermediaries to reach the divine. This change made spiritual practice more direct and accessible to individuals from all backgrounds and education levels.

293. (D) Enacting significant social critique
Beyond fostering deep emotional devotion, the Bhakti movements also acted as powerful voices for social change. They challenged existing hierarchies and criticized the unfair barriers present in medieval society. By combining spiritual energy with social awareness, these movements sought to create a more equitable environment where everyone had the same opportunity for religious fulfillment.

294. (B) The fundamental spiritual equality of all individuals
A core principle of the medieval reform leaders was the idea that every person is spiritually equal. They taught that one's status in society or formal religious education did not determine their ability to connect with the divine. This belief challenged traditional divisions and encouraged widespread participation in religious life among everyone.

295. (C) Pure emotional surrender
The Bhakti tradition demonstrated that the path to spiritual freedom did not require advanced academic study or complex theological knowledge. Instead, it emphasized that anyone could achieve liberation through sincere and total emotional devotion. This approachable method made the highest spiritual goals available to everyone, regardless of their intellectual training or social position in the community.

296. (D) Denouncing polytheism and advocating for ethical monotheism.
The Brahmosamaja promoted a reform strategy based on rational thought and ethical principles. It actively spoke out against the practice of worshipping many gods and the use of physical images in religious settings. Instead, it proposed a form of monotheism that was compatible with modern intellectual values, focusing on a single, ethical divine presence.

297. (A) Aryasamaja
The Aryasamaja sought to revitalize the tradition by looking back to its earliest roots. It argued for a return to the absolute authority of the foundational Vedic texts, which it viewed as the pure source of religious truth. By rejecting later additions and social changes, the movement aimed to restore the original integrity and strength of the faith.

298. (B) Emphasizing universal truth of all paths and social service.
The Ramakrishna Mission created a unique blend of spiritual and social goals. It taught that all religious traditions share the same underlying truth and should be respected equally. Furthermore, it identified the active service of humanity as a primary way to practice one's faith, effectively turning spiritual devotion into a force for helping the community.

299. (B) Structural revitalization and socio-religious awakening.
Despite their different methods, the modern reform movements were united by a desire to renew their society and religion. They worked toward a widespread awakening that would address internal weaknesses and respond to external challenges. This shared goal involved reforming social structures and refreshing the spiritual foundations to ensure the tradition's relevance in the modern world.

300. (A) Blending modern rationalism with classical philosophical tenets.
To tackle significant problems like caste bias and lack of education, these reform organizations combined traditional wisdom with modern logical thinking. This approach allowed them to criticize harmful social practices while still remaining grounded in their philosophical heritage. By using this balanced strategy, they were able to advocate for meaningful social progress.

Downloaded from www.pdf.tube

and metaphysical truth as the only effective way to attain permanent spiritual liberation.

283. (B) They inherently possess the power to generate cosmic and personal harmony.
In the Mimamsa system, rituals are seen as powerful tools that directly affect the world and the individual. They are believed to contain an inherent energy that creates balance in the universe and brings peace to the practitioner. Therefore, the exact and careful performance of these actions is essential for maintaining both cosmic and social order.

284. (A) The pinnacle of ritualistic orthopraxy
Mimamsa stands as the ultimate expression of religious practice focused on traditional duties and ceremonies. It represents the highest point of orthopraxy, where the emphasis is placed on the correct and authoritative execution of rituals. This focus highlights the importance of external action and adherence to liturgical laws within the broader philosophical tradition.

285. (C) Outward mechanics of duty to inward realization of truth.
The relationship between Mimamsa and Vedanta highlights a major development in spiritual thought. It shows a transition from a focus on the external performance of religious duties to an emphasis on internal understanding. This shift signifies a movement from the mechanical aspects of ritual life toward the profound realization of metaphysical and spiritual truths.

286. (D) Focus on rigid adherence to duty and righteous social roles.
The Ramayana serves as a cultural model for ethical living by emphasizing the importance of fulfilling one's duties. It portrays characters who maintain strict adherence to social and familial responsibilities, even in difficult circumstances. Through these narratives, the text illustrates how following a path of righteousness within established roles contributes to cosmic and social order.

287. (C) Ambiguous and complex exploration of duty during times of crisis.
Unlike the more straightforward ethical models found in other epics, the Mahabharata explores the grey areas of morality. It depicts situations where duties conflict and the right course of action is not always clear, especially during periods of extreme crisis. This complexity makes the text a profound study of human ethics and the difficulty of moral choice.

288. (B) Render abstract philosophical doctrines accessible to the populace.
The Epics and Purana-s act as educational instruments that bridge the gap between complex philosophy and everyday life. By using engaging stories and relatable characters, they make difficult metaphysical concepts easier for the general public to understand. This method ensures that profound cultural and ethical teachings are effectively communicated to a wide and diverse audience.

289. (D) Repositories of sectarian mythology, cosmology, and traditions.
The Purana-s serve as vast collections of religious and cultural knowledge, covering a wide range of topics. They preserve the specific myths and beliefs of various sects, alongside detailed descriptions of the universe and local customs. As encyclopedic resources, they play a crucial role in maintaining and transmitting the diverse heritage of the tradition across generations.

290. (A) Embedding teachings within stories of struggles and cosmic cycles.
These texts successfully integrated complex ideas into the cultural identity by using the power of storytelling. By placing deep ethical and spiritual lessons within narratives of heroic deeds and divine events, they made these concepts memorable and relatable. This approach allowed the tradition's core values to take deep root in the collective consciousness of the people.

291. (C) Shift from elite-controlled ritualism to personalized devotion.
The Bhakti and Reform Movements marked a transformative period where the focus of religious life changed significantly. Instead of following the strict rituals managed by a small group of elites, people began to emphasize direct and personal connection with the divine. This shift allowed for a more inclusive and emotionally charged form of spiritual expression.

NODIA

8. The following question consists of two statements — Assertion (A) and Reason (R). Answer the question by selecting the appropriate option.
Assertion (A): Jainism did not spread extensively outside the Indian subcontinent during the ancient period.
Reason (R): The strict adherence to Ahimsa and dietary restrictions made long-distance maritime travel difficult for Jain monks.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

9. Which of the following is NOT one of the five vows (Mahavratas) prescribed in Jainism?
(A) Ahimsa
(B) Satya
(C) Tapas
(D) Asteya

10. Arrange the following Tirthankaras in correct chronological order of their appearance:
I. Mallinatha
II. Rsabhadeva
III. Mahavira
IV. Parshvanatha
V. Neminatha
Which of the following represents the correct sequence?
(A) II, I, V, IV, III
(B) II, V, I, IV, III
(C) II, I, IV, V, III
(D) II, IV, I, V, III

11. Who was the 23rd Tirthankara of the Jain tradition?
(A) Neminatha
(B) Sumatinatha
(C) Shantinatha
(D) Parshvanatha

12. Consider the following statements about Parshvanatha:
I. He was a prince of Varanasi.
II. He propounded four out of the five Mahavratas.
III. Brahmacharya was added to his teachings by Mahavira.
IV. His followers wore purely white garments.
Which of the above statement(s) is/are correct?
(A) I, II, and III only
(B) II, III, and IV only
(C) I, III, and IV only
(D) I, II, III, and IV

13. Given below are two statements:
Statement I: Sramana traditions were ascetic movements that paralleled Vedic religion.
Statement II: Ajivikas and Buddhists were also considered part of the Sramana tradition.
In light of the above statements, choose the most appropriate answer:
(A) Both Statement I and Statement II are true
(B) Both Statement I and Statement II are false
(C) Statement I is true but Statement II is false
(D) Statement I is false but Statement II is true

14. Match the items in List I with the items in List II.
List I: (Concept)
P. Jina
Q. Nirgrantha
R. Kevalin
S. Sramana
List II: (Meaning)
1. One who strives or toils
2. Conqueror
3. Free from all bonds
4. Omniscient being
(A) P-2, Q-3, R-4, S-1
(B) P-1, Q-2, R-3, S-4
(C) P-3, Q-1, R-2, S-4
(D) P-2, Q-4, R-3, S-1

15. The doctrine of Karma in Jainism significantly differs from other traditions. What is the fundamental cause of karmic bondage according to Jain philosophy?
(A) Influx of subtle karmic particles into the soul
(B) Divine judgment and the will of a creator God
(C) Failure to correctly perform Vedic sacrifices
(D) Cosmic illusion of Maya hiding ultimate reality

Click Here to Buy book on Amazon

disintegrated.
II. It possesses qualities of touch, taste, smell, and color.
III. It is conscious and capable of experiencing pain.
IV. Karmic particles are a subtle form of Pudgala.
Which of the above statement(s) is/are correct?
(A) I, II, and IV only
(B) II, III, and IV only
(C) I, II, and III only
(D) I, III, and IV only

33. Given below are two statements:
Statement I: In Jainism, Dharma translates exclusively to "righteous duty" just as it does in Hinduism.
Statement II: In Jain ontology, Dharma refers to the principle that assists the movement of souls and matter.
In light of the above statements, choose the most appropriate answer:
(A) Both Statement I and Statement II are true
(B) Both Statement I and Statement II are false
(C) Statement I is true but Statement II is false
(D) Statement I is false but Statement II is true

34. Match the items in List I with the items in List II.
List I: (Vrata/Vow)
P. Aparigraha
Q. Asteya
R. Brahmacharya
S. Satya
List II: (Meaning)
1. Non-stealing
2. Truthfulness
3. Non-possession
4. Celibacy
(A) P-3, Q-1, R-4, S-2
(B) P-1, Q-3, R-2, S-4
(C) P-4, Q-2, R-1, S-3
(D) P-3, Q-4, R-1, S-2

35. The practice of Sallekhana in Jainism often leads to legal and ethical debates. What is the fundamental religious cause for undertaking Sallekhana?
(A) To protest against social injustices
(B) To attain immediate magical powers
(C) Peacefully thinning out the body
(D) To escape financial burdens

36. Consider the following statements about Jain epistemology (theory of knowledge):
I. Mati refers to sensory knowledge.
II. Sruti refers to scriptural knowledge.
III. Avadhi is clairvoyance.
IV. Manahparyaya is telepathy.
V. Kevala is partial, subjective knowledge.
Which of the above statement(s) is/are correct?
(A) I, II, III, and IV only
(B) II, III, IV, and V only
(C) I, III, IV, and V only
(D) I, II, IV, and V only

37. The term "Gunasthana" in Jainism describes which of the following?
(A) Types of heavenly beings
(B) Architectural layers of a Jain temple
(C) Stages of spiritual development
(D) Dietary restrictions for monks

NODIA

38. The following question consists of two statements — Assertion (A) and Reason (R). Answer the question by selecting the appropriate option.
Assertion (A): Jain art and architecture flourished extensively in regions like Gujarat, Rajasthan, and Karnataka.
Reason (R): Jainism received significant royal patronage and support from wealthy mercantile communities in these regions.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

39. Which of the following caves is NOT associated with Jainism?
(A) Udayagiri caves in Odisha
(B) Khandagiri caves in Odisha
(C) Sittanavasal caves in Tamil Nadu
(D) Ellora Cave 15 (Dashavatara)

40. Arrange the following Jain architectural marvels in the chronological order of their general historical establishment:
I. Lomas Rishi Cave (earliest rock-cut context)
II. Hathigumpha inscription and caves of

STUDYING FROM PDFs?

THINK AGAIN.

If you are studying only from PDFs,
you are wasting valuable time.

Research shows that learning from

PRINTED BOOKS has up to

4× HIGHER RETENTION

than studying from screens.

PRINT BOOK = BETTER MEMORY

PDF = LOWER RETENTION

Those who study from **PRINTED BOOKS**
move **AHEAD.**

Others are left **BEHIND**
in competition.

In competitive exams,
being average is not enough.

STAY ONE STEP AHEAD.

(C) Statement I is true but Statement II is false
(D) Statement I is false but Statement II is true

24. Match the items in List I with the items in List II.
List I: (Prominent Acarya)
P. Kundakunda
Q. Umasvati
R. Bhadrabahu
S. Hemachandra
List II: (Work/Contribution)
1. Tattvartha Sutra
2. Samayasara
3. Kalpa Sutra
4. Trishashthi-shalaka-purusha-charitra
(A) P-2, Q-1, R-3, S-4
(B) P-1, Q-2, R-4, S-3
(C) P-3, Q-4, R-1, S-2
(D) P-2, Q-3, R-1, S-4

25. Which of the following describes the primary effect of the writing of the Tattvartha Sutra by Umasvati?
(A) Immediate split between various Jain sects
(B) The end of all traditional Prakrit works
(C) Unified Jain thought in Sanskrit scholarship
(D) Introduced Vedic deities into local worship

26. Consider the following statements about the Jain doctrine of Anekantavada:
I. It means "non-one-sidedness" or multiplicity of views.
II. It teaches that reality is complex and multi-faceted.
III. It encourages dogmatism and singular truth.
IV. It forms the ontological basis for Syadvada.
V. It promotes tolerance of differing philosophical perspectives.
Which of the above statement(s) is/are correct?
(A) I, II, IV, and V only
(B) II, III, IV, and V only
(C) I, II, III, and IV only
(D) I, III, IV, and V only

27. The term "Syadvada" refers to which central Jain philosophical concept?
(A) The theory of non-violence
(B) The renunciation of worldly goods
(C) The cycle of death and rebirth
(D) The theory of relative truth

28. The following question consists of two statements — Assertion (A) and Reason (R). Answer the question by selecting the appropriate option.
Assertion (A): Jainism categorizes the universe into Jiva (conscious soul) and Ajiva (unconscious matter).
Reason (R): Jain philosophy is fundamentally a dualistic system recognizing the independent existence of soul and matter.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

29. Which of the following is NOT one of the classifications of Ajiva (non-living entities) in Jainism?
(A) Dharma (Principle of motion)
(B) Adharma (Principle of rest)
(C) Jiva (Consciousness)
(D) Pudgala (Matter)

30. Arrange the following steps of the Jain path to liberation in the correct sequential order as defined by the stopping and shedding of karma:
I. Asrava (Influx of karma)
II. Bandha (Bondage)
III. Samvara (Stoppage of karma)
IV. Nirjara (Shedding of karma)
V. Moksha (Liberation)
Which of the following represents the correct sequence?
(A) I, II, III, IV, V
(B) II, I, III, IV, V
(C) I, III, II, IV, V
(D) III, IV, I, II, V

31. The three jewels (Triratna) of Jainism essential for liberation are Right Faith, Right Knowledge, and:
(A) Right Conduct
(B) Right Action
(C) Right Effort
(D) Right Speech

32. Consider the following statements regarding the concept of Pudgala in Jainism:
I. It refers to matter that can be integrated and

Downloaded from www.pdf.tube

16. Consider the following statements about the differences between Digambara and Svetambara sects:
I. Digambara monks do not wear clothes.
II. Svetambaras believe women can attain Moksha in this very life.
III. Digambaras accept the authenticity of the existing 12 Angas.
IV. Svetambara monks wear white garments.
V. Digambaras believe a Kevalin requires no food to sustain the body.
Which of the above statement(s) is/are correct?
(A) I, II, IV, and V only
(B) I, III, IV, and V only
(C) II, III, IV, and V only
(D) I, II, III, and IV only

17. The term "Ahimsa" in Jain philosophy is best defined as:
(A) Physical non-violence against human beings
(B) Non-injury to all living beings in thought and deed
(C) Avoiding meat while permitting self-defense
(D) Compassion for animals and human ethical rules

18. The following question consists of two statements — Assertion (A) and Reason (R). Answer the question by selecting the appropriate option.
Assertion (A): The Digambara sect believes that Mallinatha, the 19th Tirthankara, was a male.
Reason (R): Digambara doctrine strictly holds that a female body cannot achieve final liberation (Moksha) without being reborn as a male.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

19. Which of the following texts is NOT considered an authoritative Agama by the Digambara sect?
(A) Samayasara
(B) Niyamasara
(C) Kalpa Sutra
(D) Pravachanasara

20. Arrange the following events regarding the division of the Jain Sangha in chronological order:
I. Bhadrabahu's migration to the South during a famine
II. Council of Pataliputra convened by Sthulabhadra
III. Return of the southern monks to Magadha
IV. The formalization of the Svetambara and Digambara split at the Council of Valabhi
V. The 12-year famine in Magadha
Which of the following represents the correct sequence?
(A) V, I, II, III, IV
(B) I, V, II, III, IV
(C) V, II, I, III, IV
(D) II, V, I, IV, III

21. Which Jain council is traditionally credited with the final compilation of the Svetambara canonical texts?
(A) Council of Pataliputra
(B) Council of Mathura
(C) Council of Valabhi
(D) Council of Rajagriha

22. Consider the following statements about Jain canonical literature:
I. The Svetambara canon consists of 12 Angas.
II. The 12th Anga, Drstivada, is considered lost by Svetambaras.
III. The Agamas were originally written in Sanskrit.
IV. Digambaras believe the original Agamas were completely lost.
Which of the above statement(s) is/are correct?
(A) I, II, and IV only
(B) II, III, and IV only
(C) I, III, and IV only
(D) I, II, and III only

NODIA

23. Given below are two statements:
Statement I: Prakrit was the primary language used by early Jain monks to preach to the masses.
Statement II: Ardhamagadhi is a specific dialect of Prakrit used in the major Jain Agamas.
In light of the above statements, choose the most appropriate answer:
(A) Both Statement I and Statement II are true
(B) Both Statement I and Statement II are false

Kharavela
III. Gommateshwara statue at Shravanabelagola
IV. Dilwara Temples at Mount Abu
V. Ranakpur Jain Temple
Which of the following represents the correct sequence?
(A) II, III, IV, V
(B) III, II, IV, V
(C) II, IV, III, V
(D) IV, III, II, V

41. The colossal monolithic statue of Lord Bahubali (Gommateshwara) is located at:
(A) Palitana
(B) Mount Abu
(C) Shravanabelagola
(D) Girnar

42. Consider the following statements regarding the Dilwara Temples:
I. They are located in Mount Abu, Rajasthan.
II. They are known for their exquisite marble carvings.
III. Vimal Vasahi temple is dedicated to Lord Rsabhadeva.
IV. They were built by the Rashtrakuta dynasty.
Which of the above statement(s) is/are correct?
(A) I, II, and III only
(B) I, II, and IV only
(C) II, III, and IV only
(D) I, III, and IV only

43. Given below are two statements:
Statement I: The Ranakpur Jain temple is dedicated to Tirthankara Adinatha (Rsabhadeva).
Statement II: The temple is famous for its 1,444 intricately carved marble pillars, no two of which are identical.
In light of the above statements, choose the most appropriate answer:
(A) Both Statement I and Statement II are true
(B) Both Statement I and Statement II are false
(C) Statement I is true but Statement II is false
(D) Statement I is false but Statement II is true

44. Match the items in List I with the items in List II.
List I: (Jain Site)
P. Palitana Temples
Q. Shikharji
R. Sittanavasal
S. Shravanabelagola
List II: (State)
1. Jharkhand
2. Gujarat
3. Karnataka
4. Tamil Nadu
(A) P-2, Q-1, R-4, S-3
(B) P-1, Q-2, R-3, S-4
(C) P-2, Q-4, R-1, S-3
(D) P-3, Q-1, R-4, S-2

45. What was the social effect of Jainism's strict adherence to Ahimsa on the occupational choices of its followers?
(A) Followers stayed near nature in agriculture
(B) Followers completely abandoned urban living
(C) Followers shifted towards trade and finance
(D) Followers became predominantly warriors

46. Consider the following statements about the social aspects of Jainism:
I. It strongly opposed the institutionalized caste system based on birth.
II. It emphasized karma (action) rather than birth as the determinant of a person's worth.
III. It completely excluded women from monastic life in all its sects.
IV. It fostered a strong culture of vegetarianism in India.
V. It promoted literacy and education through its monastic libraries (Bhandaras).
Which of the above statement(s) is/are correct?
(A) I, II, IV, and V only
(B) I, II, III, and V only
(C) II, III, IV, and V only
(D) I, III, IV, and V only

47. The term "Sravaka" in Jainism denotes:
(A) A Jain layperson (householder) who listens to the teachings
(B) A fully initiated Jain monk
(C) The head of a monastic order
(D) A heretical teacher

48. The following question consists of two statements — Assertion (A) and Reason (R). Answer the question by selecting the appropriate option.
Assertion (A): Jainism played a crucial role

Click Here to Buy book on Amazon

I. It believed in the cyclical nature of the universe.
II. It included Jains, Buddhists, and Ajivikas.
III. It accepted the supremacy of the Brahmins.
IV. It focused heavily on personal effort and karma for liberation.
Which of the above statement(s) is/are correct?
(A) I, II, and IV only
(B) II, III, and IV only
(C) I, III, and IV only
(D) I, II, and III only

83. Given below are two statements:
Statement I: The first Jain council was held at Pataliputra.
Statement II: The first Jain council successfully resolved all differences, preventing any schism.
In light of the above statements, choose the most appropriate answer:
(A) Both Statement I and Statement II are true
(B) Both Statement I and Statement II are false
(C) Statement I is true but Statement II is false
(D) Statement I is false but Statement II is true

84. Match the items in List I with the items in List II.
List I: (Jain Term)
P. Updhaya
Q. Acharya
R. Sadhu
S. Arihant
List II: (Meaning)
1. Spiritual head of the monastic order
2. Preceptor or teacher
3. Ascetic or monk
4. Enlightened being with physical body
(A) P-2, Q-1, R-3, S-4
(B) P-1, Q-2, R-4, S-3
(C) P-3, Q-4, R-1, S-2
(D) P-4, Q-3, R-2, S-1

85. The Jain emphasis on "Aparigraha" (non-possession) logically led to which secondary social effect among its followers?
(A) Extreme poverty and begging among all laymen
(B) Abolition of private property across India
(C) Charitable works by mercantile communities
(D) Compulsory donation of all income to the state

86. Consider the following statements regarding Jain cosmology:
I. The universe is divided into Urdhva Loka, Madhya Loka, and Adho Loka.
II. Siddhashila is situated at the very apex of the universe.
III. Humans reside in the Adho Loka.
IV. The universe is eternal and uncreated.
V. Time in Jainism is conceptualized as a continuous upward and downward wheel (Utsarpini and Avasarpini).
Which of the above statement(s) is/are correct?
(A) I, II, IV, and V only
(B) I, II, III, and V only
(C) II, III, IV, and V only
(D) I, III, IV, and V only

87. The term "Ganadhara" refers to:
(A) A lay worshipper
(B) A temple priest
(C) A king who sponsors Jain monuments
(D) The chief disciple of a Tirthankara who compiles their teachings

NODIA

88. The following question consists of two statements — Assertion (A) and Reason (R). Answer the question by selecting the appropriate option.
Assertion (A): Women were heavily involved in the Sramana movements as nuns (Sadhvis).
Reason (R): Jainism provided a formal monastic structure (the four-fold Sangha) that explicitly included women seeking spiritual liberation.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

89. Which of the following texts does NOT belong to the Prakrit Agama literature?
(A) Acaranga Sutra
(B) Sutrakritanga
(C) Rigveda
(D) Bhagavati Sutra

90. A student reads that Jain monks carefully sweep their path while walking and filter their water. This behavior demonstrates the practical application of which foundational principle?

Jharkhand.
II. It is believed that 20 of the 24 Tirthankaras attained Moksha at Shikharji.
III. Palitana in Gujarat is known for thousands of marble temples on Shatrunjaya hill.
IV. Girnar is primarily associated with the Nirvana of Neminatha.
V. Mahamastakabhisheka is held every 12 years at Palitana.
Which of the above statement(s) is/are correct?
(A) I, II, III, and IV only
(B) I, III, IV, and V only
(C) II, III, IV, and V only
(D) I, II, IV, and V only

57. The term "Mahamastakabhisheka" refers to:
(A) The daily evening prayer of Jain monks
(B) The fasting ritual leading to death
(C) The grand head-anointing ceremony of the Bahubali statue
(D) The initiation ceremony of a Jain monk

58. The following question consists of two statements — Assertion (A) and Reason (R). Answer the question by selecting the appropriate option.
Assertion (A): Jainism developed a vast body of literature known as the Agamas.
Reason (R): The Agamas were composed solely to counter the philosophical arguments of early Buddhism.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

59. Which of the following is NOT an attribute of a Tirthankara?
(A) Omniscience (Kevala Jnana)
(B) Establishment of the four-fold Sangha
(C) Preaching the path of liberation
(D) Reincarnation as a supreme creator God in the next kalpa

60. Consider the following case regarding a modern Jain layperson:
A person wishes to practice non-violence (Ahimsa) in their daily life. They decide to filter their drinking water, avoid eating root vegetables, and refrain from eating after sunset. This application of Jain principles by a layperson falls under which category?
(A) Mahavrata
(B) Anuvrata
(C) Sallekhana
(D) Kevala Jnana

61. In Jainism, what is the meaning of the term "Jiva"?
(A) The physical body
(B) The principle of motion
(C) The eternal, conscious soul
(D) The space containing the universe

62. Consider the following statements regarding the concept of Kashayas (passions) in Jainism:
I. Kashayas attract karmic particles to the soul.
II. The four main Kashayas are anger, pride, deceit, and greed.
III. Kashayas help in attaining Moksha quickly.
IV. Detachment from Kashayas is necessary for spiritual progress.
Which of the above statement(s) is/are correct?
(A) I, II, and IV only
(B) II, III, and IV only
(C) I, III, and IV only
(D) I, II, and III only

NODIA

63. Given below are two statements:
Statement I: The Jain concept of Nayavada explores the partial perspectives from which a statement can be made.
Statement II: Nayavada asserts that all partial perspectives are completely false and must be discarded.
In light of the above statements, choose the most appropriate answer:
(A) Both Statement I and Statement II are true
(B) Both Statement I and Statement II are false
(C) Statement I is true but Statement II is false
(D) Statement I is false but Statement II is true

64. Match the items in List I with the items in List II.
List I: (Term)
P. Bandha
Q. Samvara
R. Nirjara
S. Asrava

in the development of regional languages like Kannada, Gujarati, and Tamil.
Reason (R): Jain scholars consciously chose to write in vernacular languages to make their ethical teachings accessible to the common masses.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

49. Which of the following is NOT a contemporary development or modern reform movement within Jainism?
(A) Sthanakvasi
(B) Kapalika
(C) Terapanthi
(D) Anuvrat Movement

50. Arrange the following Jain festivals/observances in the typical order they might appear when discussing core Jain rituals:
I. Paryushana Parva
II. Mahavir Janma Kalyanak
III. Diwali (Nirvana of Mahavira)
IV. Akshaya Tritiya
Which of the following represents the correct sequence?
(A) II, IV, I, III
(B) I, II, III, IV
(C) IV, II, I, III
(D) III, IV, I, II

51. Which Jain festival specifically emphasizes forgiveness and involves saying "Micchami Dukkadam"?
(A) Mahavir Jayanti
(B) Gyanchath
(C) Paryushana
(D) Bhai Dooj

52. Consider the following statements regarding the Anuvrat Movement:
I. It was launched by Acharya Tulsi in 1949.
II. It aimed to uplift human moral values regardless of caste or religion.
III. It requires followers to become ascetic monks.
IV. It presents a scaled-down version of the great vows for modern citizens.
Which of the above statement(s) is/are correct?
(A) I, II, and IV only
(B) II, III, and IV only
(C) I, III, and IV only
(D) I, II, and III only

53. Given below are two statements:
Statement I: The Sthanakvasi sect of Svetambara Jainism rejects the worship of idols in temples.
Statement II: Sthanakvasis believe that God resides in temples and must be worshipped with grand rituals.
In light of the above statements, choose the most appropriate answer:
(A) Both Statement I and Statement II are true
(B) Both Statement I and Statement II are false
(C) Statement I is true but Statement II is false
(D) Statement I is false but Statement II is true

54. Match the items in List I with the items in List II.
List I: (Sect/Sub-sect)
P. Murtipujaka
Q. Sthanakvasi
R. Terapanthi (Svetambara)
S. Bisapanthi (Digambara)
List II: (Characteristic)
1. Worship idols using flowers, fruits, and saffron
2. Founded by Acharya Bhikshu with a highly organized hierarchy
3. Do not worship idols, pray in halls
4. Worship idols of Tirthankaras and also Yakshas/Yakshinis
(A) P-1, Q-3, R-2, S-4
(B) P-4, Q-2, R-1, S-3
(C) P-3, Q-1, R-4, S-2
(D) P-2, Q-4, R-3, S-1

55. The celebration of Diwali in Jain tradition is uniquely tied to which historical event?
(A) The birth of Rsabhadeva
(B) The return of Lord Rama to Ayodhya
(C) The completion of the Kalpa Sutra
(D) Lord Mahavira attaining Nirvana at Pavapuri

56. Consider the following statements regarding Jain Pilgrimage:
I. Shikharji is located on Parasnath Hill in

Downloaded from www.pdf.tube

Statement I: Sthulabhadra led the monks who stayed in Magadha during the great famine.
Statement II: The monks who stayed in Magadha continued the practice of complete nudity without exception.
In light of the above statements, choose the most appropriate answer:
(A) Both Statement I and Statement II are true
(B) Both Statement I and Statement II are false
(C) Statement I is true but Statement II is false
(D) Statement I is false but Statement II is true

74. Match the items in List I with the items in List II.
List I: (Text)
P. Samayasara
Q. Trishashthi-shalaka-purusha-charitra
R. Tattvartha Sutra
S. Kalpa Sutra
List II: (Author)
1. Kundakunda
2. Hemachandra
3. Umasvati
4. Bhadrabahu
(A) P-1, Q-2, R-3, S-4
(B) P-2, Q-1, R-4, S-3
(C) P-3, Q-4, R-1, S-2
(D) P-4, Q-3, R-2, S-1

75. What was a primary cultural effect of the Jain practice of compiling and copying manuscripts?
(A) The extinction of Sanskrit language
(B) The restriction of monastic education
(C) The decline of oral storytelling
(D) Establishment of manuscript libraries

76. Consider the following statements regarding the Digambara monastic practices:
I. Monks use a peacock feather broom (Picchi).
II. Monks carry a water gourd (Kamandalu).
III. Monks are allowed to own vast properties.
IV. Monks take food standing up.
V. Monks eat only once a day.
Which of the above statement(s) is/are correct?
(A) I, II, IV, and V only
(B) I, II, III, and V only
(C) II, III, IV, and V only
(D) I, III, IV, and V only

77. "Panchakalyanaka" in Jainism refers to:
(A) Five types of knowledge
(B) Five major vows
(C) Five auspicious events in the life of a Tirthankara
(D) Five levels of the universe

78. The following question consists of two statements — Assertion (A) and Reason (R). Answer the question by selecting the appropriate option.
Assertion (A): Jain philosophy advocates Syadvada, meaning that all judgments are conditional.
Reason (R): Because reality is infinitely complex (Anekanta), no single statement can express the absolute truth unconditionally.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

79. Which of the following regions is NOT traditionally recognized as a major center of Jain pilgrimage?
(A) Bodh Gaya
(B) Shatrunjaya
(C) Shravanabelagola
(D) Shikharji

NODIA

80. Consider the following scenario regarding ancient trade:
A historical researcher analyzing ancient Indian trade guilds (Shrenis) notices a disproportionately high representation of Jains. What core competency of Jain socio-religious life best explains this phenomenon?
(A) The mandate to travel globally
(B) Specialization in trade and finance
(C) Teaching of wealth hoarding
(D) Exclusion from all royal courts

81. The fundamental Jain text "Shatkhandagama" was compiled by:
(A) Sthulabhadra and Mahagiri
(B) Pushpadanta and Bhutabali
(C) Haribhadra Suri
(D) Yashovijaya

82. Consider the following statements about the Sramana tradition:

List II: (Definition)
1. Influx of karma
2. Bondage of karma to the soul
3. Stoppage of new karma
4. Shedding of existing karma

(A) P-2, Q-3, R-4, S-1
(B) P-1, Q-2, R-3, S-4
(C) P-4, Q-3, R-2, S-1
(D) P-3, Q-1, R-4, S-2

65. The strict vegetarianism and dietary restrictions in Jainism are a direct effect of:
(A) The doctrine of Anekantavada
(B) The fundamental vow of Ahimsa
(C) The lack of agricultural development in ancient India
(D) The decree of King Ashoka

66. Consider the following statements about early Jain Acaryas:
I. Bhadrabahu was the last Shruta Kevalin.
II. Kundakunda belonged to the Digambara tradition.
III. Hemachandra was a prominent Svetambara scholar in the court of Kumarapala.
IV. Umasvati's Tattvartha Sutra is accepted only by Svetambaras.
V. Haribhadra Suri contributed significantly to Jain logic and yoga.

Which of the above statement(s) is/are correct?
(A) I, II, III, and V only
(B) II, III, IV, and V only
(C) I, III, IV, and V only
(D) I, II, IV, and V only

67. In Jain cosmology, "Loka" refers to:
(A) The temporary illusion of the world
(B) The heavenly realm exclusively
(C) The universe which is uncreated and eternal
(D) The underworld for sinners

68. The following question consists of two statements — Assertion (A) and Reason (R). Answer the question by selecting the appropriate option.
Assertion (A): Jainism denies the existence of a supreme creator God.
Reason (R): Jain philosophy argues that the universe and its constituents are eternal and operate according to their own natural and karmic laws.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

69. Which of the following is NOT one of the 24 Tirthankaras?
(A) Padmaprabha
(B) Chandraprabha
(C) Bahubali
(D) Pushpadanta

70. Consider the following case regarding a scholar studying architecture:
A scholar is studying the structural features of Jain temples in western India. They observe intricately carved ceilings, marble pillars, and multiple mandapas. Which specific architectural style, patronized by the Solanki dynasty, are they observing?
(A) Dravida style
(B) Maru-Gurjara (Chaulukya) style
(C) Kalinga style
(D) Vesara style

71. The Jain text "Kalpa Sutra" was authored by:
(A) Umasvati
(B) Kundakunda
(C) Sthulabhadra
(D) Bhadrabahu

72. Consider the following statements about the Agamas:
I. They are the original teachings of the Tirthankaras.
II. They were orally transmitted by the Ganadharas.
III. Purvas are considered the oldest Jain texts, which were eventually lost.
IV. The Digambara tradition relies on the Shatkhandagama and Kasayapahuda as their core authoritative texts.

Which of the above statement(s) is/are correct?
(A) I, II, and III only
(B) II, III, and IV only
(C) I, III, and IV only
(D) I, II, III, and IV

73. Given below are two statements:

Click Here to Buy book on Amazon

(A) Ahimsa
(B) Aparigraha
(C) Brahmacharya
(D) Asteya

91. The symbol of the Swastika in Jainism represents:
(A) The four Vedas
(B) The four seasons
(C) The destruction of the universe
(D) The four states of existence (Gatis) a soul can be born into

92. Consider the following statements regarding the teachings of Mahavira:
I. He rejected the authority of the Vedas.
II. He did not believe in the existence of a Creator God.
III. He advocated for a middle path, rejecting extreme asceticism.
IV. He emphasized that karma dictates one's destiny.
Which of the above statement(s) is/are correct?
(A) I, II, and IV only
(B) II, III, and IV only
(C) I, III, and IV only
(D) I, II, and III only

93. Given below are two statements:
Statement I: The concept of Loka-Akasha refers to the space where the universe exists.
Statement II: Aloka-Akasha refers to the infinite empty space beyond the universe.
In light of the above statements, choose the most appropriate answer:
(A) Both Statement I and Statement II are true
(B) Both Statement I and Statement II are false
(C) Statement I is true but Statement II is false
(D) Statement I is false but Statement II is true

94. Match the items in List I with the items in List II.
List I: (Types of Knowledge)
P. Mati Jnana
Q. Shruta Jnana
R. Avadhi Jnana
S. Kevala Jnana
List II: (Description)
1. Omniscience
2. Scriptural knowledge
3. Sensory knowledge
4. Clairvoyance
(A) P-3, Q-2, R-4, S-1
(B) P-1, Q-2, R-3, S-4
(C) P-4, Q-3, R-2, S-1
(D) P-2, Q-1, R-4, S-3

95. The historical schism into Digambara and Svetambara sects was primarily caused by:
(A) Disagreements over monastic conduct and nudity
(B) Differences in interpreting the nature of Ahimsa
(C) Debates over using either Sanskrit or Prakrit
(D) Conflicts regarding various temple design styles

NODIA

96. Consider the following statements about Jain festivals:
I. Mahavir Jayanti occurs in the month of Chaitra.
II. Paryushana is an 8-day or 10-day festival of reflection and fasting.
III. Kshamavani (Forgiveness Day) is celebrated at the end of Paryushana.
IV. Akshaya Tritiya commemorates Rsabhadeva breaking his year-long fast with sugarcane juice.
V. Diwali is celebrated to mark the birth of Mahavira.
Which of the above statement(s) is/are correct?
(A) I, II, III, and IV only
(B) II, III, IV, and V only
(C) I, III, IV, and V only
(D) I, II, IV, and V only

97. The term "Saptabhangi Naya" is intrinsically linked to:
(A) Ahimsa
(B) Syadvada
(C) Anekantavada
(D) Aparigraha

98. The following question consists of two statements — Assertion (A) and Reason (R). Answer the question by selecting the appropriate option.
Assertion (A): Jain monks wear masks (muhapatti) over their mouths.
Reason (R): It is worn to prevent the accidental inhalation and killing of microscopic living beings in the air, adhering to strict Ahimsa.

(B) Maharashtra
(C) Himachal Pradesh
(D) Tamil Nadu

190. Consider the following application of philosophy in debate:
During a philosophical debate, a Jain scholar argues that "the soul is both eternal (in its essential nature) and changing (in its modes)." This reconciles differing views through the application of:
(A) Anekantavada
(B) Karma theory
(C) Caste system
(D) Varna system

191. The Svetambara Agamas were finally codified at the Council of Valabhi during which century?
(A) 3rd Century BCE
(B) 1st Century CE
(C) 5th Century CE
(D) 10th Century CE

192. Which statement correctly describes the "Yapaniya" sect?
(A) Extinct compromised sect between practices
(B) It is the largest modern Jain sect
(C) It was founded by Mahatma Gandhi
(D) It rejected the concept of Karma

193. Given below are two statements:
Statement I: The Tattvartha Sutra is the first major Jain text written in Sanskrit.
Statement II: The Tattvartha Sutra is rejected by the Digambara sect.
In light of the above statements, choose the most appropriate answer:
(A) Both Statement I and Statement II are true
(B) Both Statement I and Statement II are false
(C) Statement I is true but Statement II is false
(D) Statement I is false but Statement II is true

194. Identify the correct pair regarding Jain festivals:
(A) Mahamastakabhisheka - Celebrated annually
(B) Paryushana - Celebrated primarily for physical health
(C) Akshaya Tritiya - Marks the breaking of Rsabhadeva's fast
(D) Diwali - Marks the birth of Mahavira

195. The historical shift of many Jain centers to the western and southern parts of India was largely an effect of:
(A) The desire to conquer new territories
(B) The need to find gold mines
(C) A directive from the last Tirthankara
(D) Severe famines in Magadha and loss of royal patronage in the East

196. Identify the incorrect pair regarding regions and Jain influence:
(A) Shravanabelagola - Karnataka
(B) Palitana - Gujarat
(C) Dilwara - Kerala
(D) Shikharji - Jharkhand

197. The term "Bhavana" in Jain practice refers to:
(A) Architectural styles
(B) Reflections or contemplations to cultivate detachment
(C) Monetary donations
(D) Dietary restrictions

198. Consider the following application of principles to ethical dilemmas:
A modern ethical dilemma involves the right to a dignified death. Jainism addresses this end-of-life decision ethically and spiritually through the practice of:
(A) Syadvada
(B) Sallekhana (Santhara)
(C) Aparigraha
(D) Asteya

199. Which of the following is NOT considered an Ajiva (non-living substance)?
(A) Dharma (Medium of motion)
(B) Adharma (Medium of rest)
(C) Kala (Time)
(D) Siddha (Liberated soul)

200. Consider the following scenario regarding social history:
While studying the social history of early medieval India, a scholar notices that Jains actively contributed to Tamil and Kannada literature. This linguistic adaptability was a deliberate strategy applied to:
(A) Overthrow local kings
(B) Effectively disseminate teachings
(C) Hide teachings from Brahmins

Downloaded from www.pdf.tube

(A) Samyak Darshana
(B) Samyak Jnana
(C) Samyak Smriti
(D) Samyak Charitra

110. Consider the following case regarding historical analysis:
A historian examines a text detailing the biographies of the 63 illustrious persons (Salakapurusas) of Jainism. Which text is being analyzed?
(A) Tattvartha Sutra
(B) Samayasara
(C) Kalpa Sutra
(D) Trishashthi-shalaka-purusha-charitra

111. What is the Prakrit dialect used in the most ancient Jain Agamas?
(A) Sauraseni
(B) Maharashtri
(C) Magadhi
(D) Ardhamagadhi

112. Which of the following correctly describes "Ghatiya Karma"?
(A) Karmas affecting conditions like physical health
(B) Karmas obscuring knowledge and perception
(C) Karmas determining the lifespan of an individual
(D) Karmas determining the status of the family line

113. Given below are two statements:
Statement I: The Acaranga Sutra is one of the oldest Jain Agamas and details the monastic conduct.
Statement II: The Acaranga Sutra was composed in pure Classical Sanskrit.
In light of the above statements, choose the most appropriate answer:
(A) Both Statement I and Statement II are true
(B) Both Statement I and Statement II are false
(C) Statement I is true but Statement II is false
(D) Statement I is false but Statement II is true

114. Identify the correct pair of a contemporary Jain development and its founder:
(A) Sthanakvasi - Acharya Kundakunda
(B) Terapanthi (Svetambara) - Acharya Bhikshu
(C) Anuvrat Movement - Srimad Rajchandra
(D) Kanji Swami Panth - Acharya Tulsi

115. The creation of massive Jain monastic libraries (Bhandaras) had the historical effect of:
(A) Causing conflict with Buddhist monks
(B) Decreasing the literacy rate among Jains
(C) Leading to the abolition of the printing press
(D) Preserving vast amounts of Indian literature

116. Identify the incorrect pair regarding Jain cosmic time cycles:
(A) Utsarpini - Ascending era of prosperity
(B) Kalpa - A single year in Jain time
(C) Avasarpini - Descending era of decline
(D) Ara - A spoke in the wheel of time

117. The principle of "Bramacharya" in the context of a Jain layperson (Sravaka) primarily means:
(A) Absolute lifelong celibacy
(B) Fidelity to one's spouse and avoidance of lust
(C) Practicing intense fasting
(D) Giving up all property

NODIA

118. Consider the following environmental perspective:
A modern environmentalist argues for reducing personal consumption, limiting wealth accumulation, and minimizing one's carbon footprint. This aligns perfectly with which Jain doctrine?
(A) Syadvada
(B) Aparigraha
(C) Anekantavada
(D) Sallekhana

119. Which of the following is NOT one of the 12 Bhavanas (Reflections) in Jainism?
(A) Anitya (Impermanence)
(B) Asarana (Helplessness)
(C) Ahimsa (Non-violence)
(D) Samsara (Cycle of rebirth)

120. A researcher mapping Jain demographic spread notices high concentrations in Gujarat and Rajasthan. This can be historically attributed to the patronage of which dynasty?
(A) Cholas
(B) Mauryas

166. Identify the incorrect pair regarding Tirthankaras:
(A) First Tirthankara - Rsabhadeva
(B) 19th Tirthankara - Mallinatha
(C) Mahavira - 24th Tirthankara
(D) Neminatha - 23rd Tirthankara

167. The Jain doctrine of "Nayavada" translates to:
(A) The theory of non-violence
(B) The theory of partial standpoints
(C) The theory of atomic matter
(D) The theory of time

168. Consider the following application of terms in greeting:
A practitioner uses the greeting "Jai Jinendra." Conceptually, this acknowledges:
(A) The Supreme Creator God
(B) The victory of the Jinas (Conquerors) over their inner passions
(C) The King of the region
(D) The Hindu deity Indra

169. Which of the following is NOT an attribute of the Jain conception of the soul (Jiva)?
(A) It is eternal and uncreated
(B) It possesses inherent omniscience
(C) It undergoes expansion and contraction based on the body it inhabits
(D) It is physical and has weight

170. Consider the following archaeological scenario:
An archaeologist discovers a series of intricate bas-reliefs depicting the life of Parshvanatha in a rock-cut cave in western India. This site most likely belongs to which time period and cultural sphere?
(A) Mauryan period, Eastern India
(B) Early Medieval period, associated with Rashtrakuta/Chalukya Jain caves (e.g., Ellora)
(C) Indus Valley Civilization
(D) Gupta period, Northern India

171. Who established the Sthanakvasi sect in the 17th century?
(A) Acharya Bhikshu
(B) Lonka Saha
(C) Hemachandra
(D) Lavaji

172. Which of the following statements about Jain epistemology is correct?
(A) All knowledge is considered absolute
(B) Direct knowledge refers only to senses
(C) Kevala Jnana is independent of senses
(D) Rejects inference as source of knowledge

173. Given below are two statements:
Statement I: According to Jainism, the universe is created, sustained, and destroyed by a Supreme Deity.
Statement II: Jain cosmology dictates that the universe operates on its own eternal cosmic laws.
In light of the above statements, choose the most appropriate answer:
(A) Both Statement I and Statement II are true
(B) Both Statement I and Statement II are false
(C) Statement I is true but Statement II is false
(D) Statement I is false but Statement II is true

174. Identify the correct pair of Tirthankara and their birthplace:
(A) Mahavira - Lumbini
(B) Rsabhadeva - Ayodhya
(C) Neminatha - Hastinapur
(D) Parshvanatha - Ujjain

175. The division of Jainism into numerous sub-sects like Sthanakvasi and Terapanthi was largely an effect of:
(A) Debates over idol worship and discipline
(B) Political pressure from Islamic rulers
(C) Influence of Christian missionaries
(D) Differences in local dietary laws

176. Identify the incorrect pair regarding contemporary Jain movements:
(A) Srimad Rajchandra - Promoted intense self-realization and spiritual inwardness
(B) Anuvrat Movement - Advocated moral awakening for the masses
(C) Terapanthi (Digambara) - Completely abolished the monastic order
(D) Kanji Swami Panth - Neo-Digambara movement focused on Samayasara

177. The term "Chaitya" in Jain literature generally refers to:
(A) A sacred tree or a temple/shrine
(B) A type of weapon

Click Here to Buy book on Amazon

(D) Ashoka

132. Which of the following is a correct statement regarding the Digambara sub-sects?
(A) Terapanthi Digambaras fiercely advocate for the worship of Yakshas and Yakshinis.
(B) Bisapanthis worship Tirthankara idols and also heavily worship Yakshas and Bhairava.
(C) Taranpanthis worship only golden idols.
(D) Gumanapanthi is a sub-sect of the Svetambara tradition.

133. Given below are two statements:
Statement I: The Jain concept of God equates to a creator who rewards and punishes human actions.
Statement II: In Jainism, any soul that destroys its karmas and achieves liberation is considered divine.
In light of the above statements, choose the most appropriate answer:
(A) Both Statement I and Statement II are true
(B) Both Statement I and Statement II are false
(C) Statement I is false but Statement II is true
(D) Statement I is true but Statement II is false

134. Identify the correct pair regarding Jain canonical texts:
(A) Upanga - Subsidiary texts complementing the Angas
(B) Chedasutra - Texts dealing with cosmology only
(C) Mulasutra - Advanced logic texts for senior monks
(D) Purvas - Texts written in the 10th century CE

135. The historical shift of many Jain centers to the western and southern parts of India was largely an effect of:
(A) The desire to conquer new territories
(B) The need to find gold mines
(C) A directive from the last Tirthankara
(D) Famines and loss of Eastern patronage

136. Identify the incorrect pair regarding Tirthankaras and their birthplaces:
(A) Rsabhadeva - Ayodhya
(B) Mahavira - Kundagrama
(C) Parshvanatha - Varanasi
(D) Neminatha - Pataliputra

137. The fundamental vow of "Satya" (Truthfulness) in Jainism dictates that truth should be spoken, provided it:
(A) Does not cause harm to any living being (is aligned with Ahimsa)
(B) Generates financial profit
(C) Pleases the ruling monarch
(D) Destroys opponents in debate

138. The contemporary Anuvrat movement addresses modern societal issues like corruption, violence, and addiction by leveraging the ancient Jain concept of:
(A) Mahavratas (strict vows for monks)
(B) Anuvratas (lesser vows for laypeople)
(C) Sallekhana (fasting to death)
(D) Syadvada (relativity of truth)

139. Which of the following architectural elements is NOT typically found in Maru-Gurjara Jain temples like Dilwara?
(A) Ranga Mandapa
(B) Torana
(C) Shikara
(D) Gopuram

140. Consider the following scenario regarding an ancient site:
A tourist visits the ancient Udayagiri and Khandagiri caves in Odisha. They read the Hathigumpha inscription. This site is primarily associated with the patronage of which Jain king?
(A) Ashoka
(B) Kharavela
(C) Samudragupta
(D) Bindusara

141. The mother of Lord Mahavira was:
(A) Trishala
(B) Yashoda
(C) Mahamaya
(D) Gautami

142. Which of the following correctly describes the contribution of King Kharavela to Jainism?
(A) Convener of first Pataliputra council
(B) Patronized caves at Kumari Parvata
(C) Authored the major Tattvartha Sutra
(D) Divided sangha into major Jain sects

143. Given below are two statements:

Downloaded from www.pdf.tube

Statement I: The concept of Pudgala includes only things that can be seen by the naked eye.
Statement II: Sound, light, shadow, and darkness are considered forms of Pudgala in Jain philosophy.
In light of the above statements, choose the most appropriate answer:
(A) Both Statement I and Statement II are true
(B) Both Statement I and Statement II are false
(C) Statement I is true but Statement II is false
(D) Statement I is false but Statement II is true

144. Identify the correct pair of Tirthankara and their respective color complexion as per Jain tradition:
(A) Parshvanatha - Blue/Green
(B) Mahavira - Black
(C) Padmaprabha - White
(D) Chandraprabha - Red

145. What was a major socio-economic effect of the Jain principle of Aparigraha (non-possession) on the laity over centuries?
(A) It caused widespread poverty among Jains
(B) Tradition of immense charitable giving
(C) It prevented Jains from participating in trade
(D) It forced Jains to migrate out of India

146. Identify the incorrect pair regarding Jain literature:
(A) Samayasara - Acharya Kundakunda
(B) Bhagavati Sutra - Svetambara canonical text
(C) Gommatasara - Acharya Nemichandra
(D) Dravyasamgraha - Acharya Hemachandra

147. In Jain epistemology, "Manahparyaya" means:
(A) Knowledge of past lives
(B) Knowledge of the thoughts of others (telepathy)
(C) Knowledge derived from scriptures
(D) Knowledge derived from senses

148. Consider the following application in logic:
A researcher studying Indian logic notes a system where every proposition is prefaced with "Syad" (somehow / from a certain perspective). This logical framework is employed to:
(A) Prove the existence of God
(B) Avoid dogmatism and acknowledge the multifaceted nature of reality
(C) Justify extreme asceticism
(D) Create confusion in debates

149. Which of the following is NOT an alternative name for Mahavira?
(A) Vardhamana
(B) Nayaputta (Jnatriputra)
(C) Sanmati
(D) Tathagata

NODIA

150. Consider the following architectural analysis:
A structural analysis of the Ranakpur Jain temple reveals a four-faced (Chaumukha) design. This design is symbolically intended to represent:
(A) The four Vedas
(B) The Tirthankara's omniscience radiating in all four directions
(C) The four stages of human life
(D) The four caste divisions

151. The Jain text "Bhagavati Sutra" is notable for containing dialogues between Mahavira and his chief disciple named:
(A) Indrabhuti Gautama
(B) Ananda
(C) Sudharma
(D) Makkhali Gosala

152. Which of the following is a correct statement about the Ajivika sect's relationship with Jainism?
(A) Split due to philosophical differences
(B) Shared views on free will and karma
(C) Sect was founded by Lord Rsabhadeva
(D) Mahavira praised doctrine of fatalism

153. Given below are two statements:
Statement I: Jainism advocates that plants and microbes (Nigodas) possess single-sensed souls (Ekendriya Jiva).
Statement II: Because plants possess souls, Jain monks completely abstain from consuming any plant matter and survive only on water.
In light of the above statements, choose the most appropriate answer:
(A) Both Statement I and Statement II are true
(B) Both Statement I and Statement II are false
(C) Statement I is true but Statement II is false
(D) Statement I is false but Statement II is true

154. Identify the correct pair regarding vows:

(A) Mahavratas - Vows for monks and nuns
(B) Anuvratas - Vows for Tirthankaras only
(C) Gunavratas - Vows for breaking fasts
(D) Shikshavratas - Vows for kings

155. The historical shift of many Jain centers to the western and southern parts of India was largely an effect of:
(A) The desire to conquer new territories
(B) The need to find gold mines
(C) A directive from the last Tirthankara
(D) Severe famines in Magadha and loss of royal patronage in the East

156. Identify the incorrect pair regarding the categories of Karma:
(A) Nam Karma - Determines physical body and characteristics
(B) Gotra Karma - Determines environment and family status
(C) Vedaniya Karma - Determines experience of pleasure and pain
(D) Antaraya Karma - Obscures faith and perception

157. "Kshamavani" is best described as:
(A) The universal day of forgiveness in Jainism
(B) A festival of lights
(C) The day Mahavira was born
(D) The ritual of bathing statues

158. Consider the following application of dietary practices:
Modern Jains often refrain from eating root vegetables like potatoes, onions, and garlic. Conceptually, this is applied because:
(A) They are considered poisonous
(B) Uprooting them destroys microscopic life
(C) They are expensive to cultivate
(D) They were banned by King Ashoka

159. Which of the following principles is NOT unique to Jainism?
(A) Anekantavada
(B) Syadvada
(C) Sallekhana
(D) Samsara (Cycle of rebirth)

160. Consider the following historical observation:
A historian notes that unlike Buddhism, Jainism survived continuously in India. What socio-religious feature of Jainism best accounts for this?
(A) Its heavy reliance on Sanskrit
(B) Integrated structure of its four-fold Sangha
(C) Its endorsement of the caste system
(D) Its aggressive military campaigns

161. The highest point in the Jain universe where liberated souls reside is called:
(A) Siddhashila
(B) Swarga
(C) Vaikuntha
(D) Kailash

162. Which of the following statements is correct regarding the social aspect of Jainism?
(A) It strictly prohibited women from studying scriptures.
(B) It elevated the status of mercantile communities.
(C) It promoted animal sacrifice to please the Tirthankaras.
(D) It aligned perfectly with orthodox Vedic social structures.

163. Given below are two statements:
Statement I: Acharya Kundakunda is highly revered in the Digambara tradition.
Statement II: Acharya Kundakunda authored the Acaranga Sutra.
In light of the above statements, choose the most appropriate answer:
(A) Both Statement I and Statement II are true
(B) Both Statement I and Statement II are false
(C) Statement I is true but Statement II is false
(D) Statement I is false but Statement II is true

164. Identify the correct pair of Jain symbol and its meaning:
(A) Raised hand with a wheel on the palm - Ahimsa
(B) Swastika - Five vows
(C) Three dots above Swastika - Three worlds
(D) Crescent moon - Reincarnation

165. The patronage of Jainism by Rashtrakuta and Ganga dynasties led to which artistic effect?
(A) Construction of the Dilwara temples
(B) Creation of the Gommateshwara monolith at Shravanabelagola and Ellora Jain caves
(C) Carving of the Udayagiri caves in Odisha
(D) Building of the Palitana temple complex

Click Here to Buy book on Amazon

(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

99. Which of the following texts is NOT written by Acharya Hemachandra?
(A) Trishashthi-shalaka-purusha-charitra
(B) Siddhahema Shabdanushasana
(C) Samayasara
(D) Yogasastra

100. Consider the following case regarding logical application:
A philosophy student analyzes a text stating that "From one point of view, a pot exists; from another, it does not." This logical framework is a direct application of:
(A) Karma theory
(B) Varna system
(C) Sallekhana
(D) Nayavada / Syadvada

101. Who is considered the 22nd Tirthankara, often associated with Lord Krishna as his cousin in Jain tradition?
(A) Parshvanatha
(B) Neminatha
(C) Mallinatha
(D) Shantinatha

102. Which of the following is the correct statement regarding the Svetambara sub-sects?
(A) Sthanakvasis separated from Murtipujakas and completely reject idol worship.
(B) The Terapanthi sub-sect of Svetambaras worships idols in magnificent temples.
(C) Murtipujakas believe that Tirthankaras did not attain Moksha.
(D) Sthanakvasis accept the Digambara canon.

103. Given below are two statements:
Statement I: The Jain concept of Karma views karma as an invisible physical substance.
Statement II: In Hinduism and Buddhism, karma is generally viewed as a purely psychological or moral law, not a physical substance.
In light of the above statements, choose the most appropriate answer:
(A) Both Statement I and Statement II are true
(B) Both Statement I and Statement II are false
(C) Statement I is true but Statement II is false
(D) Statement I is false but Statement II is true

104. Identify the correct pair:
(A) Digambara - Believes women can attain Moksha in the same body
(B) Yapaniya - An extinct sect that combined elements of both Digambara and Svetambara
(C) Svetambara - Monks practice complete nudity
(D) Sthanakvasi - Famous for building the Dilwara temples

105. What is the effect of attaining Kevala Jnana according to Jainism?
(A) Infinite knowledge and guaranteed Moksha
(B) The soul merges with the supreme God
(C) Soul immediately leaves physical body
(D) Soul reborn as king in next life

NODIA

106. Identify the incorrect pair regarding Jain Tirthankaras and their symbols:
(A) Mahavira - Elephant
(B) Rsabhadeva - Bull
(C) Neminatha - Conch shell
(D) Parshvanatha - Snake

107. The fundamental principle of "Asteya" translates to:
(A) Chastity
(B) Non-violence
(C) Truthfulness
(D) Non-stealing

108. Consider the following application of principles in business:
In contemporary business ethics, a company strictly ensures its supply chain does not involve child labor, environmental destruction, or animal cruelty. This modern corporate approach mirrors which Jain concept?
(A) Sallekhana
(B) Ahiṃsa and Aparigraha
(C) Syadvada
(D) Kevala Jnana

109. Which of the following is NOT an essential component of the "Triratna" in Jainism?

(C) A piece of clothing
(D) A musical instrument

178. Consider the following application of monastic conduct:
A student observes Jain monks tying a cloth over their mouths and sweeping the ground before they walk. Based on Jain doctrine, this is an application of:
(A) Samyak Darshana
(B) Carefulness ensuring strict Ahimsa
(C) Anekantavada
(D) Tapas (Mortification)

179. Which of the following is NOT an acceptable practice for a Jain monk?
(A) Begging for food (Gochari)
(B) Walking barefoot
(C) Plucking out hair (Kesha-locha)
(D) Using a vehicle for travel

180. Consider the following application of texts in reform:
The text "Samayasara," which emphasizes the pure, unattached nature of the soul, is a central text for which modern Jain reform movement?
(A) Kanji Swami Panth
(B) Terapanthi Svetambara
(C) Sthanakvasi
(D) Murtipujaka

181. The chief disciple of Mahavira who survived him and became the head of the Jain Sangha was:
(A) Bhadrabahu
(B) Sudharma Swami
(C) Indrabhuti Gautama
(D) Sthulabhadra

182. Which of the following is a correct statement about the Prakrit language in Jainism?
(A) Agamas were written in pure Sanskrit
(B) It was the vernacular language chosen
(C) Prakrit is a derivative of Persian
(D) Digambaras reject Prakrit entirely

183. Given below are two statements:
Statement I: The Ranakpur Jain Temple is an outstanding example of Maru-Gurjara architecture.
Statement II: The temple is built entirely of red sandstone.
In light of the above statements, choose the most appropriate answer:
(A) Both Statement I and Statement II are true
(B) Both Statement I and Statement II are false
(C) Statement I is true but Statement II is false
(D) Statement I is false but Statement II is true

184. Identify the correct pair of Jain concept and its category:
(A) Asrava - Tattva
(B) Samvara - Ajiva
(C) Akasha - Jiva
(D) Kala - Karma

185. What was a primary effect of Acharya Hemachandra's influence on King Kumarapala of Gujarat?
(A) Persecution of other local religions
(B) Banning of state animal slaughter
(C) Destruction of various monasteries
(D) Mandatory conversion of all subjects

186. Identify the incorrect pair regarding the vows (Vratas):
(A) Ahimsa - Non-violence
(B) Satya - Truth
(C) Brahmacharya - Celibacy/Chastity
(D) Asteya - Non-attachment to property

187. In Jainism, "Nirjara" specifically means:
(A) The influx of karma
(B) The stoppage of new karma
(C) The shedding or destruction of accumulated karma
(D) The state of liberation

188. Consider the following application of ethics in business:
A business owner decides to limit their expansion, cap their total wealth accumulation, and donate the surplus to charity to minimize their worldly attachment. This is a practical application of:
(A) Ahimsa
(B) Ichha-parimana
(C) Syadvada
(D) Sallekhana

189. Which of the following states is NOT typically known for ancient Jain cave architecture?
(A) Odisha

Downloaded from www.pdf.tube

(C) Guptas
(D) Chaulukyas (Solankis)

121. The Gommateshwara statue represents Bahubali, who was the son of:
(A) Mahavira
(B) Rsabhadeva
(C) Parshvanatha
(D) Neminatha

122. Which of the following statements is correct regarding Jain architecture?
(A) Avoidance of traditional domes and arched designs
(B) Marble carvings found in the Dilwara temples
(C) Exclusive use of rock-cut cave architectures
(D) Dedication of Ranakpur temple to Lord Mahavira

123. Given below are two statements:
Statement I: Srimad Rajchandra was a prominent 19th-century Jain philosopher and poet.
Statement II: Srimad Rajchandra is well-known for being a spiritual guide to Mahatma Gandhi.
In light of the above statements, choose the most appropriate answer:
(A) Both Statement I and Statement II are true
(B) Both Statement I and Statement II are false
(C) Statement I is true but Statement II is false
(D) Statement I is false but Statement II is true

124. Identify the correct pair of Jain Acarya and their philosophical contribution:
(A) Umasvati - Authored the Tattvartha Sutra unifying Jain thought
(B) Kundakunda - Founded the Svetambara sect
(C) Haribhadra Suri - Authored the Acaranga Sutra
(D) Bhadrabahu - Founded the Anuvrat movement

125. The strict application of Ahimsa led to Jains establishing which unique social institutions across India?
(A) Panjrapoles (animal shelters) and bird hospitals
(B) Military training camps
(C) Institutes for agricultural expansion
(D) Slaughterhouses

126. Identify the incorrect pair regarding the types of Ajiva:
(A) Dharma - Medium of motion
(B) Adharma - Medium of rest
(C) Akasha - Space
(D) Kala - Matter

127. The concept of "Lesya" in Jainism refers to:
(A) The physical weight of the soul
(B) The coloring of the soul based on mental and emotional dispositions
(C) The types of clothing worn by monks
(D) The architectural style of temple spires

128. Consider the following ethical scenario regarding a monk:
A Jain monk decides to fast to death because he is very old, terminally ill, and can no longer perform his spiritual duties. This legally debated practice is formally termed:
(A) Samadhi Marana / Sallekhana
(B) Moksha
(C) Kevala Jnana
(D) Asrava

NODIA

129. Which of the following is NOT one of the four types of Ghatiya Karmas?
(A) Jnanavaraniya (Knowledge-obscuring)
(B) Darshanavaraniya (Perception-obscuring)
(C) Mohaniya (Deluding)
(D) Ayushya (Lifespan-determining)

130. Consider the following application of philosophy in dialogue:
A philosophy student reads that Jainism advocates recognizing the truth in the views of opponents. This practical tolerance in intellectual discourse stems from:
(A) Anekantavada
(B) Asteya
(C) Brahmacharya
(D) Nirjara

131. Who among the following was the patron king of Acharya Hemachandra?
(A) Chandragupta Maurya
(B) Kharavela
(C) Kumarapala

(D) Create a secret code for trade

201. Which text is considered the most authoritative summary of Jain doctrine accepted by both major sects?
(A) Tattvartha Sutra
(B) Kalpa Sutra
(C) Samayasara
(D) Acaranga Sutra

202. Which of the following is a correct statement about the 24th Tirthankara, Mahavira?
(A) He attained omniscience (Kevala Jnana) at the age of 42 on the banks of the Rijupalika river.
(B) He was born into a Brahmin family.
(C) He traveled to Sri Lanka to spread Jainism.
(D) He appointed his daughter as the head of the Sangha.

203. Given below are two statements:
Statement I: Jainism strongly advocated the Varna system based on birth.
Statement II: Jain texts argue that a person is a Brahmin by their actions (Karma) and not by birth.
In light of the above statements, choose the most appropriate answer:
(A) Both Statement I and Statement II are true
(B) Both Statement I and Statement II are false
(C) Statement I is true but Statement II is false
(D) Statement I is false but Statement II is true

204. Identify the correct pair regarding Jain terminology:
(A) Jina - Spiritual Conqueror
(B) Sravaka - Fully ordained monk
(C) Arihant - Liberated soul without a body
(D) Siddha - Living omniscient teacher

205. Consider the following application of philosophical emphasis:
The philosophical emphasis on Anekantavada had which long-term intellectual effect on Jain scholars?
(A) Fostered logic and pluralistic views
(B) Made them extremely dogmatic
(C) Caused them to abandon writing
(D) Led to rejection of all senses

206. Identify the incorrect pair regarding Jain cosmology:
(A) Urdhva Loka - Realm of heavenly beings
(B) Madhya Loka - Realm of humans and animals
(C) Siddhashila - Apex of the universe
(D) Adho Loka - Realm of liberated souls (Siddhas)

207. "Pratikramana" is a ritual associated with:
(A) Worshipping statues with milk
(B) Repenting for sins and seeking forgiveness
(C) Initiating a monk
(D) Building a temple

208. Consider the following application of logician framework:
In evaluating the truth of a statement like "It is raining," a Jain logician might say, "From the perspective of this city, it is raining, but from the perspective of the next city, it is not." This applied reasoning defines:
(A) Saptabhangi (Syadvada)
(B) Ahimsa
(C) Asrava
(D) Gunasthana

209. Which of the following is NOT one of the Tirthankaras whose immense statues are carved out of the rock face at Gwalior Fort?
(A) Rsabhadeva
(B) Parshvanatha
(C) Neminatha
(D) Buddha

210. Consider the following architectural study:
An architect is studying the Ayagapatas of ancient India. These votive slabs, essential to early Jain art, were primarily found in the excavations at:
(A) Sanchi
(B) Mathura
(C) Amaravati
(D) Taxila

211. The core Digambara text "Kasayapahuda" deals primarily with:
(A) Passions (Kashayas) and their role in karmic bondage
(B) Temple architecture
(C) Geographical descriptions of the universe
(D) Biographies of kings

Click Here to Buy book on Amazon

212. Which of the following statements correctly describes the Jain concept of "Gunasthana"?
(A) Refers to 14 major Jain temples
(B) Represents 14 spiritual purity stages
(C) Term for 14 types of lay vows
(D) Denotes 14 lost ancient scriptures

213. Given below are two statements:
Statement I: Jain art is entirely devoid of yakshas and yakshinis.
Statement II: Yakshas and yakshinis are often depicted in Jain temples as guardian deities of the Tirthankaras.
In light of the above statements, choose the most appropriate answer:
(A) Both Statement I and Statement II are true
(B) Both Statement I and Statement II are false
(C) Statement I is true but Statement II is false
(D) Statement I is false but Statement II is true

214. Identify the correct pair of Tirthankara and their Yakshini:
(A) Rsabhadeva - Chakreshvari
(B) Neminatha - Padmavati
(C) Parshvanatha - Ambika
(D) Mahavira - Saraswati

215. The geographic shift of the Digambara sect towards South India had the historical effect of:
(A) Eradication of local Southern faiths
(B) Contributions to regional literatures
(C) Introduction of Persian architectures
(D) The banning of all regional trade

216. Identify the incorrect pair regarding Jain sects and their beliefs:
(A) Svetambara - Believes Mahavira was married and had a daughter
(B) Digambara - Believes Mahavira never married
(C) Sthanakvasi - Rejects idol worship
(D) Terapanthi (Svetambara) - Rejects the authority of Acharyas entirely

217. "Pudgala" in Jain philosophy specifically possesses the attributes of:
(A) Touch, taste, smell, and color
(B) Consciousness, bliss, and power
(C) Motion, rest, and space
(D) Time and eternity

218. Consider the following application of principles in social work:
A Jain charitable trust sets up a hospital exclusively for injured birds. The conceptual foundation for treating even the smallest creatures with such care is the doctrine of:
(A) Ahimsa and the belief that all Jivas have equal potential
(B) Aparigraha
(C) Anekantavada
(D) Syadvada

219. Which of the following elements is NOT considered a part of the "Triratna" in Jainism?
(A) Right Faith (Samyak Darshana)
(B) Right Knowledge (Samyak Jnana)
(C) Right Conduct (Samyak Charitra)
(D) Right Speech (Samyak Vak)

220. Consider the following scenario regarding administrative structure:
A student researches the administrative structure of the Jain Sangha. They find a highly centralized, strict hierarchical order operating under a single Supreme Head (Acharya). This specifically describes which modern Jain sub-sect?
(A) Terapanthi (Svetambara)
(B) Murtipujaka
(C) Bisapanthi
(D) Kanji Swami Panth

NODIA

221. The prominent Jain text "Niyamasara" was authored by:
(A) Haribhadra Suri
(B) Kundakunda
(C) Hemachandra
(D) Umasvati

222. Which of the following correctly characterizes the concept of "Moksha" in Jainism?
(A) Eternal individual bliss at universe apex
(B) Soul merges into universal soul soul
(C) Soul is annihilated and ceases to be
(D) Soul is reborn in the highest heaven

223. Given below are two statements:
Statement I: The concept of "Upvas" (fasting) in Jainism is strictly for physical detoxification.
Statement II: Fasting in Jainism is viewed as a form of Tapas (austerity) designed to shed karma (Nirjara).

In light of the above statements, choose the most appropriate answer:
(A) Both Statement I and Statement II are true
(B) Both Statement I and Statement II are false
(C) Statement I is true but Statement II is false
(D) Statement I is false but Statement II is true

224. Identify the correct pair regarding Jain social structures:
(A) Chaturvidha Sangha - Monks, Nuns, Laymen, Laywomen
(B) Tirthankara - Only a female deity
(C) Ganadhara - Temple architect
(D) Sravaka - Ascetic monk

225. Consider the following application of professional choices:
The strict adherence to Ahimsa in professional choices led to which widespread socio-economic effect among the Jain laity?
(A) Dominance in agriculture and farming
(B) Exclusive employment as soldiers
(C) Widespread leather manufacturing
(D) Prominence in trade and finance

226. Identify the incorrect pair regarding the vows (Anuvratas):
(A) Ahimsa Anuvrata - Limiting violence, though unavoidable violence in agriculture/ defense might occur
(B) Satya Anuvrata - Avoiding gross falsehoods
(C) Asteya Anuvrata - Avoiding kidnapping and highway robbery
(D) Brahmacharya Anuvrata - Celibacy excluding one's spouse

227. The festival of "Gyan Panchami" in Jain tradition specifically celebrates:
(A) The birth of Mahavira
(B) The end of the monsoon season
(C) The building of the first temple
(D) Knowledge and the holy scriptures

228. Consider the following application of applied ethics:
In applied Jain ethics, the concept of "Dana" (charity) is heavily emphasized. Which of the following is considered the highest form of Dana according to Jain texts?
(A) Abhaya-dana (giving the gift of fearlessness/ protection of life)
(B) Anna-dana (giving food)
(C) Aushadha-dana (giving medicine)
(D) Jnana-dana (giving knowledge)

229. Which of the following is NOT a characteristic of a Kevalin (an omniscient being)?
(A) They possess infinite knowledge and perception.
(B) They are free from the four Ghatiya karmas.
(C) They experience infinite bliss.
(D) They are subject to ignorance and delusion.

230. Consider the following application of rituals:
A tourist visiting Karnataka witnesses a grand ceremony where a 57-foot tall monolithic statue is bathed in milk, saffron, and sandalwood. This ceremony is known as:
(A) Kumbh Mela
(B) Mahamastakabhisheka
(C) Ratha Yatra
(D) Paryushana

231. The term "Anekantavada" is primarily an ontological concept dealing with:
(A) The nature of non-violence
(B) The multiplicity and complexity of reality
(C) The rules for fasting
(D) The architectural layout of temples

232. Which statement correctly distinguishes the Digambara and Svetambara views on the Jain canon?
(A) Svetambaras accept original 11 Angas
(B) Digambaras accept the Kalpa Sutra
(C) Both sects accept the exact same Angas
(D) Svetambaras only use Sanskrit texts

233. Given below are two statements:
Statement I: Jainism completely rejects the existence of heavenly beings (Devas) and hellish beings (Narakis).
Statement II: Jain cosmology includes complex layers of heavens and hells, but beings in these realms must eventually be reborn as humans to attain Moksha.
In light of the above statements, choose the most appropriate answer:
(A) Both Statement I and Statement II are true
(B) Both Statement I and Statement II are false
(C) Statement I is true but Statement II is false
(D) Statement I is false but Statement II is true

NODIA

often highlights the unique social aspects of Jainism, particularly the symbiotic relationship between its ascetic and lay populations. An academic survey examining community dynamics reveals that the social structure is meticulously organized to support the rigorous demands of the ascetic lifestyle through the dedicated patronage of the laity. Researchers observe that the social aspects emphasize strict dietary practices, occupational choices, and a strong commitment to philanthropy, all of which are deeply rooted in their foundational non-violent doctrines. The laity assumes the crucial responsibility of providing alms and resources to the monks and nuns, thereby accumulating spiritual merit while sustaining the monastic order. Furthermore, this sociological framework fosters a highly cohesive community that actively engages in establishing educational institutions, hospitals, and animal shelters. Scholars argue that these social aspects have historically enabled the community to maintain a distinct socio-cultural identity amidst broader demographic shifts. By analyzing these communal interactions, sociologists conclude that the social aspects of Jainism effectively translate individual spiritual doctrines into collective civic responsibilities, creating a resilient social fabric characterized by mutual dependence, ethical commerce, and profound social welfare.

Based on the above source, attempt the following five questions.

276. What unique social dynamic is frequently highlighted in sociological inquiries into Jain communities?
(A) The symbiotic relationship between its ascetic and lay populations
(B) The complete isolation of the laity from the ascetic population
(C) The exclusive dependence on political leaders for spiritual guidance
(D) The rejection of community structures in favor of solitary living

277. How does the laity accumulate spiritual merit within the Jain social structure?
(A) By engaging in occupations that mandate physical conflict
(B) By strictly avoiding any involvement in educational institutions
(C) By undertaking the governance of regional territories
(D) By providing alms and resources to the monks and nuns

278. The strict dietary practices, occupational choices, and philanthropy of the Jain community are deeply rooted in which foundational doctrine?
(A) Non-violent doctrines
(B) Extreme wealth accumulation
(C) Compulsory military service
(D) Unrestricted dietary consumption

279. According to scholars, what has enabled the Jain community to maintain a distinct socio-cultural identity?
(A) Their refusal to establish hospitals or animal shelters
(B) Their aggressive assimilation into broader demographic populations
(C) Their highly cohesive community and dedicated social aspects
(D) Their complete abandonment of historical spiritual doctrines

280. What conclusion do sociologists draw regarding the social aspects of Jainism?
(A) They link spiritual doctrines to collective responsibilities.
(B) They fail to address various collective civic responsibilities.
(C) They promote ethical commerce over communal mutual dependence.
(D) They separate individual progress from profound social welfare.

Direction : Please read the following source carefully.

Modern religious studies increasingly focus on the contemporary developments of Jainism as it navigates the complexities of a globalized socio-economic environment. An academic review of modern diasporic communities illustrates how traditional ascetic principles are being reinterpreted to address twenty-first-century challenges. Researchers investigating these contemporary developments note a significant transition from strictly localized community practices to a robust global presence, facilitated by digital communication and transnational migration. A prominent case study highlights how modern practitioners integrate ancient

Downloaded from www.pdf.tube

extensive commentaries (Bhashyas and Curnis) in Jainism resulted in:
(A) A decline in monastic discipline
(B) Replacement of all oral traditions
(C) A prohibition on layman education
(D) Regional literary development

246. Identify the incorrect pair regarding Jain cosmology and geography:
(A) Jambudvipa - The central continent where humans reside
(B) Meru - The cosmic mountain at the center of Jambudvipa
(C) Loka - The inhabited universe
(D) Siddhashila - The lowest level of hell

247. The practice of "Keshlocha" involves:
(A) Plucking out one's hair by hand as a sign of detachment and endurance of pain
(B) Shaving the head with a razor
(C) Growing hair long and matted
(D) Decorating the hair with jewels

248. A student analyzing the Jain theory of Karma notes that karma is conceptualized fundamentally as:
(A) A divine punishment
(B) A psychological complex
(C) A poetic metaphor for luck
(D) Fine, subtle atomic particles that attach to the soul

249. Which of the following is NOT one of the five Mahavratas adopted by Jain monks?
(A) Ahimsa
(B) Satya
(C) Samyama
(D) Aparigraha

250. Consider the following application of architectural design:
The Jain practice of constructing "Chaturmukha" (four-faced) temples, such as the one at Ranakpur, is conceptually based on a specific event in a Tirthankara's life known as:
(A) Samavasarana (The divine preaching assembly where the Tirthankara is visible from all four directions)
(B) Janma Kalyanak (Birth)
(C) Diksha Kalyanak (Renunciation)
(D) Nirvana Kalyanak (Liberation)

Direction : Please read the following source carefully.

In academic studies of ancient ascetic traditions, the Sramana culture emerges as a critical framework distinct from orthodox rituals. Researchers examining this culture often focus on the continuous Tirthankara tradition, which serves as the spiritual spine of Jainism. A historical case study of this lineage reveals a systematic progression of spiritual teachers, beginning with Rsabhadeva and culminating in the twenty-fourth Tirthankara, Mahavira. Scholars note that while Rsabhadeva established the foundational socio-spiritual paradigms, Mahavira consolidated and organized the ascetic principles into a formal, rigorous framework suited for the contemporary spiritual climate. This unbroken chain of twenty-four Tirthankaras illustrates a unique evolutionary process within the Sramana tradition, emphasizing renunciation, self-discipline, and non-attachment. The academic analysis of this lineage highlights how each Tirthankara responded to the specific moral and spiritual crises of their era, thereby reinforcing the core Sramana ethos. By tracing the historical and conceptual trajectory from Rsabhadeva to Mahavira, historians can understand the crystallization of Jain ascetic ideals. The Tirthankaras did not merely teach; they exemplified the ultimate human capacity to achieve liberation through extreme asceticism, thereby solidifying the Sramana culture as a formidable alternative to mainstream ritualistic practices.

Based on the above source, attempt the following five questions.

251. What does the academic study of Sramana culture primarily emphasize regarding the Tirthankara tradition?
(A) Its dependence on mainstream orthodox ritualistic practices
(B) Its continuous lineage from Rsabhadeva to Mahavira
(C) Its focus on acquiring temporal political power
(D) Its rejection of asceticism in favor of material wealth

NODIA

234. Identify the correct pair regarding architectural sites:
(A) Sittanavasal - Famous for ancient Jain fresco paintings
(B) Dilwara - Famous for huge monolithic statues
(C) Shravanabelagola - Famous for rock-cut cave paintings
(D) Palitana - Famous for a single, isolated temple

235. Consider the following application of philosophical stance:
The Jain rejection of a supreme creator God had the philosophical effect of:
(A) Promoting fatalism and inaction
(B) Encouraging blind faith in local deities
(C) Eliminating all forms of temple worship
(D) Individual effort for liberation

236. Identify the incorrect pair regarding Tirthankaras and their cognizance (symbol):
(A) Shantinatha - Deer
(B) Mallinatha - Water pot
(C) Mahavira - Lion
(D) Rsabhadeva - Elephant

237. The term "Sallekhana" is synonymous with which of the following terms in Jainism?
(A) Santhara
(B) Diksha
(C) Pratikramana
(D) Paryushana

238. A layperson takes a vow to restrict their travel beyond a certain geographical limit to minimize the accidental harm caused by movement. This applied vow is known as:
(A) Digvrata
(B) Ahimsa
(C) Satya
(D) Brahmacharya

239. Which of the following concepts is NOT a part of the "Navatattva" (Nine Fundamentals) of Jainism?
(A) Jiva
(B) Ajiva
(C) Maya
(D) Punya

240. Consider the following scenario regarding modern temple establishments:
In modern times, the Jain diaspora has established numerous temples outside India. A prominent feature of these diasporic temples is that they often:
(A) Completely abandon traditional Jain styles
(B) Prohibit non-Jains from entering site
(C) Only worship photographs of Tirthankaras
(D) House idols of both major Jain traditions

241. "Dharasena" was a prominent Jain Acarya associated with the transmission of which major text?
(A) Shatkhandagama
(B) Tattvartha Sutra
(C) Samayasara
(D) Kalpa Sutra

242. Which of the following best describes the Jain view on "Kala" (Time)?
(A) It is an illusion.
(B) It was created by a supreme God.
(C) It only exists in the heavenly realms.
(D) It is a continuous substance that assists in the changes (modes) of other substances.

243. Given below are two statements:
Statement I: The "Sramana" tradition emphasizes relying on one's own efforts (toiling) for spiritual liberation.
Statement II: Jainism is the only surviving religion of the ancient Sramana tradition today.
In light of the above statements, choose the most appropriate answer:
(A) Both Statement I and Statement II are true
(B) Both Statement I and Statement II are false
(C) Statement I is true but Statement II is false
(D) Statement I is false but Statement II is true

244. Identify the correct pair of Tirthankara and their respective spiritual achievement place (Nirvana Bhumi):
(A) Mahavira - Pavapuri
(B) Parshvanatha - Girnar
(C) Neminatha - Shikharji
(D) Rsabhadeva - Shravanabelagola

245. Consider the following application of textual study:
The emphasis on textual study and the writing of

Click Here to Buy book on Amazon

(D) Shedding all material possessions, including clothing

258. How does the Svethambara sect justify the use of white garments by monks and nuns?
(A) It does not violate principles of non-attachment.
(B) It is essential for performing orthodox rituals.
(C) It signifies a rejection of all ascetic principles.
(D) It aligns the community with political leaders.

259. Beyond monastic attire, what other aspects did the ideological divergence between the sects influence?
(A) Diverse agricultural innovations and trade regulations
(B) Selection of geographical territories for conquest
(C) Differing views on texts and women's capabilities
(D) Exclusive use of elite languages for communication

260. What insight do researchers gain from analyzing the division between the Digambara and Svethambara traditions?
(A) How faith balances ascetic ideals with frameworks
(B) How traditions eradicated internal community diversity
(C) How monastic discipline is irrelevant to progression
(D) How divergence destroys religious organizations

Direction : Please read the following source carefully.

Philological research into Jain intellectual history highlights the critical importance of Prakrit Agama literature as the foundational repository of its spiritual doctrines. A linguistic case study demonstrates that the utilization of Prakrit, the vernacular language of the masses, was a deliberate strategy to disseminate religious teachings widely, deliberately bypassing the exclusivity of elite languages. The preservation, codification, and systematic transmission of these Agama texts were meticulously undertaken by prominent Acaryas throughout history. These Acaryas served not only as spiritual preceptors but also as rigorous academic scholars who organized the oral traditions into structured textual formats. In an analysis of their scholarly contributions, researchers observe that the Acaryas authored extensive commentaries to elucidate complex philosophical concepts embedded within the Agamas, ensuring their relevance across shifting intellectual landscapes. The textual integrity of the Prakrit Agama literature relies heavily on the continuous scholarly tradition upheld by these Acaryas, who effectively bridged ancient ascetic wisdom with structured academic inquiry. Consequently, studying the Prakrit Agamas alongside the treatises of prominent Acaryas offer scholars a comprehensive understanding of how Jainism maintained doctrinal purity while simultaneously expanding its philosophical depth and pedagogical reach.

Based on the above source, attempt the following five questions.

261. Why was the Prakrit language deliberately utilized for the Agama literature?
(A) To restrict knowledge exclusively to elite academic circles
(B) To comply with the linguistic mandates of regional rulers
(C) To ensure the texts remained untranslatable to common people
(D) To bypass elite languages and disseminate teachings widely

262. What dual roles did the prominent Acaryas fulfill according to the passage?
(A) Political diplomats and wealthy merchants
(B) Spiritual preceptors and academic scholars
(C) Temple architects and agricultural overseers
(D) Military strategists and linguistic inventors

263. How did the Acaryas ensure the relevance of Agama literature across shifting intellectual landscapes?
(A) By replacing old texts with modern political philosophy
(B) By discouraging the study of philosophical doctrines
(C) By authoring commentaries on complex concepts
(D) By abandoning oral traditions for foreign languages

NODIA

264. The textual integrity of the Prakrit Agama literature heavily relies on which of the following?
(A) The financial patronage of foreign empires and states
(B) The deliberate concealment of texts from the monastic order
(C) The translation of original concepts into mainstream orthodox rituals
(D) The continuous scholarly tradition upheld by the Acaryas

265. Studying the treatises of prominent Acaryas alongside the Prakrit Agamas offers comprehensive understanding of what?
(A) Maintaining purity while expanding philosophical depth
(B) Complete assimilation into mainstream orthodox traditions
(C) Influence of agricultural practices on linguistics
(D) Systematic erosion of spiritual teachings by dialects

Direction : Please read the following source carefully.

In the discourse of ancient philosophical frameworks, the basic doctrines, principles, and philosophy of Jainism offer a profound structural analysis of reality and ethics. An academic review of a Jain philosophical treatise reveals that its epistemological and metaphysical foundations are built upon strict ethical principles. Researchers investigating these doctrines emphasize that the philosophy does not rely on a supreme creator deity but instead presents a universe governed by independent, uncreated cosmic laws. The core principles demand an absolute adherence to rigorous moral codes that permeate every aspect of human action, thought, and speech. In this philosophical system, the mechanism of cosmic justice is strictly tied to individual actions, binding the soul to the material world. The ultimate objective delineated within these doctrines is the complete liberation of the soul through meticulous self-purification and ethical perfection. Scholars argue that the basic philosophy constructs a highly rationalistic approach to existence, where cognitive understanding and ethical practice are inextricably linked. By evaluating these primary doctrines and principles, academics recognize Jain philosophy as an internally consistent framework that systematically addresses existential suffering by advocating for supreme moral accountability and self-reliance.

Based on the above source, attempt the following five questions.

266. What fundamental characteristic defines the universe according to Jain philosophical doctrines?
(A) It is governed by a supreme creator deity.
(B) It is governed by independent, uncreated cosmic laws.
(C) It is entirely reliant on orthodox ritualistic practices.
(D) It is an illusion that lacks any structural reality.

267. In the context of Jain philosophy, how is the mechanism of cosmic justice strictly tied to individual action?
(A) Relying on divine intervention to pardon human errors
(B) Binding the soul to matter based on personal actions
(C) Requiring wealthy patronage to alter cosmic outcomes
(D) Absolving the individual from adhering to moral codes

268. What is the ultimate objective delineated within the basic doctrines of Jainism?
(A) Complete soul liberation through self-purification
(B) Establishment of a dominant socio-political empire
(C) Accumulation of material wealth for the community
(D) Physical conquest of neighboring religious lands

269. How do scholars describe the approach to existence constructed by basic Jain philosophy?
(A) An emotional system lacking rational accountability
(B) A framework detached from all moral requirements
(C) A rational approach linking cognition and ethics
(D) A theistic model prioritizing grace over effort

Downloaded from www.pdf.tube

270. What primary mechanism does Jain philosophy advocate to address existential suffering?
(A) Subservience to mainstream orthodox rituals
(B) Avoidance of cognitive understanding and philosophical inquiry
(C) Delegation of ethical responsibility to monastic leaders
(D) Supreme moral accountability and self-reliance

Direction : Please read the following source carefully.

An archaeological expedition studying ancient cultural heritage sites frequently underscores the monumental contribution to arts and architecture made by the Jain tradition. A detailed architectural case study of specific temple complexes illustrates that Jain artistic expressions are deeply intertwined with their spiritual and cosmological beliefs. Researchers note that Jain architecture is characterized by intricate stone carvings, elaborate pillars, and highly symmetrical layouts that reflect the mathematical precision of their cosmic philosophy. Furthermore, the contribution to arts extends beyond structural architecture to include magnificent manuscript illustrations and detailed iconographic sculptures of spiritual figures. Scholars analyzing these artifacts observe that the artistic endeavors were not merely aesthetic pursuits but served as visual pedagogical tools designed to inspire devotion and communicate complex doctrines to the laity. The patronage provided by wealthy merchants and regional rulers significantly facilitated the proliferation of these distinctive architectural marvels. By examining the structural complexity and artistic refinement of these sites, historians conclude that the Jain contribution to arts and architecture represents a unique synthesis of aesthetic brilliance and profound religious devotion, effectively translating abstract ascetic ideals into enduring, tangible cultural legacies.

Based on the above source, attempt the following five questions.

271. How do Jain architectural expressions relate to their broader belief system?
(A) They are entirely detached from spiritual principles to appeal to secular authorities.
(B) They exclusively reflect the architectural styles of competing traditions.
(C) They are deeply intertwined with their spiritual and cosmological beliefs.
(D) They prioritize utilitarian function over mathematical precision.

272. Which of the following is identified as a characteristic feature of Jain architecture?
(A) Complete asymmetry representing the chaotic nature of the universe
(B) Symmetrical layouts reflecting mathematical precision
(C) Deliberate avoidance of stone carvings and elaborate pillars
(D) Exclusive use of wood to signify impermanence of existence

273. According to the passage, what pedagogical purpose did Jain artistic endeavors serve?
(A) They were designed to conceal complex doctrines from the uninitiated.
(B) They were created strictly for the personal amusement of regional rulers.
(C) They functioned primarily to document the economic transactions of the laity.
(D) They served as visual tools to inspire devotion and communicate doctrines.

274. Who significantly facilitated the proliferation of distinctive Jain architectural marvels?
(A) Wealthy merchants and regional rulers
(B) Foreign explorers and colonial administrators
(C) Exclusively the ascetic monks and nuns
(D) Competing orthodox religious institutions

275. Historians conclude that the Jain contribution to arts and architecture represents a synthesis of what elements?
(A) Economic frugality and secular political authority
(B) Military strategy and rudimentary construction techniques
(C) Aesthetic brilliance and profound religious devotion
(D) Orthodox ritualism and modern industrial engineering

Direction : Please read the following source carefully.

A sociological inquiry into religious communities

NODIA

252. According to the source, what was the primary contribution of Mahavira to the ascetic principles?
(A) He organized them into a formal, rigorous framework.
(B) He introduced various ritualistic ascetic traditions.
(C) He established specific socio-spiritual paradigms.
(D) He ended the continuous lineage of Tirthankaras.

253. How did the Tirthankaras respond to the moral and spiritual crises of their respective eras?
(A) By advocating for various new material possessions
(B) By replacing Sramana culture with political diplomacy
(C) By achieving liberation through extreme asceticism
(D) By compromising the framework of non-attachment

254. Which of the following best describes the core ethos of the Sramana tradition as highlighted in the passage?
(A) Materialism, external dependency, and political influence
(B) Mainstream ritualism, aesthetic pursuit, and wealth accumulation
(C) Societal conformity, academic elitism, and theological leniency
(D) Renunciation, self-discipline, and non-attachment

255. Why is the historical trajectory from Rsabhadeva to Mahavira considered significant by historians?
(B) It details the economic trade routes of ancient ascetics.
(B) It outlines the military strategies of early spiritual leaders.
(C) It explains the crystallization of Jain ascetic ideals.
(D) It documents the elimination of the Sramana philosophical system.

Direction : Please read the following source carefully.

A prominent area of investigation within Jain monasticism is the historical bifurcation that led to the formation of its two main sects: Digambara and Svethambara. An academic symposium reviewing this schism emphasizes that the division primarily stemmed from varying interpretations of monastic discipline and ascetic rigor. In this context, the Digambara sect insists on absolute renunciation, advocating that true ascetics must shed all material possessions, including clothing, to achieve liberation. This strict adherence represents the highest form of non-attachment within their monastic framework. Conversely, the Svethambara sect presents a slightly modified approach to asceticism, wherein monks and nuns are permitted to wear simple white garments. Svethambara scholars argue that wearing white robes does not inherently impede the spiritual journey or violate the principle of non-attachment, making monastic life more accessible without compromising core ethical codes. The case study reveals that this ideological divergence not only influenced monastic attire but also shaped differing views on canonical texts and the spiritual capabilities of women. By analyzing the Digambara and Svethambara traditions, researchers gain valuable insights into how an ancient faith balances extreme ascetic ideals with practical monastic frameworks, ultimately diversifying Jainism's organizational structure.
Based on the above source, attempt the following five questions.

256. What was the primary cause of the historical bifurcation into the Digambara and Svethambara sects?
(A) Disagreements over agricultural and commercial practices
(B) Differing views on discipline and ascetic rigor
(C) Disputes regarding specific temple design layouts
(D) Conflicting opinions on local community festivals

257. According to the Digambara sect's framework, what is required to achieve absolute renunciation?
(A) Wearing simple white garments during specific rituals
(B) Utilizing vernacular languages to spread monastic teachings
(C) Establishing large educational institutions for the laity

Click Here to Buy book on Amazon

ethical doctrines with contemporary global issues such as environmental conservation, sustainable business practices, and global peace initiatives. Furthermore, contemporary developments include the establishment of international academic centers dedicated to the systematic study and dissemination of Jain philosophy. Scholars observe that while the core theological principles remain unaltered, the pedagogical methods and institutional structures have undergone substantial modernization to engage the younger, globally dispersed generations. This adaptation ensures the continued relevance of the tradition in a rapidly changing world. By analyzing these modern shifts, academics recognize that the contemporary developments of Jainism represent a dynamic evolutionary phase, successfully bridging ancient spiritual heritage with modern socio-environmental activism and global connectivity.

Based on the above source, attempt the following five questions.

281. What significantly facilitated the transition of Jain communities to a robust global presence?
(A) The strict enforcement of localized agricultural practices
(B) The complete abandonment of ancient ethical doctrines
(C) The isolationist policies adopted by modern practitioners
(D) Digital communication and transnational migration

282. How do modern Jain practitioners approach contemporary global issues like environmental conservation?
(A) By deliberately ignoring them to focus solely on asceticism
(B) By integrating ancient ethical doctrines with these global issues
(C) By completely replacing traditional teachings with modern science
(D) By arguing that sustainable practices contradict core principles

283. What observation do scholars make regarding the core theological principles of Jainism in the contemporary era?
(A) They have been completely altered to suit modern socio-economic demands.
(B) They are considered irrelevant by globally dispersed younger generations.
(C) They remain unaltered, while pedagogical methods have been modernized.
(D) They have been replaced by international academic center protocols.

284. Why have the institutional structures of Jainism undergone substantial modernization?
(A) To systematically dismantle the traditional ascetic practices
(B) To distance the community from environmental and global peace initiatives
(C) To enforce strict localized practices over global connectivity
(D) To engage the younger, globally dispersed generations

285. The contemporary developments of Jainism are best characterized by academics as representing what kind of phase?
(A) A dynamic phase bridging heritage with activism
(B) A stagnant historical phase disconnected from society
(C) A declining phase marked by loss of global identity
(D) A regressive phase returning to localized rituals

Direction : Please read the following source carefully.

Cultural anthropologists studying communal religious expressions frequently examine the dual significance of Jain pilgrimage and Jain festivals in maintaining spiritual vitality. A fieldwork-based case study reveals that Jain pilgrimage involves arduous journeys to sacred mountains and historical sites associated with the spiritual triumphs of foundational teachers. Researchers observe that undertaking a Jain pilgrimage is considered a profound act of asceticism and devotion, allowing practitioners to physically and mentally detach from mundane existence. Concurrently, the academic analysis of Jain festivals demonstrates that these periodic celebrations serve as critical mechanisms for collective spiritual renewal and communal solidarity. These festivals are predominantly characterized by intense fasting, scriptural recitation, and introspective meditation rather

Downloaded from www.pdf.tube

representing the reach of Jainism into the southern peninsula.

45. (C) Followers shifted towards trade and finance
The strict observance of Ahimsa, which forbids harming even microscopic organisms, significantly influenced Jain occupational patterns. Agriculture was often avoided because plowing soil and using pesticides could kill small creatures. Consequently, Jains traditionally moved toward urban professions such as trade, commerce, and finance. This shift allowed them to maintain their ethical standards while becoming a prosperous and influential mercantile community in various regions of India.

46. (A) I, II, IV, and V only
Jainism challenged social norms by rejecting birth-based caste and emphasizing personal karma. It significantly promoted vegetarianism and established monastic libraries that preserved vast amounts of literature. While there were debates about female liberation between sects, women were never entirely excluded from monastic life; the Svetambara tradition has a long history of nuns who pursue spiritual studies and hold influential positions.

47. (A) A Jain layperson (householder) who listens to the teachings
The term Sravaka literally means a listener and refers to a Jain householder or layperson. Unlike monks who take the great vows (Mahavratas), Sravakas practice the lesser vows (Anuvratas), which are more suitable for worldly life. They support the monastic community and engage in regular rituals, study, and meditation. Their role is essential to the four-fold Sangha, ensuring the continuity of the tradition.

48. (A) Both A and R are true and R is the correct explanation of A.
Jain scholars made immense contributions to the development of regional Indian languages to make their teachings accessible to the masses. By writing in vernaculars like Kannada, Gujarati, and Tamil, they bypassed the exclusivity of Sanskrit and reached ordinary people. This linguistic flexibility not only spread Jain ethical principles but also laid the foundations for the rich literary traditions and grammatical structures of these regional languages.

49. (B) Kapalika
Jainism has seen various internal reform movements over the centuries, such as the Sthanakvasi and Terapanthi sects, which emerged to address issues like idol worship and monastic discipline. The Anuvrat Movement is a modern initiative focusing on moral values. In contrast, the Kapalika sect is an ancient Tantric tradition associated with Shaivism, not Jainism, and is known for its distinct and often extreme ascetic practices.

50. (A) II, IV, I, III
Jain festivals follow a ritual calendar marking significant spiritual events. Mahavir Janma Kalyanak celebrates the birth of the final Tirthankara. Akshaya Tritiya commemorates the first Tirthankara breaking his fast. Paryushana Parva is the most important period for spiritual reflection and repentance. Finally, Diwali marks the attainment of Nirvana by Lord Mahavira, signifying the ultimate spiritual light that continues to guide the Jain community.

51. (C) Paryushana
Paryushana is the most significant annual festival in Jainism, dedicated to spiritual reflection, fasting, and repentance. The festival concludes with the ritual of Samvatsari, where practitioners seek forgiveness from all living beings for any harm caused through thought, word, or deed. The phrase Micchami Dukkadam is traditionally used during this time to express sincere regret and to purify one's soul from past karmas.

52. (A) I, II, and IV only
The Anuvrat Movement was founded in 1949 by Acharya Tulsi to promote moral and ethical values in modern society. It offers a simplified, practical version of the great Jain vows for laypeople and citizens regardless of their religious background. Unlike monasticism, it does not require individuals to become monks, but encourages them to adopt small, sustainable changes in behavior to foster global peace and integrity.

53. (C) Statement I is true but Statement II is false
The Sthanakvasi sect emerged within Svetambara Jainism as a reformist movement that explicitly rejects the worship of idols in temples. Instead of physical rituals, they focus on internal meditation

NODIA

Sramana culture's persistent quest for spiritual autonomy, empirical ethical accountability, and profound metaphysical clarity.

Based on the above source, attempt the following five questions.

291. What necessitated the formulation of a distinct, self-reliant ethical framework within the Sramana culture?
(A) The total acceptance of mainstream orthodox ritualistic hegemony
(B) The desire to accumulate vast temporal wealth and political power
(C) The culture's rejection of orthodox ritualistic hegemony
(D) The lack of any preexisting historical records or spiritual doctrines

292. According to researchers, what did the foundational ascetic environment require to guide the spiritual aspirant?
(A) Stringent basic doctrines to systematically direct spiritual progression
(B) Lenient behavioral guidelines to ensure popular support
(C) Subservience to an independent, supreme creator deity
(D) The complete integration of orthodox ceremonial practices

293. How does the philosophy emerging from the Sramana cultural milieu categorize the nature of reality?
(A) As an illusion with no distinction between entities and matter
(B) As a unified material substance devoid of any consciousness
(C) Highlighting the temporary nature of all ethical accountability
(D) Emphasizing the dichotomy between consciousness and matter

294. What primary vehicles for spiritual progression did the comprehensive philosophical system mandate?
(A) Severe austerity, ethical purity, and mental discipline
(B) Unrestricted material indulgence and social conformity
(C) Political maneuvering, economic dominance, and external rituals
(D) Complete reliance on external deities to absolve individual actions

295. What do academics conclude regarding the formulation of basic doctrines in Jainism?
(A) They were formulated in complete isolation from environments
(B) They were imposed upon the ascetic tradition by rulers
(C) They are the culmination of the quest for autonomy
(D) They contradict the ethical accountability of the culture

Direction : Please read the following source carefully.

Theological research into sectarian divergence frequently analyzes the varying perspectives on the Prakrit Agama literature maintained by the main sects of Jainism: Digambara and Svethambara. An academic comparative study illustrates that the historical transmission of these sacred texts became a pivotal point of contention between the two traditions. Researchers indicate that the Svethambara sect formally accepts a specific canon of Prakrit Agama literature, asserting that these texts have been accurately preserved and continuously transmitted by prominent Acaryas through oral and subsequently written traditions. In stark contrast, the Digambara sect contends that the original Prakrit Agamas were irreversibly lost during a prolonged period of historical famine and extensive migration. Consequently, Digambara scholars rely on a different set of authoritative scriptures composed by their own subsequent Acaryas, which they argue accurately reflect the original, uncorrupted teachings. Scholars observe that this profound disagreement over the authenticity and preservation of the Prakrit Agama literature cemented the theological and institutional boundaries between the two sects. By examining this scriptural schism, academics gain crucial insights into how textual authority and historical memory are actively negotiated and utilized to legitimize distinct religious identities within the main sects.

Based on the above source, attempt the following five questions.

Click Here to Buy book on Amazon

296. What became a pivotal point of contention between the Digambara and Svethambara sects regarding the Prakrit Agama literature?
(A) The transmission and preservation of sacred texts
(B) The translation of texts into foreign languages
(C) The architectural style used for ancient manuscripts
(D) The exclusion of Acaryas from reading the literature

297. What is the Svethambara sect's formal assertion concerning the Prakrit Agama literature?
(A) The texts were irreversibly lost during a prolonged famine.
(B) The texts should be entirely rewritten to reflect modern philosophical shifts.
(C) The oral traditions completely corrupted the original teachings.
(D) The texts were accurately preserved and transmitted by prominent Acaryas.

298. Why do Digambara scholars rely on a different set of authoritative scriptures?
(A) They contend that the original Prakrit Agamas were lost during historical famine and migration.
(B) They believe that the original texts were flawed and required immediate revision.
(C) They reject the teachings of all foundational Tirthankaras.
(D) They argue that written traditions are inherently inferior to orthodox rituals.

299. What was a major consequence of the profound disagreement over the Prakrit Agama literature?
(A) It unified the two sects into a singular institutional structure.
(B) It eliminated the scholarly tradition of the prominent Acaryas.
(C) It cemented the theological boundaries between the two sects.
(D) It prompted both sects to abandon their unique religious identities.

300. By examining the scriptural schism between the main sects, what crucial insight do academics gain?
(A) How spatial mobility dictates secular festival practices
(B) How architectural brilliance resolved sectarian disputes
(C) How regional dialects united opposing theological beliefs
(D) How textual authority legitimizes religious identities

www.nodia.in

NODIA

ANSWERS

1. (B) Rsabhadeva
Rsabhadeva, also known as Adinatha, is traditionally recognized as the first of the twenty-four Tirthankaras in the current cosmic age. He is credited with establishing the foundations of human civilization, including agriculture, arts, and social organization. His life serves as the primary model for the Jain path of renunciation and the ultimate attainment of spiritual liberation through self-discipline.

2. (B) I, II, and IV only
The Sramana movement represented a non-Vedic spiritual tradition in ancient India that fundamentally rejected the authority of the Vedas and priestly rituals. It placed heavy emphasis on individual asceticism and self-mortification as paths to enlightenment. Furthermore, it popularized the pervasive concepts of Karma and rebirth, while explicitly denying the existence of a creator deity who manages or governs the universe.

3. (C) Statement I is true but Statement II is false
Jain tradition maintains that twenty-four Tirthankaras appear in every half-cycle of time to preach the eternal dharma. While Vardhamana Mahavira is the most historically documented teacher and the final Tirthankara of this age, he did not found the religion. Instead, he reformed and revitalized the existing spiritual lineage established by his predecessors like Rsabhadeva and the historical Parshvanatha.

4. (A) P-2, Q-3, R-4, S-1
Each Tirthankara is associated with a specific cognizance symbol used for identification in iconography. Rsabhadeva is represented by the bull, signifying strength and leadership. Ajitanatha is associated with the elephant, while Parshvanatha is identified by the snake. Lord Mahavira, the final teacher, is symbolized by the lion, representing his supreme spiritual courage and mastery over internal passions and worldly desires.

5. (C) Its teaching in common vernacular Prakrit languages
The widespread acceptance of Sramana traditions among the general population was largely due to their accessible teaching methods. Unlike the Vedic tradition, which relied on complex Sanskrit rituals understood only by priests, Sramana teachers utilized local vernacular languages like Prakrit. This allowed ordinary people to engage directly with ethical teachings and philosophical concepts without the mediation of a specialized priestly class.

6. (C) I, II, III, and V only
Lord Mahavira was born in Kundagrama to King Siddhartha of the Jnatrika clan. After years of intense spiritual practice, he attained Kevala Jnana, or omniscience, under a Sal tree. He dedicated his life to preaching the path of non-violence before finally attaining Nirvana at Pavapuri. Unlike Buddha, who preached at Sarnath, Mahavira delivered his first sermon at Vipulachala.

7. (D) The ford-maker crossing the ocean of rebirth
The term Tirthankara literally means a ford-maker or one who creates a passage across a river. In Jain philosophy, this symbolizes a spiritual teacher who provides the necessary guidance and tools for souls to cross the turbulent ocean of worldly existence and rebirth. These enlightened beings establish the four-fold community to preserve and transmit the eternal truth to humanity.

8. (A) Both A and R are true and R is the correct explanation of A.
Jainism remained largely within the Indian subcontinent due to the rigorous ethical and dietary requirements imposed on its monastic community. The fundamental principle of Ahimsa, or non-injury, led to strict restrictions on movement, especially across water bodies where microscopic life could be harmed. Consequently, the logistical challenges of maintaining these monastic vows made long-distance maritime travel nearly impossible for monks.

Downloaded from www.pdf.tube

27. (D) The theory of relative truth
Syadvada is the epistemological application of Anekantavada, focusing on the relativity of truth in speech and thought. It asserts that every statement is true only from a particular standpoint and remains incomplete without considering other perspectives. By using the prefix "Syad" (perhaps or in some ways), it avoids absolute claims, reflecting the profound complexity of reality and encouraging humble dialogue.

28. (A) Both A and R are true and R is the correct explanation of A.
Jain philosophy is fundamentally dualistic, categorizing all existence into two independent and eternal categories: Jiva (conscious soul) and Ajiva (non-living matter). The soul is characterized by consciousness and bliss, while matter is unconscious and physical. This dualism is essential for understanding the process of karmic bondage, where the interaction between soul and matter creates the cycle of worldly suffering and rebirth.

29. (C) Jiva (Consciousness)
Jainism classifies the universe into living (Jiva) and non-living (Ajiva) entities. Ajiva is further divided into five distinct categories: Pudgala (matter), Dharma (principle of motion), Adharma (principle of rest), Akasha (space), and Kala (time). Jiva is the opposite of Ajiva, as it possesses consciousness and the ability to experience. Therefore, Jiva cannot be classified under the category of non-living entities.

30. (A) I, II, III, IV, V
The Jain path to liberation involves a specific sequence of karmic interaction. First, Asrava occurs as karma flows into the soul, leading to Bandha, where it attaches firmly. To reverse this, Samvara is practiced to stop new karma from entering. This is followed by Nirjara, the process of shedding existing accumulated karma. Finally, once all karma is destroyed, the soul attains Moksha.

31. (A) Right Conduct
The three jewels, or Triratna, constitute the essential framework for spiritual progress in Jainism. These are Right Faith (Samyak Darshana), Right Knowledge (Samyak Jnana), and Right Conduct (Samyak Charitra). Together, they form a unified path where faith provides the foundation, knowledge offers the direction, and conduct provides the practical application of ethical principles necessary to eliminate karmic bondage and achieve ultimate liberation.

NODIA

32. (A) I, II, and IV only
Pudgala refers to matter in Jain philosophy and is characterized by the ability to combine and break apart. It possesses sensory qualities such as touch, taste, smell, and color. Crucially, Pudgala is entirely non-conscious (Ajiva) and does not experience feelings like pain. Jain doctrine further explains that karmic particles are an extremely subtle form of Pudgala that interact directly with the soul.

33. (D) Statement I is false but Statement II is true
While the term Dharma in many Indian traditions refers to religious duty or righteousness, it has a specific ontological meaning in Jainism. In the context of the six Dravyas, Dharma represents the principle of motion that assists souls and matter in moving. It does not cause motion itself but provides the necessary medium, much like water enables fish to swim without forcing movement.

34. (A) P-3, Q-1, R-4, S-2
The five great vows are central to Jain ethics. Aparigraha refers to non-possession or non-attachment to worldly goods. Asteya is the vow of non-stealing, ensuring one does not take what is not given. Brahmacharya signifies celibacy or chastity, focusing on the control of sensual desires. Satya represents the commitment to truthfulness. Together, these vows guide practitioners toward spiritual purity and the elimination of karmic bondage.

35. (C) Peacefully thinning out the body
Sallekhana is a highly disciplined Jain practice involving the voluntary and gradual reduction of food and liquid intake under specific conditions, such as old age or terminal illness. Its religious purpose is not suicide, but a peaceful spiritual preparation for death by thinning out the body and passions. It aims to ensure a mindful departure from life while minimizing the generation of new negative karma.

18. (A) Both A and R are true and R is the correct explanation of A.
The gender of Mallinatha, the nineteenth Tirthankara, is a major point of contention between the two sects. Digambaras maintain that Mallinatha was male, as their doctrine asserts that the highest spiritual attainment and liberation are impossible in a female body. Conversely, Svetambaras believe Mallinatha was a woman, reflecting their more inclusive view regarding the spiritual potential of female practitioners.

19. (C) Kalpa Sutra
The Digambara sect believes that the original canonical teachings of the Tirthankaras, known as the Agamas, were completely lost over time. Consequently, they rely on secondary authoritative texts written by great Acaryas like Kundakunda, including the Samayasara, Niyamasara, and Pravachanasara. The Kalpa Sutra is a primary text of the Svetambara tradition, detailing the lives of the Tirthankaras and monastic rules.

20. (A) V, I, II, III, IV
The Jain schism began with a severe twelve-year famine in Magadha, prompting Bhadrabahu to lead many monks south. Meanwhile, Sthulabhadra remained and convened the Council of Pataliputra to compile the canon. When the southern monks returned, they rejected the changes, including the use of clothes. This divide eventually became formalized through later councils, most notably at the Council of Valabhi centuries later.

21. (C) Council of Valabhi
The Council of Valabhi, held in the fifth century CE under the leadership of Devardhi Gani, is of paramount importance to the Svetambara tradition. This assembly was responsible for the final systematic compilation and written recording of the Jain canonical texts, or Agamas. This event ensured the preservation of the teachings which had previously been transmitted primarily through a vulnerable oral tradition.

22. (A) I, II, and IV only
The Svetambara canon is traditionally structured around twelve Angas, although the twelfth, known as Drstivada, is considered lost. These texts were originally composed in Ardhamagadhi Prakrit, not Sanskrit. In contrast, the Digambara sect maintains that the entire original canon was lost shortly after the time of Mahavira, leading them to rely on separate authoritative scriptures composed by later prominent Jain scholars.

23. (A) Both Statement I and Statement II are true
Early Jain teachers deliberately utilized Prakrit, the language of the common people, to ensure their message reached a wide audience regardless of social status. Specifically, the major Agamas were composed in Ardhamagadhi, a particular dialect of Prakrit prevalent in ancient Magadha. This linguistic choice reflects the Sramana tradition's commitment to accessibility and its rejection of the exclusive use of Sanskrit.

24. (A) P-2, Q-1, R-3, S-4
Jain history is enriched by the contributions of several prominent scholars. Kundakunda authored the Samayasara, a fundamental text on soul and reality. Umasvati wrote the Tattvartha Sutra, which unified Jain thought in Sanskrit. Bhadrabahu is credited with the Kalpa Sutra, detailing Tirthankara biographies. Hemachandra, a polymath, composed the Trishashthi-shalaka-purusha-charitra, documenting the lives of sixty-three illustrious figures in the Jain tradition.

25. (C) Unified Jain thought in Sanskrit scholarship
The Tattvartha Sutra by Umasvati was a landmark achievement in Jain literature as it was the first major work to systematize Jain philosophy in Sanskrit. By using the language of contemporary intellectual discourse, Umasvati made Jain doctrines accessible to a broader scholarly audience. This text successfully unified diverse Jain concepts into a concise framework, gaining acceptance from both the Digambara and Svetambara sects.

26. (A) I, II, IV, and V only
Anekantavada is a core Jain doctrine emphasizing the multifaceted nature of reality. It teaches that no single perspective can capture the absolute truth of a complex object. By acknowledging multiple viewpoints, it provides the ontological foundation for Syadvada and promotes intellectual tolerance. This philosophy explicitly rejects dogmatism and encourages practitioners to respect diverse opinions as partial expressions of a much larger truth.

Click Here to Buy book on Amazon

9. (C) Tapas
Jainism prescribes five great vows, known as Mahavratas, for monks and nuns to ensure spiritual purity. These include Ahimsa, Satya, Asteya, Brahmacharya, and Aparigraha. While Tapas, or austerity, is a vital practice for shedding accumulated karma, it is categorized as an internal or external ascetic discipline rather than one of the foundational five vows that define the core monastic code.

10. (A) II, I, V, IV, III
The chronological sequence of Tirthankaras begins with Rsabhadeva, the first teacher who established the tradition. He is followed much later by Mallinatha, the nineteenth Tirthankara. Neminatha is recognized as the twenty-second, preceding Parshvanatha, who lived in the eighth century BCE as the twenty-third. The lineage concludes with Vardhamana Mahavira, the twenty-fourth Tirthankara, who lived during the sixth century BCE.

11. (D) Parshvanatha
Parshvanatha is recognized as the twenty-third Tirthankara and is widely considered by historians to be a historical figure who lived around the eighth century BCE. He preceded Lord Mahavira by approximately 250 years. He is credited with teaching the four-fold restraint, which formed the basis of Jain ethics before Mahavira added the fifth vow of celibacy to the tradition.

12. (A) I, II, and III only
Parshvanatha was a prince born in Varanasi who renounced his royal life to become a spiritual teacher. He propounded four great vows: non-violence, truthfulness, non-stealing, and non-possession. Vardhamana Mahavira later added the fifth vow of Brahmacharya (celibacy). While his followers were known as Nirgranthas, the specific practice of wearing purely white garments became a distinct feature of the Svetambara sect.

13. (A) Both Statement I and Statement II are true
The Sramana tradition encompassed various ascetic movements that existed alongside the Vedic religion in ancient India. These groups shared a common rejection of Brahmanical authority and ritualism, focusing instead on personal spiritual effort. Major sects within this tradition included Jainism, Buddhism, and the Ajivikas. Together, they significantly influenced Indian philosophy by introducing concepts like karma, samsara, and final liberation.

14. (A) P-2, Q-3, R-4, S-1
Jain terminology accurately reflects the spiritual status of practitioners. A Jina is a conqueror of internal passions. A Nirgrantha is someone free from all worldly bonds and attachments. A Kevalin represents an omniscient being who has attained absolute knowledge. Finally, the term Sramana denotes an ascetic who toils or strives diligently toward spiritual perfection and liberation from the cycle of rebirth.

15. (A) Influx of subtle karmic particles into the soul
Jain philosophy views karma as a physical, subtle substance rather than just a moral law. Karmic bondage occurs when these subtle particles flow into the soul, a process known as Asrava, and stick to it due to the soul's passions. This influx obscures the soul's natural qualities of infinite knowledge and bliss, necessitating specific spiritual practices to stop and shed them.

16. (A) I, II, IV, and V only
The Digambara and Svetambara sects differ on several monastic and doctrinal points. Digambaras practice complete nudity and believe women must be reborn as men to attain Moksha. Svetambaras wear white clothes and accept female liberation. Additionally, Digambaras believe the original Agamas were lost and that a Kevalin does not require physical food, whereas Svetambaras accept the existing Angas as authentic.

17. (B) Non-injury to all living beings in thought and deed
In Jain philosophy, Ahimsa is the most fundamental ethical principle, extending far beyond physical non-violence. It demands the avoidance of injury to all living beings, including animals, plants, and microscopic organisms. This commitment must be maintained in thought, speech, and action. Practitioners strive to minimize harm through careful conduct, dietary choices, and the cultivation of universal compassion and equanimity.

NODIA

36. (A) I, II, III, and IV only
Jain epistemology identifies five types of knowledge. Mati is sensory knowledge, and Sruti is scriptural or heard knowledge. Avadhi refers to clairvoyance, while Manahparyaya is the ability to know the thoughts of others. The highest form is Kevala Jnana, which represents absolute, perfect, and infinite omniscience. Unlike other forms, Kevala is not partial or subjective; it is the complete and direct understanding of reality.

37. (C) Stages of spiritual development
Gunasthana refers to the fourteen stages of spiritual progression that a soul traverses on its journey toward liberation. Each stage represents a higher level of purity and a reduction in the influence of deluding and knowledge-obscuring karmas. Starting from a state of complete ignorance and ending in the state of a Kevalin, these stages provide a detailed map for the soul's gradual evolution.

38. (A) Both A and R are true and R is the correct explanation of A.
The flourishing of Jain art and architecture in Western and Southern India was primarily driven by the support of influential mercantile communities and royal patronage. Wealthy Jain traders funded the construction of magnificent temples as an act of religious merit. Additionally, several prominent dynasties, including the Chaulukyas and Rashtrakutas, provided the political stability and resources necessary to create enduring and intricate monuments.

39. (D) Ellora Cave 15 (Dashavatara)
While many ancient caves in India are associated with Jainism, Cave 15 at Ellora, known as the Dashavatara cave, is a Hindu temple dedicated primarily to Lord Vishnu. In contrast, the Udayagiri and Khandagiri caves in Odisha were carved for Jain monks under King Kharavela. Similarly, the Sittanavasal caves in Tamil Nadu are famous for their remarkable Jain fresco paintings and rock-cut architecture.

40. (A) II, III, IV, V
The historical timeline of Jain architecture begins with the ancient rock-cut caves of Udayagiri and Khandagiri, established during the reign of King Kharavela. This was followed centuries later by the construction of the massive Gommateshwara statue in the tenth century. The exquisitely carved Dilwara temples were built between the eleventh and thirteenth centuries, while the magnificent Ranakpur temple was established later in the fifteenth century.

41. (C) Shravanabelagola
The massive monolithic statue of Lord Bahubali, also known as Gommateshwara, is situated atop Indragiri hill in Shravanabelagola, Karnataka. Commissioned by Chavundaraya, a minister of the Ganga Dynasty, in the tenth century, it stands as one of the largest free-standing statues in the world. It is a major center for pilgrimage, particularly during the grand Mahamastakabhisheka ceremony held every twelve years.

NODIA

42. (A) I, II, and III only
The Dilwara Temples, located in Mount Abu, Rajasthan, are world-renowned for their incredibly detailed marble carvings. The Vimal Vasahi temple, the oldest in the complex, is dedicated to the first Tirthankara, Lord Rsabhadeva. These temples were primarily built by ministers and merchants of the Chaulukya (Solanki) dynasty of Gujarat between the eleventh and thirteenth centuries, rather than by the Rashtrakuta dynasty.

43. (A) Both Statement I and Statement II are true
The Ranakpur Jain temple is a masterpiece of Maru-Gurjara architecture dedicated to Lord Adinatha, the first Tirthankara. It is widely celebrated for its complex structural design, which includes four faces (Chaumukha). The interior features over one thousand four hundred marble pillars, each adorned with unique and intricate carvings. This immense scale and artistic detail make it one of the most significant Jain monuments in India.

44. (A) P-2, Q-1, R-4, S-3
Jain pilgrimage sites are spread across India, each with deep historical significance. Palitana, located in Gujarat, is famous for its hilltop temple city. Shikharji, where many Tirthankaras attained liberation, is situated in Jharkhand. Sittanavasal in Tamil Nadu is renowned for its ancient Jain cave paintings. Shravanabelagola in Karnataka is home to the colossal Gommateshwara statue,

than mere external jubilation. Scholars argue that both Jain pilgrimage and Jain festivals function as vital pedagogical tools, vividly reenacting historical spiritual victories and reinforcing the ethical commitments of the laity. By systematically participating in these practices, the community continually internalizes abstract philosophical doctrines through experiential rituals. Consequently, studying Jain pilgrimage and Jain festivals provides anthropologists with a comprehensive understanding of how spatial mobility and temporal observances actively sustain the religious identity and spiritual momentum of the community.

Based on the above source, attempt the following five questions.

286. According to cultural anthropologists, what dual purpose do Jain pilgrimage and festivals serve?
(A) Generating commercial revenue and establishing political dominance
(B) Promoting external jubilation and secular entertainment
(C) Eradicating historical records and redefining theological boundaries
(D) Maintaining spiritual vitality and communal solidarity

287. Undertaking a Jain pilgrimage is considered by practitioners as a profound act of what?
(A) Political defiance against secular authorities
(B) External jubilation and material acquisition
(C) Asceticism and devotion allowing detachment from mundane existence
(D) Tourism prioritizing aesthetic appreciation over spiritual discipline

288. How are Jain festivals predominantly characterized in the academic analysis provided?
(A) By intense fasting and introspective meditation
(B) By excessive feasting and material indulgence
(C) By aggressive pursuit of regional political power
(D) By the suspension of primary ethical commitments

289. What pedagogical function do Jain pilgrimage and festivals fulfill for the community?
(A) They discourage experiential practice of doctrines
(B) They replace scriptural with spontaneous emotional displays
(C) They reenact spiritual victories and ethical commitments
(D) They prioritize temporal observances over spatial mobility

290. How do practitioners continually internalize abstract philosophical doctrines according to the passage?
(A) By isolating from collective communal rituals
(B) By engaging in textual criticism without practice
(C) By relying on the patronage of regional authorities
(D) By participating in rituals like pilgrimage

Direction : Please read the following source carefully.

An integrated academic study exploring the evolution of ancient asceticism investigates how the Sramana culture directly facilitated the codification of the basic doctrines, principles, and philosophy within Jainism. A textual analysis of historical records indicates that the Sramana culture's definitive rejection of orthodox ritualistic hegemony necessitated the formulation of a distinct, self-reliant ethical framework. Researchers observing this transition argue that the foundational ascetic environment required stringent basic doctrines to systematically guide the spiritual aspirant toward ultimate liberation. The philosophy that emerged from this cultural milieu meticulously categorized the nature of reality, emphasizing the eternal dichotomy between conscious entities and non-conscious matter. Scholars demonstrate that the principles cultivated within the Sramana culture demanded rigorous introspective practices, which were subsequently structured into a comprehensive philosophical system. This system mandated severe austerity, ethical purity, and mental discipline as the primary vehicles for spiritual progression. By evaluating the symbiotic relationship between the Sramana environment and these philosophical constructs, academics conclude that the basic doctrines were not formulated in isolation. Instead, they represent the intellectual and practical culmination of the

Downloaded from www.pdf.tube

and the study of scriptures in simple halls called Sthanaks. They believe that true worship is spiritual and mental, and that the presence of the divine is realized through personal practice rather than through external icons.

54. (A) P-1, Q-3, R-2, S-4
Jain sects have distinct characteristics regarding worship and organization. Murtipujaka Svetambaras worship idols with flowers and fruits. Sthanakvasis reject idols and gather in prayer halls. Terapanthi Svetambaras follow a highly organized monastic structure under a single head. Bisapanthi Digambaras worship Tirthankara idols and also acknowledge guardian deities like Yakshas. These divisions reflect diverse interpretations of monastic conduct and the role of external rituals in spiritual life.

55. (D) Lord Mahavira attaining Nirvana at Pavapuri
In the Jain tradition, Diwali is celebrated to commemorate the attainment of Nirvana, or final liberation, by Lord Mahavira at Pavapuri. This event signifies the end of his cycle of rebirth and the ultimate victory of his soul over karmic bondage. Instead of lights symbolizing a king's return, Jains light lamps to represent the eternal light of knowledge that Mahavira left behind for humanity.

56. (A) I, II, III, and IV only
Shikharji and Palitana are premier Jain pilgrimage sites, with Shikharji being the place where twenty Tirthankaras attained liberation. Palitana is renowned for its thousands of Shatrunjaya hill temples. Girnar is uniquely linked to Neminatha. While Mahamastakabhisheka is a famous Jain ritual, it is specifically held at Shravanabelagola in Karnataka for the Bahubali statue, not at Palitana, and occurs every twelve years.

57. (C) The grand head-anointing ceremony of the Bahubali statue
Mahamastakabhisheka is a spectacular Jain festival celebrated every twelve years at Shravanabelagola. It involves the ritual anointing of the massive fifty-seven-foot monolithic statue of Lord Bahubali with various auspicious substances like milk, sugarcane juice, saffron, and sandalwood paste. Thousands of pilgrims and monks gather to witness this event, which symbolizes the purification of the soul and the ultimate victory over internal passions and worldly attachment.

58. (C) A is true but R is false.
Jainism developed an extensive body of literature known as the Agamas to preserve the spiritual teachings of the Tirthankaras. While these texts do engage in philosophical debates with other contemporary traditions, including Buddhism, their primary purpose was to guide practitioners on the path to liberation. They were not created solely as a counter-movement, but as a comprehensive system of ethics, cosmology, and metaphysical inquiry.

59. (D) Reincarnation as a supreme creator God in the next kalpa
A Tirthankara is an enlightened soul who has attained Kevala Jnana (omniscience) and has permanently broken the cycle of rebirth. They establish the four-fold Sangha and preach the eternal path to liberation for all beings. Crucially, Jainism denies the existence of a creator God, and a Tirthankara does not reincarnate after Nirvana; instead, they exist eternally in a state of perfect bliss.

60. (B) Anuvrata
When a Jain layperson adopts ethical principles like Ahimsa in their daily life through practices like filtering water or avoiding root vegetables, they are practicing Anuvratas. These are small or lesser vows that are manageable for those living in society. Unlike the strict Mahavratas observed by monks, Anuvratas allow laypeople to minimize harm and progress spiritually while fulfilling their worldly and professional responsibilities.

61. (C) The eternal, conscious soul
In Jainism, Jiva refers to the conscious soul, which is eternal, uncreated, and possesses inherent qualities of infinite knowledge, perception, and bliss. Every living being, from microscopic organisms to humans, possesses a Jiva. The primary goal of Jain practice is to liberate the Jiva from the bondage of material karma, allowing it to regain its pure, natural state and achieve ultimate spiritual freedom.

62. (A) I, II, and IV only
Kashayas are internal passions such as anger, pride, deceit, and greed that act like glue,

NODIA

attained liberation. Shravanabelagola is another vital site, famous for its massive statue of Bahubali. Jain pilgrimage focuses on sites connected to the lives and spiritual triumphs of the twenty-four Tirthankaras.

80. (B) Specialization in trade and finance
The disproportionately high representation of Jains in ancient trade guilds is a direct result of their ethical and religious principles. Strict adherence to Ahimsa made occupations like farming and warfare difficult to reconcile with their vows. Consequently, the community specialized in non-violent professions such as trade, banking, and finance. Over time, this focus created a culture of financial expertise and integrity that made them prominent leaders in economic life.

81. (B) Pushpadanta and Bhutabali
The Shatkhandagama is the most foundational and sacred scripture for the Digambara sect. It was compiled by the Acaryas Pushpadanta and Bhutabali based on the oral teachings transmitted to them by Dharasena. This massive work systematically details the various aspects of karma and its interaction with the soul. Its written compilation marked a critical turning point in preserving the core philosophical essence of the original Jain teachings for the Digambara tradition.

82. (A) I, II, and IV only
The Sramana tradition was a collection of non-Vedic movements that believed in the cyclical nature of the universe and the importance of individual effort for liberation. This tradition included Jains, Buddhists, and Ajivikas, all of whom rejected the supreme authority of Brahmins and the efficacy of Vedic sacrifices. Instead, they focused on karma and asceticism as the true means to overcome suffering and attain final spiritual freedom.

83. (C) Statement I is true but Statement II is false
The first Jain council was held at Pataliputra during a time of crisis following a severe famine. While the council successfully compiled much of the available canon, it failed to reconcile the differences between the monks who had remained in Magadha and those who had migrated south. Instead of preventing a schism, the council's decisions regarding clothing and the scriptures actually deepened the division between the Svetambara and Digambara traditions.

84. (A) P-2, Q-1, R-3, S-4
The Jain Sangha is organized into several spiritual roles. An Updhaya is a preceptor or teacher responsible for scriptural instruction. An Acharya is the spiritual head of a monastic order. A Sadhu refers generally to an ascetic or monk. An Arihant is an enlightened being who has attained omniscience but still resides in a physical body, serving as a living teacher before achieving final liberation as a Siddha.

85. (C) Charitable works by mercantile communities
While lay Jains are allowed to possess property, the principle of Aparigraha encourages them to limit their personal desires and accumulation of wealth. This spiritual focus led to a strong social tradition of philanthropy among wealthy Jain merchants. Instead of hoarding wealth, they invested heavily in building hospitals, animal shelters, schools, and temples. This charitable ethos became a hallmark of the community, significantly benefiting broader Indian society for centuries.

86. (A) I, II, IV, and V only
Jain cosmology describes an eternal universe with a specific structure consisting of the upper, middle, and lower realms. Liberated souls, known as Siddhas, reside at the very apex in Siddhashila, while humans live in the Madhya Loka. Time is viewed as a revolving wheel with cycles of prosperity and decline. This complex worldview provides the framework for understanding the soul's journey through different states of existence based on its karma.

87. (D) The chief disciple of a Tirthankara who compiles their teachings
A Ganadhara is a highly spiritually advanced soul who serves as one of the chief disciples of a Tirthankara. They are responsible for interpreting the Tirthankara's divine preaching (Divya Dhwani) and organizing it into a systematic scriptural format. These disciples play a critical role in establishing the Jain Sangha and ensuring the preservation and transmission of the eternal truth to future generations of monks and laypeople.

Click Here to Buy book on Amazon

71. (D) Bhadrabahu
The Kalpa Sutra is a foundational text of the Svetambara tradition, traditionally attributed to the great scholar Bhadrabahu. It contains detailed biographies of the Tirthankaras, particularly Lord Mahavira, Parshvanatha, Neminatha, and Rsabhadeva. The text also outlines various rules for monastic conduct during the rainy season. It is recited with great devotion during the Paryushana festival, serving as a primary source for Jain hagiography and ethics.

72. (D) I, II, III, and IV
The Jain Agamas are the compiled teachings of the Tirthankaras, initially transmitted orally by their chief disciples, the Ganadharas. Ancient Purvas are considered the earliest parts of the canon, now mostly lost. While the Svetambaras preserve eleven Angas, the Digambara tradition relies on foundational texts like the Shatkhandagama and Kasayapahuda, which they believe preserve the essence of the original teachings after the primary canon was lost.

73. (C) Statement I is true but Statement II is false
During the great famine in Magadha, Sthulabhadra led the group of monks who remained in the region. To adapt to the harsh circumstances and maintain their presence, these monks began wearing white garments, departing from the traditional practice of complete nudity. This adaptation eventually became a defining feature of the Svetambara sect, creating a fundamental distinction from the Digambara monks who strictly adhered to nudity.

74. (A) P-1, Q-2, R-3, S-4
Jain literature is defined by foundational works from various Acaryas. Kundakunda's Samayasara focuses on the nature of the soul. Hemachandra's Trishashthi-shalaka-purusha-charitra records the lives of illustrious figures. Umasvati's Tattvartha Sutra provides a systematic summary of Jain philosophy in Sanskrit. Bhadrabahu is credited with the Kalpa Sutra. Together, these texts cover the full spectrum of Jain metaphysical, historical, and ethical thought across different eras.

75. (D) Establishment of manuscript libraries
The Jain tradition of meticulously compiling and copying manuscripts led to the establishment of vast monastic libraries known as Bhandaras. These repositories became crucial centers for the preservation of Indian heritage, housing not only religious texts but also works on grammar, logic, astronomy, and literature. This cultural emphasis on scholarship and preservation ensured that thousands of ancient works survived for centuries, contributing significantly to India's intellectual history.

76. (A) I, II, IV, and V only
Digambara monks adhere to a very strict code of conduct that reflects their commitment to non-possession and non-violence. They carry only a peacock feather broom to clear insects and a water gourd. They practice complete nudity, eat only once a day while standing up, and are prohibited from owning any property. These practices are designed to cultivate absolute detachment from the physical body and all worldly belongings.

77. (C) Five auspicious events in the life of a Tirthankara
Panchakalyanaka refers to the five major auspicious events that occur in the life of every Tirthankara. These include their conception, birth, renunciation of worldly life, attainment of omniscience (Kevala Jnana), and final liberation (Nirvana). These events are central to Jain theology and iconography, and they are celebrated through elaborate rituals and festivals that allow practitioners to reflect on the spiritual journey of these enlightened beings.

78. (A) Both A and R are true and R is the correct explanation of A.
Jain philosophy advocates Syadvada as a logical method to reflect the ontological principle of Anekantavada. Since reality is infinitely complex and multi-dimensional, any single statement can only capture a partial aspect of the truth. By using conditional predicates, Syadvada prevents dogmatism and ensures that all perspectives are acknowledged. This approach fosters a deep intellectual humility and recognizes the limitations of human language and thought.

79. (A) Bodh Gaya
While Bodh Gaya is a major pilgrimage center for Buddhism as the place of Buddha's enlightenment, it is not traditionally associated with Jainism. In contrast, Shatrunjaya (Palitana) and Shikharji are premier Jain Tirthas where many Tirthankaras

NODIA

96. (A) I, II, III, and IV only
Jain festivals mark important spiritual milestones. Mahavir Jayanti celebrates Mahavira's birth, and Paryushana focuses on reflection and forgiveness through Kshamavani. Akshaya Tritiya commemorates Rsabhadeva's first fast-break. However, Diwali is uniquely celebrated by Jains to mark the attainment of Nirvana by Lord Mahavira, not his birth. This distinction highlights the Jain emphasis on spiritual liberation and the end of worldly bondage as the ultimate cause for celebration.

97. (B) Syadvada
Saptabhangi Naya, or the seven-fold theory of prediction, is the logical framework of Syadvada. It provides seven ways of making a statement about an object to reflect its multifaceted nature. By using these seven modes, such as "in some ways it is" or "in some ways it is not," Jain logicians ensure that all possible perspectives are considered. This system demonstrates how Syadvada practically applies the principle of non-absolutism in language.

98. (A) Both A and R are true and R is the correct explanation of A.
Many Jain monks and nuns wear a cloth mask known as a muhapatti to strictly adhere to the principle of Ahimsa. The mask serves to prevent the accidental inhalation and killing of microscopic living beings present in the air. This practice reflects the profound Jain belief that life exists in all elements and that a practitioner must take every possible precaution to minimize harm caused by even involuntary bodily functions.

99. (C) Samayasara
Acharya Hemachandra was a prolific twelfth-century scholar who authored several monumental works, including the Trishashthi-shalaka-purusha-charitra and the grammar text Siddhahema Shabdanushasana. He was a prominent figure in the Svetambara tradition. The Samayasara, however, is a foundational philosophical text of the Digambara tradition written by Acharya Kundakunda. It focuses on the pure nature of the soul and is distinct from the vast literary and linguistic contributions made by Hemachandra.

100. (D) Nayavada / Syadvada
The logical framework that allows a statement to be true from one perspective and false from another is the application of Nayavada and Syadvada. These doctrines emphasize the relativity of truth and the importance of partial viewpoints. By recognizing that reality is too complex for absolute, one-sided descriptions, Jain philosophy encourages a more nuanced and tolerant approach to understanding and discussing the nature of existence and objects in the world.

101. (B) Neminatha
Neminatha, the twenty-second Tirthankara, is a significant figure who links Jain tradition with broader Indian epics. In Jain literature, he is described as the cousin of Lord Krishna, being the son of Samudravijaya, Krishna's uncle. His life story emphasizes supreme compassion, particularly his decision to renounce worldly life on his wedding day after hearing the cries of animals slaughtered for the feast, eventually leading to his liberation on Mount Girnar.

102. (A) Sthanakvasis separated from Murtipujakas and completely reject idol worship.
The Svetambara tradition includes various sub-sects with differing views on ritual. Sthanakvasis emerged as a reformist group that rejects idol worship and temple rituals, focusing instead on internal meditation. Terapanthi Svetambaras are also non-idolatrous but follow a strict centralized leadership. In contrast, Murtipujakas continue the traditional practice of worshipping Tirthankara icons in temples. These sub-sects demonstrate the internal diversity and evolutionary nature of Jain monastic and lay practices.

103. (A) Both Statement I and Statement II are true
Jainism offers a unique perspective on karma by defining it as a physical, subtle substance that binds to the soul. In contrast, many other Indian traditions, such as Hinduism and Buddhism, generally interpret karma as a purely moral or psychological law of cause and effect. This Jain view provides a quasi-scientific explanation for the soul's bondage, where material particles must be physically stopped and shed through specific spiritual disciplines.

Downloaded from www.pdf.tube

88. (A) Both A and R are true and R is the correct explanation of A.
Sramana movements like Jainism were revolutionary in providing a formal monastic path for women. The establishment of the four-fold Sangha explicitly included nuns (Sadhvis) alongside monks and laypeople. This structure allowed women to renounce worldly life and pursue spiritual liberation as a primary goal. This inclusivity challenged the more restrictive Vedic social norms and empowered women to participate fully in the intellectual and ascetic life of ancient India.

89. (C) Rigveda
The Jain Agama literature consists of Prakrit texts like the Acaranga Sutra, which details monastic conduct, and the Bhagavati Sutra, which contains philosophical dialogues. These scriptures form the core of the Jain canon. In contrast, the Rigveda is the oldest and most foundational text of the Vedic tradition. Because Jainism rejected the authority of the Vedas, Vedic literature is not included in its sacred canon or philosophical framework.

90. (A) Ahimsa
The meticulous care shown by Jain monks in sweeping their path and filtering their water is a direct practical application of Ahimsa. These actions are designed to prevent the accidental injury or death of small living beings and microscopic organisms. By being constantly mindful of their physical impact on the environment, monks embody the principle of universal compassion and non-violence toward all forms of life, regardless of their size.

91. (D) The four states of existence (Gatis) a soul can be born into
In Jain symbolism, the Swastika represents the four potential realms of rebirth (Gatis) where a soul can be born: as a human, a heavenly being, a hellish being, or as an animal or plant. The four arms of the Swastika serve as a reminder of the endless cycle of wandering in these realms. Practitioners use this symbol to focus on the need for spiritual liberation to transcend these states of existence forever.

NODIA

92. (A) I, II, and IV only
Lord Mahavira's teachings were characterized by a total rejection of Vedic authority and the concept of a creator God. He emphasized that individual karma is the sole determinant of one's destiny and spiritual progress. Unlike the Buddha's middle path, Mahavira advocated for rigorous asceticism and severe self-discipline as necessary means to shed accumulated karma. His philosophy focused on personal responsibility and the ultimate power of the soul to achieve liberation.

93. (A) Both Statement I and Statement II are true
Jain cosmology makes a fundamental distinction between two types of space. Loka-Akasha is the finite space that contains the entire inhabited universe, including all souls, matter, time, and the principles of motion and rest. In contrast, Aloka-Akasha is the infinite, empty void that exists beyond the boundaries of the universe. This infinite space is completely devoid of any substance and serves as the backdrop to the eternal Loka.

94. (A) P-3, Q-2, R-4, S-1
Jainism classifies knowledge into five types according to its source and clarity. Mati Jnana is knowledge obtained through the senses and mind. Shruta Jnana is knowledge derived from scriptures and linguistic symbols. Avadhi Jnana refers to clairvoyant perception of physical objects. Finally, Kevala Jnana is absolute omniscience, which is direct, perfect, and independent of any sensory or mental mediation, representing the highest spiritual attainment possible for a soul.

95. (A) Disagreements over monastic conduct and nudity
The primary cause of the formal split between the Digambara and Svetambara sects was a disagreement over monastic discipline, particularly regarding the wearing of clothes. Digambaras maintained that complete nudity was essential for perfect non-possession, while Svetambaras began wearing white garments during a period of crisis. This fundamental difference in conduct, combined with disagreements over the authenticity of the canon and the spiritual potential of women, solidified the schism.

128. (A) Samadhi Marana / Sallekhana
When a Jain practitioner, typically an elderly or terminally ill monk or layperson, chooses to voluntarily and peacefully fast until death, the practice is called Sallekhana or Samadhi Marana. It is viewed as a highly spiritual act intended to purify the soul and ensure a mindful transition to the next state of existence. Unlike suicide, which is driven by despair, Sallekhana is a disciplined and public religious vow taken with equanimity.

129. (D) Ayushya (Lifespan-determining)
Jainism classifies karmas into Ghatiya and Aghatiya. Ghatiya karmas, including Jnanavaraniya, Darshanavaraniya, Mohaniya, and Antaraya, directly obscure the soul's inherent qualities. In contrast, Ayushya karma is categorized as an Aghatiya karma because it only determines the length of a soul's life in a particular body. It does not destroy or obscure the soul's essential nature of knowledge and bliss, but simply dictates the duration of its worldly existence.

130. (A) Anekantavada
The practice of recognizing truth in the views of others stems from the core Jain doctrine of Anekantavada, or non-one-sidedness. This philosophy teaches that reality is multi-faceted and that human perspectives are inherently limited. By acknowledging that opponents may hold a partial truth, Anekantavada fosters intellectual tolerance and encourages peaceful dialogue. It serves as a powerful antidote to dogmatism and conflict by emphasizing the complexity and multiplicity of every situation.

131. (C) Kumarapala
King Kumarapala of the Chaulukya dynasty was the most famous royal patron of Acharya Hemachandra in the twelfth century. Under Hemachandra's profound influence, the king adopted Jainism and implemented several state policies aligned with its values, such as banning animal slaughter and promoting vegetarianism throughout his kingdom. This partnership led to a golden age for Jainism in Gujarat, significantly influencing the region's culture, literature, and architectural landscape for centuries.

132. (B) Bisapanthis worship Tirthankara idols and also heavily worship Yakshas and Bhairava.
The Digambara tradition includes several sub-sects with varying views on ritual practices. Bisapanthis are characterized by their more traditional approach, which includes the worship of Tirthankara idols along with guardian deities like Yakshas, Yakshinis, and Bhairava. In contrast, Terapanthi Digambaras focus more exclusively on the Tirthankaras and generally avoid the worship of secondary deities. These divisions reflect historical developments in how different communities interpreted the role of devotional rituals.

133. (C) Statement I is false but Statement II is true
Jainism rejects the idea of a supreme creator God who rewards or punishes beings. Instead, it teaches that divinity is the inherent potential of every soul. Any Jiva that successfully destroys its karmas and achieves liberation is considered a God (Siddha or Arihant). Therefore, Godhood in Jainism is not a unique, supreme status held by one being, but a state of perfect purity and omniscience attainable by any individual.

134. (A) Upanga - Subsidiary texts complementing the Angas
The Jain canonical literature is structured into several categories. The twelve Angas are the primary scriptures, while the Upangas are subsidiary texts that complement and expand upon the themes of the Angas. These works cover diverse topics including cosmology, geography, and ethics. This systematic organization of the Agamas ensured that the core philosophical teachings were supported by detailed explanations, providing a comprehensive guide for both monastic and lay practitioners.

135. (D) Famines and loss of Eastern patronage
The historical shift of Jainism from its heartland in Magadha toward Western and Southern India was primarily caused by catastrophic famines and the gradual loss of royal support in the East. These challenges forced large migrations of the Jain Sangha to seek more stable environments and new sources of patronage. Regions like Gujarat, Rajasthan, and Karnataka provided the necessary support from local rulers and wealthy merchants, allowing Jainism to flourish in new centers.

Click Here to Buy book on Amazon

104. (B) Yapaniya - An extinct sect that combined elements of both Digambara and Svetambara
The Yapaniya sect was a unique Jain group that flourished in medieval South India before eventually becoming extinct. It was notable for following certain Digambara practices, such as complete nudity for monks, while simultaneously accepting Svetambara views, such as the possibility of women attaining Moksha. Their existence highlights the complex historical landscape of Jain sectarian development and the occasional merging of diverse philosophical and monastic traditions.

105. (A) Infinite knowledge and guaranteed Moksha
Attaining Kevala Jnana represents the highest spiritual achievement in Jainism, where the soul realizes its inherent nature of infinite knowledge and perception. Once a person becomes a Kevalin, they are free from all knowledge-obscuring karmas. While they continue to live in a physical body to fulfill their remaining non-destructive karma, their eventual attainment of Moksha at the end of their lifespan is absolutely guaranteed, leading to eternal bliss and freedom.

106. (A) Mahavira - Elephant
Each Tirthankara in Jain iconography is identified by a specific symbol. Lord Mahavira, the twenty-fourth Tirthankara, is represented by the lion, symbolizing his supreme spiritual courage. The elephant is actually the cognizance symbol for Ajitanatha, the second Tirthankara. Other correct associations include the bull for Rsabhadeva, the conch shell for Neminatha, and the snake for Parshvanatha. These symbols are essential for distinguishing between the various Tirthankaras in temple art.

107. (D) Non-stealing
Asteya is one of the five foundational vows in Jainism, translating to non-stealing. It dictates that a person should not take anything that is not given to them. For monks, this vow is practiced with extreme rigor, while for laypeople, it involves maintaining honesty in business and avoiding any form of theft or exploitation. This principle is vital for maintaining social harmony and ensuring the soul's purity by avoiding dishonest gains.

108. (B) Ahiṃsa and Aparigraha
Modern corporate ethics that prioritize animal welfare, environmental protection, and fair labor practices mirror the Jain principles of Ahimsa and Aparigraha. Ahimsa demands the avoidance of harm to all living beings, while Aparigraha encourages the limitation of consumption and the ethical management of wealth. Together, these ancient doctrines provide a robust framework for contemporary sustainable business practices that seek to balance profit with moral responsibility toward the planet and its inhabitants.

109. (C) Samyak Smriti
The Three Jewels of Jainism, or Triratna, are Right Faith (Samyak Darshana), Right Knowledge (Samyak Jnana), and Right Conduct (Samyak Charitra). These three elements are considered inseparable and essential for the attainment of liberation. While Right Mindfulness (Samyak Smriti) is a central component of the Buddhist Eightfold Path, it is not categorized as one of the three primary jewels that define the core path to Moksha in the Jain tradition.

110. (D) Trishashthi-shalaka-purusha-charitra
The Trishashthi-shalaka-purusha-charitra, authored by the polymath Acharya Hemachandra, is a monumental work that details the lives of the sixty-three illustrious persons of Jain history. These figures include the twenty-four Tirthankaras, twelve Chakravartins, and other significant spiritual and heroic characters. This text serves as a primary source for Jain hagiography, providing an expansive and detailed mythological and historical framework for the tradition across various cosmic time cycles.

111. (D) Ardhamagadhi
Ardhamagadhi is the specific dialect of Prakrit used in the most ancient Jain Agamas. As the language spoken in the region of Magadha during the time of Lord Mahavira, it was chosen for preaching to ensure that the message of spiritual liberation reached the common people. This linguistic choice reflects the Jain tradition's commitment to accessibility and its departure from the priestly and more exclusive use of Classical Sanskrit.

Downloaded from www.pdf.tube

112. (B) Karmas obscuring knowledge and perception
Jainism divides karma into two main categories: Ghatiya and Aghatiya. Ghatiya karmas are those that directly attack and obscure the inherent, infinite qualities of the soul, such as its natural knowledge, perception, bliss, and power. These karmas must be completely destroyed to attain Kevala Jnana. In contrast, Aghatiya karmas determine the physical aspects of existence, such as lifespan, body type, and family status, without directly affecting the soul's spiritual potential.

113. (C) Statement I is true but Statement II is false
The Acaranga Sutra is indeed one of the oldest and most important Agamas, providing detailed guidelines for the conduct and discipline of Jain monks. However, like other ancient Jain scriptures, it was composed in Prakrit (specifically Ardhamagadhi), not Classical Sanskrit. The shift to using Sanskrit for philosophical texts only occurred much later, with authors like Umasvati, to engage with the broader intellectual and scholarly community of ancient India.

114. (B) Terapanthi (Svetambara) - Acharya Bhikshu
The Terapanthi sub-sect of Svetambara Jainism was founded in the eighteenth century by Acharya Bhikshu. It is characterized by a highly centralized and disciplined monastic structure under the absolute leadership of a single Acharya. Other modern developments include the Sthanakvasi sect, which rejects idol worship, and the Anuvrat Movement led by Acharya Tulsi. These movements demonstrate the ongoing vitality and adaptive nature of Jainism in addressing contemporary spiritual and moral challenges.

115. (D) Preserving vast amounts of Indian literature
The creation of massive Jain monastic libraries, or Bhandaras, had the significant historical effect of preserving thousands of ancient manuscripts. By meticulously copying and storing texts on diverse subjects such as logic, grammar, and science, Jain scholars ensured the survival of a vast portion of India's intellectual heritage. These libraries became invaluable resources for later historians and researchers, showcasing the community's deep commitment to education, literacy, and the systematic preservation of knowledge.

116. (B) Kalpa - A single year in Jain time
In Jain cosmology, time is conceptualized as an eternal wheel with two main half-cycles: Utsarpini, the ascending era of progress, and Avasarpini, the descending era of decline. Each half-cycle is further divided into six stages called Aras. A Kalpa is not a single year but represents a massive, almost inconceivable period of time encompassing both the ascending and descending cycles. This immense time scale reflects the eternal nature of the universe in Jain thought.

117. (B) Fidelity to one's spouse and avoidance of lust
For a Jain layperson (Sravaka), the vow of Brahmacharya is practiced as an Anuvrata, meaning it is a limited or modified version of the absolute celibacy required of monks. It primarily involves maintaining complete fidelity to one's spouse and practicing self-restraint by avoiding lustful thoughts and actions toward others. This discipline helps laypeople manage their worldly desires while progressing on the spiritual path through moral integrity and emotional stability.

118. (B) Aparigraha
The environmental goal of reducing personal consumption and limiting wealth accumulation is deeply aligned with the Jain doctrine of Aparigraha, or non-possession. This principle teaches that attachment to material goods leads to spiritual bondage and societal conflict. By practicing self-limitation and voluntary simplicity, individuals can reduce their impact on the planet and its resources. Aparigraha provides a powerful ethical basis for sustainable living and responsible consumption in the modern world.

119. (C) Ahimsa (Non-violence)
Jainism identifies twelve Bhavanas, or reflections, that practitioners use to cultivate detachment and spiritual clarity. These include contemplations on impermanence (Anitya), helplessness in the face of death (Asarana), and the cyclical nature of rebirth (Samsara). While Ahimsa is the most fundamental vow and principle in Jainism, it is not categorized as one of the specific twelve reflections intended to foster the internal state of detachment required for spiritual liberation.

NODIA

120. (D) Chaulukyas (Solankis)
The high concentration of Jains in Gujarat and Rajasthan is historically linked to the significant patronage provided by the Chaulukya (Solanki) dynasty during the medieval period. Kings like Siddharaj Jaisinh and Kumarapala supported Jainism by building temples, commissioning scholars like Hemachandra, and enacting laws aligned with Jain values. This support allowed the community to thrive and establish Western India as a primary center for Jain religious and cultural life.

121. (B) Rsabhadeva
According to Jain tradition, Bahubali was the son of Rsabhadeva, the first Tirthankara. He is famous for his intense meditation and for being the first individual in this cosmic age to attain Moksha. The colossal statue at Shravanabelagola depicts him in a state of deep Kayotsarga meditation, with vines growing around his legs, symbolizing his complete physical stillness and supreme detachment from the worldly environment during his spiritual quest.

122. (B) Marble carvings found in the Dilwara temples
Jain architecture is celebrated for its exquisite marble craftsmanship, most notably in the Dilwara temples at Mount Abu. These temples feature incredibly delicate and complex carvings on ceilings and pillars that appear almost like lace. While Jainism also utilized rock-cut caves, its structural temples developed unique styles such as the Maru-Gurjara style. These monuments reflect the community's dedication to creating spaces of divine beauty to honor the Tirthankaras.

123. (A) Both Statement I and Statement II are true
Srimad Rajchandra was a profoundly influential nineteenth-century Jain philosopher, poet, and mystic known for his deep spiritual insights. He is widely recognized for his intense focus on self-realization and for authoring works like Atmasiddhi. Most notably, he served as a spiritual guide and mentor to Mahatma Gandhi, significantly influencing Gandhi's understanding of non-violence (Ahimsa) and truth (Satya), which later became central to India's freedom struggle.

124. (A) Umasvati - Authored the Tattvartha Sutra unifying Jain thought
Umasvati is one of the most revered figures in Jain history for authoring the Tattvartha Sutra, the first comprehensive systematization of Jain philosophy in Sanskrit. This text successfully bridged the gap between different traditions and is accepted as authoritative by both the Digambara and Svetambara sects. His work unified diverse teachings on ethics, cosmology, and metaphysics into a single, concise framework that remains central to Jain education and scholarship today.

125. (A) Panjrapoles (animal shelters) and bird hospitals
The strict Jain adherence to Ahimsa led to the creation of unique social institutions such as Panjrapoles, which are dedicated shelters for old, sick, or abandoned animals. Jains also established specialized hospitals for birds and other creatures. These institutions reflect the belief that all living beings have an equal right to life and care. This charitable focus on animal welfare has been a distinctive and enduring contribution of the Jain community to Indian social ethics.

126. (D) Kala - Matter
In Jain philosophy, Ajiva is divided into five distinct non-living substances. These are Dharma (medium of motion), Adharma (medium of rest), Akasha (space), Kala (time), and Pudgala (matter). Therefore, it is incorrect to pair Kala with matter; Kala represents the substance that assists in the continuity and changes of all other substances, while Pudgala is the term used specifically for material and physical matter.

127. (B) The coloring of the soul based on mental and emotional dispositions
The concept of Lesya in Jainism refers to the spiritual coloring of the soul, which changes based on an individual's thoughts, passions, and intentions. There are six types of Lesyas, ranging from black (most negative) to white (most pure). This doctrine serves as a psychological and moral tool, helping practitioners understand how their mental states directly affect their karmic status and spiritual progress throughout their various lifetimes.

Click Here to Buy book on Amazon

attracting karmic particles to the soul and causing bondage. They are the fundamental obstacles to spiritual progress and must be conquered through detachment and self-discipline. Far from helping to attain Moksha quickly, these passions keep the soul trapped in the cycle of rebirth, necessitating their complete elimination.

63. (C) Statement I is true but Statement II is false
Nayavada is a crucial component of Jain logic that explores the partial standpoints or perspectives from which any statement is made. It recognizes that while each perspective is limited, it contains a portion of the truth. Far from being discarded, these partial views are essential for understanding the multifaceted nature of reality, provided they are not dogmatically claimed as the absolute and only truth.

64. (A) P-2, Q-3, R-4, S-1
The Jain path to liberation involves understanding the mechanics of karma. Asrava refers to the influx of karmic matter into the soul. Bandha occurs when this matter binds to the soul due to passions. Samvara is the crucial process of stopping this influx. Nirjara involves the shedding and destruction of already accumulated karma through austerities. Mastering these steps is essential for achieving the final state of Moksha.

65. (B) The fundamental vow of Ahimsa
The strict vegetarianism and unique dietary restrictions observed in Jainism are the direct practical application of the core principle of Ahimsa. By avoiding meat and even certain plants like root vegetables, Jains seek to minimize harm to all forms of life, including those that are microscopic or hidden. This dietary discipline is central to their spiritual identity and their commitment to universal compassion and non-violence.

66. (A) I, II, III, and V only
Jain history features many influential Acaryas who shaped its philosophy. Bhadrabahu was the final Shruta Kevalin, while Kundakunda and Hemachandra made profound contributions to the Digambara and Svetambara traditions, respectively. Haribhadra Suri was a versatile scholar known for his works on logic and yoga. While Umasvati's Tattvartha Sutra is a unifying text, it is highly respected and accepted as authoritative by both major Jain sects.

67. (C) The universe which is uncreated and eternal
In Jain cosmology, Loka refers to the entire universe, which is considered uncreated, eternal, and without a beginning or an end. It is structured in a specific shape and contains all living souls and non-living matter. The Loka operates according to its own natural laws without any divine intervention. Beyond the Loka lies the Aloka, an infinite empty space devoid of any substance.

68. (A) Both A and R are true and R is the correct explanation of A.
Jainism is an atheistic religion in the sense that it denies the existence of a supreme creator or controller God. It argues that the universe is eternal and that its phenomena are governed by the interplay of inherent substances and the law of karma. Spiritual liberation is achieved through individual effort and self-realization, rather than through divine grace or the intervention of a supreme being.

69. (C) Bahubali
The lineage of twenty-four Tirthankaras includes figures like Rsabhadeva, Padmaprabha, Chandraprabha, and Pushpadanta. While Bahubali is a highly revered figure in Jainism as the son of the first Tirthankara and the first to attain Moksha in this age, he is not counted among the twenty-four Tirthankaras. Tirthankaras are specifically those who establish the four-fold Sangha and preach the path of liberation to the masses.

70. (B) Maru-Gurjara (Chaulukya) style
The Maru-Gurjara architectural style, also known as the Chaulukya style, reached its peak in Gujarat and Rajasthan under the patronage of the Solanki dynasty. It is characterized by luxurious marble carvings, intricate ceilings, and elaborate pillars as seen in the Dilwara and Ranakpur temples. This style transformed temple interiors into celestial spaces, reflecting the deep devotion and immense wealth of the Jain mercantile communities in Western India.

NODIA

136. (D) Neminatha - Pataliputra
While many Tirthankaras were born in major ancient cities like Ayodhya (Rsabhadeva), Kundagrama (Mahavira), and Varanasi (Parshvanatha), Neminatha is traditionally associated with the Yadava clan and the city of Dwaraka or Saurashtra, not Pataliputra. His life and eventual Nirvana are primarily centered around Mount Girnar in Gujarat. These traditional birthplaces are important sites for Jain pilgrims, marking the earthly beginnings of the teachers who established the path to spiritual liberation.

137. (A) Does not cause harm to any living being (is aligned with Ahimsa)
In Jain ethics, the vow of Satya (Truthfulness) is inextricably linked to the supreme principle of Ahimsa. This means that a person should speak the truth, but must remain silent if the truth would cause harm or suffering to others. A truth that leads to violence or injury is considered equivalent to a lie. Therefore, ethical speech must be both accurate and compassionate, always serving the higher goal of non-violence.

138. (B) Anuvratas (lesser vows for laypeople)
The modern Anuvrat movement addresses societal problems by applying the ancient concept of Anuvratas, or small vows, to contemporary life. These lesser vows allow ordinary citizens to commit to ethical behavior, such as honesty and non-violence, in a way that is manageable within their daily social and professional roles. By scaling down the rigorous monastic code, the movement aims to create a more moral and peaceful society through individual self-restraint and integrity.

139. (D) Gopuram
Maru-Gurjara Jain temples, like those at Dilwara, are characterized by features such as the Ranga Mandapa (assembly hall), ornate Toranas (gateways), and beautiful Shikares (spires). However, the Gopuram, which is a massive and elaborately decorated monumental entrance tower, is a distinct feature of South Indian Dravida architecture. It is not typically found in the Jain temple styles of Gujarat and Rajasthan, which focus more on intricate interior marble carvings and complex mandapa structures.

140. (B) Kharavela
The ancient Udayagiri and Khandagiri caves in Odisha, along with the famous Hathigumpha inscription, are closely associated with the patronage of the Kalinga King Kharavela. In the first century BCE, Kharavela, a devout Jain, commissioned these rock-cut caves to provide shelter for Jain monks. The inscription itself provides valuable historical information about his reign and his efforts to support the Jain Sangha, including the restoration of sacred idols and pilgrimage sites.

141. (A) Trishala
Queen Trishala was the mother of Lord Mahavira and the wife of King Siddhartha of Kundagrama. According to Jain tradition, she experienced sixteen auspicious dreams (fourteen in Svetambara tradition) before his birth, signifying that her child would become either a world emperor or a great spiritual teacher. Her role is highly honored in Jain literature and festivals, representing the virtues of maternal love and the auspicious beginning of a Tirthankara's life.

142. (B) Patronized caves at Kumari Parvata
King Kharavela of Kalinga was a significant ancient patron of Jainism who dedicated himself to supporting the monastic community. His most enduring contribution was the carving of numerous residential caves for Jain monks on Kumari Parvata, now known as Udayagiri and Khandagiri in Odisha. Through these architectural projects and his recorded devotion, Kharavela played a crucial role in the expansion and preservation of Jainism in the eastern part of the Indian subcontinent.

143. (D) Statement I is false but Statement II is true
In Jain philosophy, Pudgala refers to all material substance, both visible and invisible. It is not restricted to objects seen by the naked eye, as it includes extremely subtle particles such as karma. Furthermore, Jain doctrine uniquely classifies phenomena like sound, light, shadow, and darkness as specific forms of matter. These are seen as results of the interaction and transformation of Pudgala, rather than as purely abstract or non-material qualities of space.

Downloaded from www.pdf.tube

mechanics of liberation differ, the fundamental belief in the soul's wandering through various lifetimes is a common Indian religious theme.

160. (B) Integrated structure of its four-fold Sangha
Unlike Buddhism, which eventually declined in India, Jainism maintained a continuous presence primarily due to its integrated four-fold Sangha consisting of monks, nuns, laymen, and laywomen. This structure ensured a strong, symbiotic relationship where the laity provided material support for the monastics, while the monastics provided spiritual guidance and education. This close bond made the community resilient to social and political changes, allowing Jain traditions and identities to persist across centuries.

161. (A) Siddhashila
Siddhashila is the highest point of the Jain universe, located at the apex of the Loka. It is the eternal abode of liberated souls, known as Siddhas, who have completely destroyed all their karma and achieved final liberation. In this state, the souls exist in a condition of perfect, infinite knowledge, perception, and bliss. Once a soul reaches Siddhashila, it never returns to the cycle of rebirth, remaining there in its pure, natural state forever.

162. (B) It elevated the status of mercantile communities.
Jainism significantly influenced Indian social structure by providing an ethical and philosophical framework that valued moral conduct over birth-based status. By emphasizing non-violence and integrity, it particularly appealed to mercantile communities engaged in trade and finance. This led to the emergence of a prosperous and culturally influential Jain middle class. Furthermore, the tradition's commitment to literacy and charity ensured that these communities played a vital role in local social and economic life.

163. (C) Statement I is true but Statement II is false
Acharya Kundakunda is one of the most revered figures in the Digambara tradition, known for his profound philosophical works like the Samayasara. However, he did not author the Acaranga Sutra; that text is one of the oldest Svetambara Agamas focusing on monastic conduct. Kundakunda's works are central to the mystical and ontological understanding of the soul's pure nature, particularly within the Digambara sect, providing a foundation for their spiritual practices.

NODIA

164. (A) Raised hand with a wheel on the palm - Ahimsa
The iconic Jain symbol of a raised hand with a wheel (Dharmachakra) on the palm represents the commitment to Ahimsa. The word Ahimsa is often written in the center of the wheel. This symbol serves as a constant reminder to halt and think before acting, ensuring that one's deeds do not cause harm. It embodies the core Jain value of universal non-violence and the path toward spiritual peace through compassionate and ethical living.

165. (B) Creation of the Gommateshwara monolith at Shravanabelagola and Ellora Jain caves
The patronage of the Rashtrakuta and Ganga dynasties was instrumental in the creation of some of India's most spectacular Jain monuments. This includes the massive fifty-seven-foot monolithic statue of Bahubali at Shravanabelagola, commissioned by a Ganga minister. Additionally, several elaborate Jain caves at Ellora were carved under Rashtrakuta rule. These artistic achievements demonstrate the deep religious commitment of these rulers and the high level of craftsmanship and architectural sophistication reached during this period.

166. (D) Neminatha - 23rd Tirthankara
The lineage of twenty-four Tirthankaras is precisely ordered in Jain tradition. Rsabhadeva is the first, Mallinatha is the nineteenth, and Lord Mahavira is the twenty-fourth. However, Neminatha is the twenty-second Tirthankara, not the twenty-third. The twenty-third position is held by Parshvanatha. Each Tirthankara has a unique place in the cosmic cycle, and their specific order and associated life stories are essential components of Jain sacred history and spiritual education.

167. (B) The theory of partial standpoints
Nayavada is the Jain philosophical theory of standpoints, which asserts that any object can be viewed from multiple perspectives. Each perspective, or Naya, provides only a partial

STUDYING FROM PDFs?

THINK AGAIN.

If you are studying only from PDFs,
you are wasting valuable time.

Research shows that learning from

PRINTED BOOKS has up to

4× HIGHER RETENTION

than studying from screens.

PRINT BOOK = BETTER MEMORY

PDF = LOWER RETENTION

Those who study from **PRINTED BOOKS**
move **AHEAD.**

Others are left **BEHIND**
in competition.

In competitive exams,
being average is not enough.

STAY ONE STEP AHEAD.

making profound metaphysical concepts more accessible through a question-and-answer format that reflects the living oral tradition.

152. (A) Split due to philosophical differences
The Ajivika sect, founded by Makkhali Gosala, was a contemporary movement to Jainism but eventually split due to fundamental philosophical disagreements. Gosala advocated Niyati, or absolute fatalism, arguing that human effort has no impact on one's destiny. This directly contradicted Mahavira's emphasis on free will and the transformative power of personal action and karma. This ideological conflict led to a permanent separation between the two traditions despite their shared ascetic origins.

153. (C) Statement I is true but Statement II is false
Jainism uniquely teaches that all living entities, including plants and microscopic organisms (Nigodas), possess a single-sensed soul (Ekendriya Jiva). While this recognition leads to a very careful lifestyle and vegetarianism, it does not require monks to abstain from all plant matter. Instead, monks and laypeople follow specific dietary rules that minimize harm, such as avoiding root vegetables where many souls reside, while still consuming necessary food to sustain the body.

154. (A) Mahavratas - Vows for monks and nuns
The Jain ethical code is divided into two main categories of vows based on the practitioner's lifestyle. Mahavratas are the five great vows taken by monks and nuns, requiring absolute and lifelong commitment to non-violence, truth, non-stealing, celibacy, and non-possession. Anuvratas are the lesser or limited versions of these same vows designed for laypeople (Sravakas), allowing them to practice spiritual discipline while still fulfilling their worldly and social responsibilities in society.

155. (D) Severe famines in Magadha and loss of royal patronage in the East
The geographical expansion of Jainism toward Western and Southern India was primarily driven by severe famines in its original homeland of Magadha. These ecological disasters, combined with shifting political alliances and the decline of royal support in the East, necessitated the migration of Jain communities. Rulers and merchants in regions like Gujarat and Karnataka welcomed the Jains, providing the patronage required to build new religious centers and maintain the continuity of the tradition.

156. (D) Antaraya Karma - Obscures faith and perception
Jainism classifies karmas based on their effects on the soul. Antaraya karma is a Ghatiya karma that creates obstacles to spiritual energy and charity, rather than obscuring faith and perception. It is Darshanavaraniya karma that specifically obscures perception. Other categories are correctly paired: Nam karma determines physical traits, Gotra karma determines status, and Vedaniya karma dictates the experience of pleasure and pain. Understanding these distinctions is crucial for the path of liberation.

157. (A) The universal day of forgiveness in Jainism
Kshamavani is the significant day of forgiveness that marks the conclusion of the Paryushana festival. On this day, Jains seek pardon from all living beings for any harm caused through thought, speech, or action. This ritual is essential for spiritual purification and the reduction of negative karma. By practicing universal forgiveness, individuals aim to dissolve past grievances and cultivate a state of equanimity and compassion toward all creatures in the universe.

158. (B) Uprooting them destroys microscopic life
The Jain restriction on eating root vegetables like potatoes and onions is a practical application of the principle of Ahimsa. These plants are considered Anant-kay, meaning they house an infinite number of microscopic souls within a single body. Furthermore, the act of uprooting these vegetables inevitably kills the entire plant and many small organisms in the soil. By avoiding them, practitioners seek to minimize the destruction of life in their daily diet.

159. (D) Samsara (Cycle of rebirth)
While Jainism has several unique philosophical doctrines like Anekantavada (non-one-sidedness), Syadvada (relativity of truth), and the spiritual practice of Sallekhana, it shares the concept of Samsara with other major Indian traditions like Hinduism and Buddhism. Samsara refers to the continuous cycle of birth, death, and rebirth driven by karma. While the specific

Click Here to Buy book on Amazon

in its essence but changing in its various states or modes. By using this multi-faceted approach, Jain scholars can integrate diverse philosophical insights and avoid the pitfalls of one-sided dogmatism, promoting a more holistic understanding of reality.

191. (C) 5th Century CE
The Council of Valabhi, held in the fifth century CE, was a landmark event in Svetambara history. Under the leadership of Devardhi Gani, the council undertook the final systematic compilation and written recording of the Agamas. This was necessary to prevent the loss of the sacred canon, which had been increasingly threatened by the decline of the oral tradition and the deaths of learned monks. This codification ensured the preservation of Jain spiritual and philosophical heritage for future generations.

192. (A) Extinct compromised sect between practices
The Yapaniya sect was an important but now extinct Jain group that existed in medieval South India. They were known for their unique position that combined elements from both the Digambara and Svetambara traditions. For example, they followed the Digambara practice of monastic nudity while accepting the Svetambara belief that women could attain Moksha. Their historical presence highlights the diversity and internal debates that shaped the development of Jainism before it solidified into its major contemporary sects.

193. (C) Statement I is true but Statement II is false
The Tattvartha Sutra, authored by Umasvati, was the first major systematic summary of Jain doctrine written in Sanskrit. Far from being rejected, it is highly respected and accepted as an authoritative text by both the Digambara and Svetambara sects. Its clear and concise formulation of Jain metaphysics, ethics, and cosmology in the language of contemporary scholarship made it a unifying work that remains the most widely studied text across the entire Jain tradition.

194. (C) Akshaya Tritiya - Marks the breaking of Rsabhadeva's fast
Akshaya Tritiya is a significant Jain festival that commemorates the first Tirthankara, Lord Rsabhadeva, breaking his year-long fast with sugarcane juice. This event established the tradition of giving alms to monks and is considered an auspicious day for charity and spiritual merit. In contrast, Mahamastakabhisheka occurs every twelve years, Paryushana focuses on spiritual repentance rather than physical health, and Diwali marks Mahavira's attainment of Nirvana rather than his birth, which is celebrated during Mahavir Jayanti.

195. (D) Severe famines in Magadha and loss of royal patronage in the East
The major shift of Jain centers toward Western and Southern India was primarily a response to catastrophic environmental and political changes in their original homeland. Repeated famines in Magadha and the decline of patronage from Eastern rulers made it difficult for the Sangha to survive there. Consequently, monks and laypeople migrated to regions like Gujarat and Karnataka, where they found new support systems that allowed for the continued growth and institutionalization of Jain religious and cultural life.

196. (C) Dilwara - Kerala
The Dilwara temples are world-famous for their intricate marble carvings and are located in Mount Abu, Rajasthan, not Kerala. Other pilgrimage sites are correctly located: Shravanabelagola in Karnataka is home to the Bahubali statue, Palitana in Gujarat is a major hilltop temple complex, and Shikharji in Jharkhand is the sacred site where many Tirthankaras attained Nirvana. Each of these regions represents a major historical and contemporary center of Jain influence and architectural achievement in India.

197. (B) Reflections or contemplations to cultivate detachment
In Jain practice, Bhavanas are specific themes for reflection and contemplation used to strengthen a person's resolve on the spiritual path. There are twelve main Bhavanas, including thoughts on the impermanence of the world, the solitude of the soul, and the influx of karma. By regularly meditating on these themes, practitioners aim to reduce their worldly attachments and cultivate the internal qualities of equanimity and detachment necessary for attaining spiritual purity and final liberation from the cycle of rebirth.

NODIA

truth about the object. This doctrine is a critical component of Jain logic, as it prevents dogmatism by reminding practitioners that their understanding is inherently limited. By considering multiple standpoints, individuals can gain a more comprehensive and balanced understanding of the complex and multifaceted nature of reality.

168. (B) The victory of the Jinas (Conquerors) over their inner passions
The greeting "Jai Jinendra" translates to "Victory to the Jinas." It is used to express reverence for the Tirthankaras, who are the spiritual conquerors who have triumphed over their internal enemies like anger, pride, and greed. By using this greeting, Jains acknowledge the supreme spiritual achievement of these teachers and reinforce their own commitment to following the path of self-mastery and non-violence in their daily interactions and spiritual life.

169. (D) It is physical and has weight
In Jain philosophy, the soul (Jiva) is characterized by consciousness, bliss, and infinite potential for knowledge. It is eternal, uncreated, and non-physical. While the soul occupies space and can expand or contract to fit the physical body it inhabits, it does not possess material properties like physical weight. The primary struggle of the soul is to free itself from the weight of material karmic particles that attach to it and obscure its true nature.

170. (B) Early Medieval period, associated with Rashtrakuta/Chalukya Jain caves (e.g., Ellora)
Intricate rock-cut bas-reliefs depicting Tirthankaras like Parshvanatha are characteristic of the early medieval period in Western India. Sites like Ellora and various caves in Maharashtra and Karnataka were significantly developed under the patronage of dynasties like the Rashtrakutas and Chalukyas. These monuments reflect a high level of artistic sophistication and the deep integration of Jainism into the cultural and political life of the region during this highly productive period of Indian temple architecture.

171. (B) Lonka Saha
The Sthanakvasi sect was founded in the seventeenth century by Lonka Saha, a Gujarati merchant and scholar. After meticulously studying Jain manuscripts, he became convinced that idol worship was not mentioned in the original Agamas. This led him to reject temple-based rituals and establish a reformist movement focusing on internal prayer and the study of scriptures. His ideas revolutionized a segment of the Svetambara community, emphasizing a return to what he perceived as original Jain practices.

172. (C) Kevala Jnana is independent of senses
Jain epistemology identifies five types of knowledge, with Kevala Jnana being the highest. Unlike sensory knowledge (Mati) or scriptural knowledge (Shruta), which rely on external mediums, Kevala Jnana is direct and independent of the senses or the mind. It represents the soul's inherent omniscience that emerges once all knowledge-obscuring karmas are destroyed. This state allows the soul to perceive all things, in all their aspects and across all times, simultaneously and perfectly.

173. (D) Statement I is false but Statement II is true
Jainism fundamentally rejects the existence of a creator God who manages the universe. Instead, Jain cosmology describes an eternal universe that operates according to its own immutable laws without divine intervention. The interactions between living souls (Jiva) and non-living substances (Ajiva), governed by the law of karma, explain all worldly phenomena. This worldview places ultimate responsibility on the individual to achieve spiritual liberation through their own moral and ascetic efforts.

174. (B) Rsabhadeva - Ayodhya
Ayodhya is traditionally recognized as the birthplace of Rsabhadeva, the first Tirthankara of the current age. Several other Tirthankaras are also associated with this ancient city in Jain literature. In contrast, Lord Mahavira was born in Kundagrama, and Parshvanatha was born in Varanasi. These birthplaces are considered sacred sites (Kalyanak Kshetras) where Jains gather to commemorate the earthly arrival of the great teachers who showed the path to spiritual liberation and eternal peace.

175. (A) Debates over idol worship and discipline
The division of Jainism into various sub-sects like Sthanakvasi and Terapanthi was primarily

NODIA

144. (A) Parshvanatha - Blue/Green
Jain iconographical tradition assigns specific colors to Tirthankaras to symbolize their unique qualities and to aid in identification. Parshvanatha is traditionally depicted with a blue or green complexion, often associated with his symbol, the snake. Other Tirthankaras have different assigned colors: Rsabhadeva and Mahavira are golden, Padmaprabha is red, and Chandraprabha is white. These color associations are meticulously maintained in temple paintings and statues to preserve the distinct identities of the teachers.

145. (B) Tradition of immense charitable giving
The principle of Aparigraha, while practiced as absolute non-possession by monks, encourages lay Jains to limit their personal needs and attachment to wealth. Historically, this led many wealthy merchants to view their riches as a means for social service rather than personal indulgence. Consequently, the community developed a profound tradition of philanthropy, funding the construction of temples, libraries, and hospitals, which established Jains as major contributors to public welfare and cultural preservation.

146. (D) Dravyasamgraha - Acharya Hemachandra
The Dravyasamgraha is a significant philosophical text that provides a summary of Jain ontology and the nature of substances. It was authored by the scholar Acharya Nemichandra, not Hemachandra. Other correctly identified pairs include Kundakunda's Samayasara, the Svetambara Bhagavati Sutra, and Nemichandra's Gommatasara. Each of these texts represents a critical contribution to Jain literature, focusing on different aspects of metaphysics, monastic conduct, and the systematization of spiritual knowledge.

147. (B) Knowledge of the thoughts of others (telepathy)
Manahparyaya is the fourth of the five types of knowledge defined in Jain epistemology. It refers to the direct perception of the thoughts and mental states of other living beings, often translated as telepathy. This type of knowledge is considered highly advanced and is only attained by spiritually pure individuals who have achieved a significant degree of control over their internal passions and have successfully shed certain knowledge-obscuring karmas.

148. (B) Avoid dogmatism and acknowledge the multifaceted nature of reality
The system of Syadvada uses the prefix "Syad" to reflect the Jain belief that reality is too complex for absolute, one-sided descriptions. By framing statements as true from a certain perspective, it prevents dogmatic attachment to a single viewpoint and acknowledges the multifaceted nature of truth. This logical framework promotes intellectual tolerance and encourages individuals to consider diverse perspectives, facilitating more peaceful and comprehensive philosophical and social dialogues.

149. (D) Tathagata
Lord Mahavira is known by several titles in Jain tradition, including Vardhamana (his birth name), Nayaputta (reflecting his clan), and Sanmati. These names highlight different aspects of his personality and lineage. However, Tathagata is a title primarily associated with the Buddha in the Buddhist tradition. While both Jainism and Buddhism share certain terminology, Tathagata is not used as an epithet for Mahavira within the Jain canonical or philosophical literature.

150. (B) The Tirthankara's omniscience radiating in all four directions
The Chaumukha or four-faced design of temples like Ranakpur is deeply symbolic of a Tirthankara's Samavasarana, or divine preaching assembly. After attaining Kevala Jnana, a Tirthankara appears to face all four directions simultaneously while delivering their sermon. This ensures that every being in the vast audience can see and hear them perfectly. The architectural design captures this spiritual event, representing the universal reach and infinite nature of the Tirthankara's enlightened wisdom.

151. (A) Indrabhuti Gautama
The Bhagavati Sutra, one of the most important Svetambara Agamas, is structured largely as a series of dialogues between Lord Mahavira and his foremost disciple, Indrabhuti Gautama. Through his inquisitive questions, Gautama provides the occasion for Mahavira to explain complex points of Jain philosophy, cosmology, and ethics. These exchanges serve as a vital instructional tool,

Downloaded from www.pdf.tube

spread rapidly among the common masses in ancient India.

183. (C) Statement I is true but Statement II is false
The Ranakpur Jain Temple is indeed a spectacular example of Maru-Gurjara architecture, renowned for its complex design and thousands of pillars. However, the temple is constructed primarily from light-colored marble, not red sandstone. This choice of material allowed for the incredibly fine and intricate carvings that cover nearly every surface of the temple's interior. The use of marble is a hallmark of major Jain architectural projects in Western India, symbolizing purity and celestial light.

184. (A) Asrava - Tattva
Jainism identifies nine Tattvas, or fundamentals, that explain the nature of reality and the path to liberation. Asrava, the influx of karma into the soul, is one of these essential Tattvas. Understanding Asrava is critical for practitioners as it identifies the cause of spiritual bondage. Other Tattvas include Jiva, Ajiva, Bandha, Samvara, Nirjara, and Moksha. Each of these concepts provides a necessary step in the systematic Jain framework for achieving ultimate spiritual freedom and enlightenment.

185. (B) Banning of state animal slaughter
Under the profound influence of the scholar Acharya Hemachandra, King Kumarapala of Gujarat adopted Jain principles and implemented a statewide ban on animal slaughter. This policy reflected the Jain commitment to Ahimsa and had a lasting cultural impact on the region. The king's support for Jainism led to a period of great religious and intellectual flourishing, demonstrating how royal patronage could transform a spiritual principle like non-violence into a significant social and legal reality for an entire kingdom.

186. (D) Asteya - Non-attachment to property
The five great Jain vows are specifically defined to cover all aspects of ethical conduct. Ahimsa is non-violence, Satya is truthfulness, and Brahmacharya is celibacy or chastity. Asteya, however, refers specifically to non-stealing. The principle of non-attachment to property is actually represented by the vow of Aparigraha. While related, these two vows address different moral issues: one focuses on the honesty of acquisition, while the other addresses the internal state of attachment to what one possesses.

187. (C) The shedding or destruction of accumulated karma
Nirjara is a crucial concept in the Jain path to liberation, referring to the process of shedding or destroying already accumulated karma from the soul. This is achieved through various forms of internal and external austerities (Tapas), such as fasting, meditation, and self-discipline. While Samvara stops the entry of new karma, Nirjara is necessary to clear the past karmic baggage. Only when all existing karma is completely purged through Nirjara can the soul achieve the state of Moksha.

188. (B) Ichha-parimana
Ichha-parimana is the specific Jain practice for laypeople to limit their personal desires and the accumulation of wealth. By setting a voluntary cap on their expansion and property, individuals practice the principle of Aparigraha in a way that is manageable within a professional lifestyle. This discipline prevents the soul from being overwhelmed by greed and encourages a charitable attitude toward society, ensuring that excess wealth is redirected toward supporting the community and those in need.

189. (C) Himachal Pradesh
Ancient Jain cave architecture is prominent in several Indian states, reflecting the historical spread of the tradition. Odisha is famous for the Udayagiri and Khandagiri caves, Maharashtra for the Ellora Jain caves, and Tamil Nadu for sites like Sittanavasal. However, Himachal Pradesh is not traditionally known for ancient Jain rock-cut cave monuments. The distribution of these sites follows the major historical centers of Jain monastic life and the regions where the community received significant royal and merchant patronage.

NODIA

190. (A) Anekantavada
The ability to reconcile seemingly contradictory views by acknowledging different perspectives is the essence of Anekantavada. This doctrine teaches that an object can possess multiple, even opposite, qualities depending on the standpoint. For example, the soul can be considered eternal

driven by internal debates over the use of idols in worship and the strictness of monastic discipline. Movements like the Sthanakvasi emerged to reform perceived departures from original scriptural teachings, particularly regarding temple rituals. These sectarian developments reflect a continuous tradition of intellectual inquiry and the community's effort to maintain spiritual purity through diverse interpretations of the original teachings of the Tirthankaras.

176. (C) Terapanthi (Digambara) - Completely abolished the monastic order
The Terapanthi sub-sect of Digambara Jainism is a reformist movement that emerged in the seventeenth century, but it did not abolish the monastic order. Instead, it focused on simplifying rituals and rejecting the authority of Bhattarakas, who were semi-monastic administrators. Other movements, like the Kanji Swami Panth and the Anuvrat Movement, also focused on internal spiritual awakening and moral reform. These diverse groups represent the internal dynamism and ongoing philosophical evolution within the broader Jain tradition.

177. (A) A sacred tree or a temple/shrine
In ancient Jain literature and art, the term Chaitya frequently refers to a sacred tree, a shrine, or a temple dedicated to a Tirthankara. These sites served as centers for worship, meditation, and the gathering of the Sangha. Over time, the word became synonymous with religious monuments and shrines housing sacred icons. These spaces were essential for the devotional life of the community, providing a physical focus for reflecting on the qualities of the enlightened Jinas.

178. (B) Carefulness ensuring strict Ahimsa
The specific monastic practices of wearing a muhapatti and sweeping the ground are practical applications of the principle of carefulness (Irya Samiti) in maintaining Ahimsa. These actions are designed to prevent the accidental harm of living beings, however small. By being constantly alert to their environment, monks embody the Jain commitment to universal compassion. This disciplined behavior ensures that every physical movement is aligned with the goal of minimizing suffering and avoiding the accumulation of negative karma.

179. (D) Using a vehicle for travel
Jain monks adhere to a strict code of conduct that emphasizes non-violence and absolute non-possession. They are required to travel only on foot and are explicitly prohibited from using any form of vehicle, as this could cause the death of many small organisms. Other essential practices include begging for food, plucking out hair by hand, and walking barefoot. These rigors are intended to cultivate supreme detachment and to ensure that the monk's presence causes minimal disturbance to nature.

180. (A) Kanji Swami Panth
The Kanji Swami Panth is a modern Jain movement that places the Samayasara at the center of its spiritual practice. This text, authored by Acharya Kundakunda, emphasizes the unattached and pure nature of the soul. Kanji Swami, a former Svetambara monk who converted to Digambara philosophy, revitalized the study of this text to focus on internal self-realization rather than external rituals. This movement gained significant following, particularly among Jains seeking a more mystical and soul-centric spiritual path.

181. (B) Sudharma Swami
Sudharma Swami was one of the eleven Ganadharas, or chief disciples, of Lord Mahavira. He is historically significant as the only Ganadhara who survived for a significant period after Mahavira's Nirvana, eventually becoming the head of the Jain Sangha. Most of the existing Svetambara Agamas are presented as teachings that Sudharma Swami transmitted to his own disciple, Jambu Swami, ensuring the continuity of Mahavira's spiritual message and the formal organization of the Jain community.

182. (B) It was the vernacular language chosen
Jainism deliberately utilized Prakrit, the vernacular language of the common people, for its primary scriptures and preaching. This choice was a revolutionary departure from the traditional use of Sanskrit by the priestly class. By using local dialects like Ardhamagadhi, Jain teachers ensured that their ethical and philosophical message was accessible to all members of society, regardless of their social or educational status. This linguistic inclusivity helped the tradition

Click Here to Buy book on Amazon

198. (B) Sallekhana (Santhara)
Jainism addresses end-of-life decisions through the spiritual vow of Sallekhana or Santhara. This practice involves a voluntary and gradual withdrawal from food and water under the guidance of a spiritual mentor, typically in cases of terminal illness or advanced old age. It is not considered suicide, but a peaceful and mindful way to shed the body and karma while maintaining spiritual focus. This tradition emphasizes the Jain value of dying with dignity and equanimity, free from worldly attachments.

199. (D) Siddha (Liberated soul)
In Jain philosophy, everything in the universe is classified as either Jiva (living soul) or Ajiva (non-living substance). Ajiva includes substances like matter (Pudgala), time (Kala), and space (Akasha). A Siddha, however, is a liberated soul who has achieved perfect purity and omniscience. Therefore, a Siddha remains a Jiva, although it has shed all physical matter and karmic bondage. This distinction is fundamental to the Jain understanding of the soul's potential to transcend the material world.

200. (B) Effectively disseminate teachings
Jain scholars adopted regional languages like Tamil and Kannada as a deliberate strategy to make their ethical and spiritual teachings more accessible to the local populations. By moving away from the exclusivity of Sanskrit and writing in the vernacular, they were able to influence a wider audience and play a foundational role in the literary development of South India. This linguistic adaptability ensured that Jain values became deeply integrated into the cultural and intellectual fabric of diverse regional societies.

201. (A) Tattvartha Sutra
The Tattvartha Sutra, authored by Umasvati, is uniquely regarded as the most authoritative and concise summary of Jain doctrine accepted by both major sects. It systematizes Jain philosophy on substances, karma, ethics, and cosmology in a series of Sanskrit aphorisms. This text serves as the primary gateway for understanding the Jain worldview, providing a common ground that bridges the sectarian differences between the Digambara and Svetambara traditions through its universal and logical presentation of spiritual truth.

202. (A) He attained omniscience (Kevala Jnana) at the age of 42 on the banks of the Rijupalika river.
Lord Mahavira, the twenty-fourth Tirthankara, was born into a Kshatriya family and renounced his royal life at thirty. After twelve years of intense asceticism and meditation, he attained Kevala Jnana, or perfect omniscience, on the banks of the Rijupalika river near Jrimbhikagrama. For the remaining thirty years of his life, he traveled extensively, preaching the five great vows and organizing the four-fold Sangha before attaining final liberation at Pavapuri.

203. (D) Statement I is false but Statement II is true
Jainism fundamentally challenged the orthodox Vedic social order by rejecting the idea of a birth-based caste system. Jain scriptures argue that a person's worth is determined entirely by their actions and spiritual purity, not by the family they are born into. According to this view, a true Brahmin is one who practices non-violence, truth, and self-restraint. This emphasis on individual moral effort allowed people from all social backgrounds to pursue the path of spiritual liberation.

204. (A) Jina - Spiritual Conqueror
The term Jina literally means a conqueror and refers to a Tirthankara or any soul that has achieved supreme victory over its inner passions like anger and greed. Other terms have specific meanings: an Arihant is an omniscient being still in a physical body, while a Siddha is a fully liberated soul without a body. A Sravaka is a layperson who follows the teachings, rather than a monk. These terms precisely describe the various spiritual stages in the Jain tradition.

205. (A) Fostered logic and pluralistic views
The doctrine of Anekantavada had a profound intellectual effect, encouraging Jain scholars to develop sophisticated systems of logic and a highly pluralistic worldview. By teaching that reality is multifaceted and that all human perspectives are limited, it promoted a culture of openness and intellectual tolerance. This philosophical stance allowed Jains to engage deeply with other schools of thought, contributing significantly to the richness of Indian philosophical discourse and preventing the development of narrow, dogmatic perspectives.

NODIA

206. (D) Adho Loka - Realm of liberated souls (Siddhas)
In Jain cosmology, the universe is structured into several distinct regions. The Urdhva Loka is the realm of heavenly beings, and the Madhya Loka is where humans and animals reside. However, liberated souls (Siddhas) do not reside in the Adho Loka, which is the realm of hellish beings. Instead, they exist at the very apex of the universe in a state called Siddhashila. This structured worldview provides the geography for the soul's various potential states of existence.

207. (B) Repenting for sins and seeking forgiveness
Pratikramana is a vital daily and periodic ritual in Jainism where practitioners reflect on their past actions and repent for any transgressions committed against their vows. It involves seeking forgiveness from all living beings and reaffirming one's commitment to the path of non-violence and ethical conduct. This ritual serves as a spiritual cleansing process, helping individuals reduce the accumulation of negative karma and maintain the mental clarity necessary for spiritual progress and equanimity.

208. (A) Saptabhangi (Syadvada)
Saptabhangi is the seven-fold logical system of Syadvada that allows for nuanced and conditional statements about reality. By recognizing that a statement can be true from one perspective and false from another, it reflects the Jain understanding of the complexity of existence. This applied reasoning avoids absolute, one-sided claims, ensuring that all possible viewpoints are acknowledged. It serves as a practical tool for facilitating tolerant dialogue and gaining a more comprehensive understanding of the multifaceted nature of truth.

209. (D) Buddha
The Gwalior Fort is famous for its massive rock-cut Jain statues, which include colossal images of Tirthankaras like Rsabhadeva, Parshvanatha, and Neminatha. These impressive monuments were carved during the fifteenth century under the patronage of local Tomar rulers. However, as an enlightened figure of a different tradition, the Buddha is not represented among these specific Jain carvings. These statues stand as a testament to the immense devotion and the significant presence of Jainism in Central India during the medieval period.

210. (B) Mathura
Ayagapatas are sacred votive slabs that played a crucial role in early Jain devotional art. They typically feature carvings of Tirthankaras, auspicious symbols like the Swastika, and detailed geometric patterns. The vast majority of these significant artifacts were discovered during archaeological excavations at the Kankali Tila site in Mathura. These findings provide invaluable insights into the early development of Jain iconography and the flourishing of the tradition in Northern India during the Kushana period.

211. (A) Passions (Kashayas) and their role in karmic bondage
The Kasayapahuda is a foundational scripture for the Digambara sect, focusing specifically on the nature of internal passions (Kashayas) like anger and greed. It explains in detail how these mental states are the primary causes of karmic influx and bondage to the soul. Along with the Shatkhandagama, this text forms the core of the Digambara understanding of karma theory, providing the philosophical and psychological basis for the monastic practices intended to eliminate these spiritual obstacles.

212. (B) Represents 14 spiritual purity stages
Gunasthana refers to the fourteen stages of spiritual purity that a soul traverses on its journey from complete ignorance to ultimate liberation. Each stage represents a higher level of ethical conduct and a reduction in the influence of knowledge-obscuring and deluding karmas. As a soul progresses through these stages, its inherent qualities of infinite knowledge and bliss become increasingly apparent. This detailed map of spiritual evolution is a central component of Jain psychology and metaphysical instruction.

213. (D) Statement I is false but Statement II is true
While Tirthankaras are the primary objects of devotion, Jain temples frequently incorporate figures of Yakshas and Yakshinis as guardian deities. These celestial beings are believed to protect the Tirthankaras and the Jain Sangha. Their presence reflects the integration of popular local beliefs into the Jain devotional framework,

Downloaded from www.pdf.tube

where they are seen as devotees of the Jinas. Consequently, Jain iconography is rich with these guardian figures, who are often worshipped by laypeople for worldly blessings and protection.

214. (A) Rsabhadeva - Chakreshvari
Each Tirthankara is traditionally associated with a specific Yaksha and Yakshini who serve as their guardian deities. Rsabhadeva, the first Tirthankara, is paired with the Yakshini Chakreshvari. Other correct pairings include Neminatha with Ambika and Parshvanatha with Padmavati. These guardian figures are widely depicted in Jain art and temple architecture, reflecting the complex devotional landscape of the tradition where Tirthankaras are supported by celestial beings who are themselves devoted to the path of spiritual liberation.

215. (B) Contributions to regional literatures
The migration of the Digambara sect to South India had the profound historical effect of enriching regional cultures and literatures. Jain scholars became pioneers in the development of Kannada and Tamil literature, writing epic poems, grammars, and philosophical treatises. This cultural engagement helped preserve ancient knowledge while making Jain ethical teachings an integral part of the southern peninsula's intellectual heritage. Their work established a lasting legacy that significantly influenced the linguistic and educational foundations of the Southern regions for centuries.

216. (D) Terapanthi (Svetambara) - Rejects the authority of Acharyas entirely
The Terapanthi sub-sect of Svetambara Jainism is actually characterized by its highly centralized structure and absolute obedience to a single Acharya. Far from rejecting authority, the sect was founded on the principle of strict monastic discipline under one leader to prevent internal divisions. In contrast, other sects like the Sthanakvasi reject idol worship, and the Digambara and Svetambara traditions hold differing views on the marriage of Lord Mahavira and the possibility of female spiritual liberation.

217. (A) Touch, taste, smell, and color
Pudgala is the Jain term for matter, which is defined by its material qualities that can be perceived by the senses. These attributes include touch, taste, smell, and color. In Jain philosophy, matter is categorized as an Ajiva, or non-living substance, which is capable of undergoing constant transformation through the processes of integration and disintegration. Understanding the properties of Pudgala is essential for explaining the physical world and the mechanism of karmic bondage between matter and the soul.

218. (A) Ahimsa and the belief that all Jivas have equal potential
The establishment of specialized hospitals for animals and birds is a direct manifestation of the principle of Ahimsa and the Jain belief in the spiritual equality of all living beings. Jains believe that every Jiva, regardless of its physical form, has the potential for enlightenment and deserves compassion. This worldview encourages practitioners to actively alleviate the suffering of all creatures, establishing a unique social tradition of universal animal welfare that extends far beyond human-centric ethical frameworks.

219. (D) Right Speech (Samyak Vak)
The Triratna, or Three Jewels, are the foundational pillars of the Jain path to Moksha and consist of Right Faith (Samyak Darshana), Right Knowledge (Samyak Jnana), and Right Conduct (Samyak Charitra). While Right Speech (Samyak Vak) is a critical component of the Buddhist Eightfold Path, it is not one of the specific three jewels that define the core Jain spiritual framework. In Jainism, ethical speech is considered a part of the broader discipline of Right Conduct.

220. (A) Terapanthi (Svetambara)
The Terapanthi sub-sect of Svetambara Jainism is notable for its exceptionally organized and centralized administrative structure. Unlike other sects that may have multiple heads or a more decentralized hierarchy, Terapanthis follow a single Supreme Acharya whose authority over the monastic community is absolute. This organizational model was established to maintain unity and strict adherence to monastic discipline, ensuring that the entire community moves forward under a unified spiritual and administrative direction.

NODIA

221. (B) Kundakunda
The Niyamasara is a significant philosophical work by Acharya Kundakunda, a highly revered teacher in the Digambara tradition. This text focuses on the essential spiritual path, emphasizing internal discipline and the realization of the soul's pure, unattached nature. Along with other works like the Samayasara, it provides a foundation for Jain mysticism and ontology, guiding practitioners toward a deep understanding of the self and the ultimate goal of achieving liberation from all material bondage.

222. (A) Eternal individual bliss at universe apex
In Jainism, Moksha is the state of final liberation where the soul is permanently freed from the cycle of birth and death. Once a soul destroys all its karma, it ascends to Siddhashila at the very apex of the universe. In this state, the soul retains its individual identity while experiencing eternal, infinite knowledge, perception, and bliss. Unlike some traditions where the soul merges into a universal consciousness, the Jain soul remains distinct and eternally perfected.

223. (D) Statement I is false but Statement II is true
Fasting in Jainism is much more than a physical health practice; it is a profound spiritual discipline categorized as a form of Tapas (austerity). Its primary religious purpose is to generate the spiritual heat necessary to shed accumulated karma, a process known as Nirjara. By voluntarily abstaining from food, practitioners cultivate self-control, detach themselves from physical desires, and focus their mental energy on spiritual purification, bringing the soul closer to its naturally pure and enlightened state.

224. (A) Chaturvidha Sangha - Monks, Nuns, Laymen, Laywomen
The Jain community is traditionally organized as the Chaturvidha Sangha, or the four-fold community, established by each Tirthankara. It consists of monks (Sadhus), nuns (Sadhvis), laymen (Sravakas), and laywomen (Sravikas). This integrated structure ensures that both monastics and householders work together to preserve and practice the teachings. The close relationship between the four groups provides the social and material support necessary for the tradition to survive and thrive across different historical and social environments.

225. (D) Prominence in trade and finance
The strict Jain commitment to Ahimsa significantly restricted the types of professions that followers could ethically pursue. Agriculture was often avoided due to the potential harm to soil-dwelling organisms, and warfare was incompatible with non-violence. Consequently, the community gravitated toward urban-based professions such as trade, banking, and finance. This focus on commerce, combined with a strong ethical code of honesty, eventually led to Jains becoming a highly successful and influential mercantile community in various regions of India.

226. (D) Brahmacharya Anuvrata - Celibacy excluding one's spouse
For a Jain layperson, the vow of Brahmacharya is practiced as an Anuvrata, which means it is a modified version of the absolute celibacy required of monks. It dictates that individuals should be completely faithful to their spouse and practice restraint in their sexual life. Therefore, the incorrect statement is the one suggesting it excludes one's spouse; rather, it defines sexual conduct specifically within the boundaries of a committed marriage while avoiding lustful behavior toward others.

227. (D) Knowledge and the holy scriptures
Gyan Panchami is a significant Jain festival celebrated on the fifth day of the lunar month of Kartik. It is dedicated specifically to the veneration of knowledge (Jnana) and the holy scriptures. On this day, Jains perform rituals to honor the Agamas, clean and worship the books in monastic libraries, and reflect on the importance of learning in the path to spiritual liberation. This festival highlights the deep respect for education and scriptural study within the Jain tradition.

228. (A) Abhaya-dana (giving the gift of fearlessness/ protection of life)
In Jain ethics, Dana (charity) is classified into several types, but Abhaya-dana is considered the highest form. It involves giving the gift of fearlessness by protecting the lives of living beings and saving them from harm. While providing food, medicine, and knowledge are important acts of merit, saving a life directly embodies the supreme principle of Ahimsa. This form of charity reflects the deep Jain commitment to

Click Here to Buy book on Amazon

universal compassion and the preservation of all living creatures.

229. (D) They are subject to ignorance and delusion.
A Kevalin is an enlightened being who has attained Kevala Jnana, the state of perfect and infinite omniscience. By destroying the four Ghatiya karmas, including those that cause delusion and obscure knowledge, a Kevalin becomes free from all ignorance and mental errors. They possess complete and direct understanding of the entire universe and all its phenomena across past, present, and future. In this state, they experience infinite bliss and serve as a perfect teacher for others seeking liberation.

230. (B) Mahamastakabhisheka
The grand ceremony witnessed at Shravanabelagola is the Mahamastakabhisheka, held every twelve years to honor the fifty-seven-foot monolithic statue of Lord Bahubali. During this massive spiritual event, the statue is anointed with diverse substances such as milk, honey, turmeric, and sandalwood. The ritual symbolizes the soul's purification and the ultimate spiritual victory of Bahubali, who was the first to attain Moksha in this age. Thousands of devotees gather from around the world to participate in this spectacular devotional festival.

231. (B) The multiplicity and complexity of reality
Anekantavada is the core ontological doctrine of Jainism, asserting that reality is infinitely complex and multi-faceted. It teaches that every object and situation possesses multiple aspects that cannot be fully captured by a single, one-sided perspective. This philosophy serves as the foundation for intellectual tolerance and non-violence, as it recognizes that different viewpoints may each contain a part of the truth. By understanding the multiplicity of reality, practitioners avoid dogmatic attachment and cultivate a more holistic and nuanced worldview.

232. (A) Svetambaras accept original 11 Angas
The Digambara and Svetambara sects hold fundamentally different views on the status of the original Jain canon. Svetambaras believe that eleven of the original twelve Angas were successfully preserved and codified at the Council of Valabhi. In contrast, the Digambara sect maintains that the entire original canon was completely lost shortly after the time of Mahavira. Consequently, they rely on a different set of authoritative scriptures composed by later scholars, leading to distinct scriptural traditions within the two major sects.

233. (D) Statement I is false but Statement II is true
Jain cosmology includes a complex and detailed description of various heavenly and hellish realms inhabited by Devas and Narakis. However, these states of existence are not eternal; they are temporary destinations based on a soul's karma. Crucially, Jainism teaches that liberation (Moksha) can only be attained from the human realm. Therefore, beings in heavens and hells must eventually be reborn as humans to perform the necessary spiritual work and austerities required to break the cycle of rebirth forever.

234. (A) Sittanavasal - Famous for ancient Jain fresco paintings
Sittanavasal in Tamil Nadu is an exceptionally important Jain site renowned for its ancient rock-cut cave temple and remarkable fresco paintings from the seventh century CE. These paintings depict beautiful motifs including lotus ponds and dancers, reflecting the high artistic culture of Jainism in the South. Other sites are famous for different reasons: Dilwara for marble carvings, Shravanabelagola for its massive monolith, and Palitana for its thousands of hilltop temples. Each site represents a unique peak of Jain artistic and architectural expression.

235. (D) Individual effort for liberation
The Jain rejection of a supreme creator God places the entire responsibility for spiritual progress on the individual. Because there is no divine grace or intervention, practitioners believe that they alone are responsible for their karma and their eventual liberation. This philosophical stance encourages a life of intense self-discipline, moral integrity, and personal effort. Every soul has the inherent potential for Godhood, and the path to realizing this potential is found through one's own dedicated practice of the Three Jewels.

236. (D) Rsabhadeva - Elephant
In Jain iconography, Rsabhadeva, the first Tirthankara, is symbolized by the bull, not the elephant. The elephant is the cognizance symbol for Ajitanatha, the second Tirthankara.

Downloaded from www.pdf.tube

the cycle of birth and death. This objective requires the complete liberation of the soul from all material attachments. To reach this state, an individual must engage in a process of meticulous self-purification, utilizing rigorous moral discipline and ethical perfection to cleanse the soul.

269. (C) A rational approach linking cognition and ethics
Jain philosophy is characterized by a highly logical and rationalistic view of the world. It posits that spiritual progress is not based on blind faith but on a clear cognitive understanding of reality. This intellectual insight is considered inseparable from ethical practice, as true knowledge must be manifested through disciplined conduct and the application of rigorous moral codes in daily life.

270. (D) Supreme moral accountability and self-reliance
To overcome the inherent suffering of existence, Jain philosophy emphasizes the power of the individual. It rejects dependence on external grace or divine intervention, instead promoting a path of total self-reliance. By accepting supreme moral accountability for every action, practitioners utilize their own willpower and ethical discipline to navigate the path toward spiritual liberation and ultimate peace.

271. (C) They are deeply intertwined with their spiritual and cosmological beliefs.
In the Jain tradition, art and architecture are not merely decorative but are essential reflections of religious thought. Architectural designs and artistic choices are fundamentally connected to the community's spiritual values and their understanding of the cosmos. This integration ensures that every physical structure serves to reinforce the core metaphysical principles and theological doctrines of the faith.

272. (B) Symmetrical layouts reflecting mathematical precision
A defining element of Jain temple construction is the emphasis on order and balance. Architects utilize highly symmetrical layouts and intricate stone carvings to create harmonious spaces. These precise designs are intended to mirror the mathematical exactness found in Jain cosmic philosophy, translating abstract concepts of universal structure into tangible, visually impressive buildings that inspire a sense of divine order.

NODIA

273. (D) They served as visual tools to inspire devotion and communicate doctrines.
Beyond their aesthetic beauty, Jain artistic creations were designed with a clear educational intent. Intricate sculptures, detailed manuscripts, and temple carvings functioned as visual teaching tools. They helped to communicate difficult philosophical doctrines to the lay community in an accessible way, while simultaneously serving to inspire deep religious devotion and reinforce the spiritual values of the practitioners.

274. (A) Wealthy merchants and regional rulers
The widespread construction of elaborate Jain temples and the creation of magnificent art were made possible through significant social support. Wealthy merchants and regional leaders provided the necessary financial patronage to fund these ambitious projects. Their investment in cultural heritage allowed the tradition to leave a lasting physical legacy and spread its distinctive architectural styles across various historical regions.

275. (C) Aesthetic brilliance and profound religious devotion
Historians view the Jain legacy in arts and architecture as a successful merger of two powerful elements. It combines high levels of aesthetic brilliance and technical skill with a foundation of deep spiritual commitment. This synthesis allowed the community to translate abstract ascetic ideals into enduring cultural monuments, showcasing how artistic excellence can be used to manifest and celebrate religious faith.

276. (A) The symbiotic relationship between its ascetic and lay populations
A key feature of the Jain social structure is the mutually beneficial connection between those who practice full renunciation and those who live in the secular world. This relationship is characterized by interdependence, where the spiritual guidance of the monks and nuns is supported by the material care of the laity. This bond creates a cohesive community focused on shared ethical goals.

244. (A) Mahavira - Pavapuri
Lord Mahavira, the final Tirthankara of this age, attained Nirvana at Pavapuri in modern-day Bihar. This site is highly sacred for Jains, and a temple known as the Jal Mandir stands in the middle of a large pond where he achieved liberation. Other sites like Shikharji and Girnar are also sacred Nirvana Bhumis for various other Tirthankaras. Commemorating these locations allows Jains to connect with the final spiritual triumph of their teachers and the ultimate goal of the Jain path.

245. (D) Regional literary development
The intense Jain emphasis on scriptural study and the production of extensive commentaries (Bhashyas) had a profound effect on the development of regional Indian literatures. Jain scholars were among the first to write in vernacular languages like Kannada, Tamil, and Old Gujarati. Their work included not only religious texts but also significant contributions to grammar, logic, and poetry. This scholarly culture made Jainism a key driver of literacy and intellectual advancement in several regions, shaping their linguistic and cultural identities for centuries.

246. (D) Siddhashila - The lowest level of hell
In Jain cosmology, Siddhashila is the highest point of the universe, located at the very apex of the Loka. It is the eternal residence of liberated souls (Siddhas) who have achieved perfect purity and infinite knowledge. Conversely, the lowest parts of the universe are the various levels of the Adho Loka, which are the realms of hellish beings. The mispairing of Siddhashila with hell is a fundamental error in describing the Jain geographical and spiritual worldview of the cosmos.

247. (A) Plucking out one's hair by hand as a sign of detachment and endurance of pain
Keshlocha is a rigorous Jain monastic practice where monks and nuns pluck out their hair by hand once or twice a year. This act is a powerful symbol of detachment from the physical body and its vanity. It also serves as a test of the ascetic's endurance and mental strength. By undergoing this painful process, monastics demonstrate their commitment to a life of extreme austerity and their total focus on the spiritual over the physical world.

248. (D) Fine, subtle atomic particles that attach to the soul
Unlike many other traditions, Jainism conceptualizes karma as a physical, material substance consisting of extremely fine and subtle atomic particles. These particles are present throughout the universe and flow into the soul whenever it experiences passions like anger or greed. Once attached, these karmic particles obscure the soul's natural light and qualities, creating the weight that keeps it trapped in the cycle of rebirth. Liberation is only achieved by stopping and shedding this material baggage through spiritual practice.

249. (C) Samyama
The five Mahavratas, or great vows, adopted by Jain monks and nuns are Ahimsa (non-violence), Satya (truthfulness), Asteya (non-stealing), Brahmacharya (celibacy), and Aparigraha (non-possession). While Samyama (self-control) is a vital quality and a broader spiritual discipline in Jainism, it is not one of the specific five formal vows that define the core monastic code. The Mahavratas provide the ethical foundation for the ascetic life, ensuring that the practitioner remains focused on the path to spiritual purity and liberation.

250. (A) Samavasarana (The divine preaching assembly where the Tirthankara is visible from all four directions)
The architectural design of "Chaturmukha" or four-faced temples, like the one at Ranakpur, is a symbolic representation of the Samavasarana. This is the miraculous preaching assembly that occurs after a Tirthankara attains omniscience. In this assembly, the Tirthankara appears to face all four directions at once, allowing every living being in the vast audience to see and hear the sermon equally. The four-faced temple captures this spiritual event, celebrating the universal and impartial nature of the Tirthankara's divine wisdom.

251. (B) Its continuous lineage from Rsabhadeva to Mahavira
The scholarly examination of Sramana culture identifies the Tirthankara tradition as the central

Click Here to Buy book on Amazon

Other symbols are correctly associated with their respective Tirthankaras: Shantinatha with the deer, Mallinatha with the water pot, and Mahavira with the lion. These symbols are essential for identifying the twenty-four teachers in temple art, ensuring that their individual spiritual legacies and identities are accurately recognized by devotees and scholars.

237. (A) Santhara
The term Sallekhana is synonymous with Santhara, both referring to the highly spiritual Jain practice of voluntary and mindful fasting until death. This practice is undertaken under specific circumstances like old age or incurable disease and is intended to help the practitioner leave the body with equanimity and spiritual focus. By peacefully thinning out the body and passions, the individual aims to minimize the generation of new karma and achieve a purified transition to the next state of existence.

238. (A) Digvrata
Digvrata is a specific vow taken by Jain laypeople to limit their travel and activities within a predefined geographical boundary. The purpose of this vow is to minimize the harm caused to living beings by restricting one's physical movement in the world. By staying within a certain limit, the practitioner practices a form of Aparigraha and Ahimsa, reducing their worldly footprint and accidental violence while focusing their spiritual energy on more localized and mindful living.

239. (C) Maya
The Navatattva, or Nine Fundamentals of Jainism, include Jiva, Ajiva, Punya (merit), Papa (demerit), Asrava, Bandha, Samvara, Nirjara, and Moksha. These concepts form the basic framework for understanding the soul's journey and the process of liberation. While Maya (illusion) is a central concept in the Advaita Vedanta school of Hinduism to explain the nature of the physical world, it is not categorized as one of the specific nine fundamentals that define Jain metaphysical and ethical doctrine.

240. (D) House idols of both major Jain traditions
In the modern Jain diaspora, temples often serve as unifying community spaces that cater to both Svetambara and Digambara traditions. Consequently, it is common to find idols from both major sects housed within the same temple complex. These temples may include both clothed (Svetambara) and unclothed (Digambara) statues of Tirthankaras. This practical approach fosters community cohesion and allows diverse Jain practitioners abroad to worship and celebrate festivals together, transcending the historical sectarian divisions found in the Indian subcontinent.

241. (A) Shatkhandagama
Acharya Dharasena is a pivotal figure in the history of the Digambara sect, as he was the last scholar to possess significant oral knowledge of the ancient scriptures. Fearing that this knowledge would be lost, he instructed Pushpadanta and Bhutabali, who subsequently compiled the Shatkhandagama. This monumental work is the most foundational and sacred text for Digambaras, systematically detailing the complexities of karma and the soul. Dharasena's foresight ensured the survival of the core essence of Jain philosophy in written form.

242. (D) It is a continuous substance that assists in the changes (modes) of other substances.
In Jain philosophy, Kala (Time) is regarded as a real and independent substance (Dravya) that facilitates the continuity and changes observed in all other substances. It does not cause these changes itself, but acts as a necessary medium for them to occur. Jain cosmology classifies Kala as one of the five Ajiva substances. This view treats time as an objective reality that plays a crucial role in the eternal functioning and transformation of the universe and its constituent elements.

243. (C) Statement I is true but Statement II is false
The Sramana tradition emphasizes that spiritual liberation is achieved through individual toil and personal effort rather than divine grace. While Jainism is the most prominent surviving Sramana religion today, it is not the only one. Buddhism, although it underwent significant changes and spread globally, also originated within the same Sramana cultural and philosophical milieu of ancient India. Both traditions continue to influence the spiritual landscape of the world, maintaining their core focus on karma, ethics, and self-realization.

NODIA

liberation, reflecting broader differences in their organizational and doctrinal outlooks.

260. (A) How faith balances ascetic ideals with frameworks
Analyzing the split into Digambara and Svethambara traditions provides historians with a deeper understanding of religious evolution. It demonstrates the complex ways an ancient faith manages the tension between uncompromising ascetic ideals and the need for functional monastic structures. This study reveals how different interpretations allow for institutional diversity while still adhering to the core tenets of Jainism.

261. (D) To bypass elite languages and disseminate teachings widely
The choice of Prakrit for recording sacred doctrines was a strategic decision intended to maximize accessibility. By using the common vernacular of the general population, early teachers ensured that spiritual knowledge was not restricted to a small intellectual elite. This approach allowed for the widespread dissemination of teachings, making profound philosophical concepts understandable and available to everyone.

262. (B) Spiritual preceptors and academic scholars
Prominent Acaryas in the Jain tradition occupied two distinct yet complementary roles that were vital for the religion's survival. They functioned as spiritual preceptors, guiding the community in moral and ascetic practices. Simultaneously, they acted as rigorous academic scholars who performed the essential intellectual work of codifying oral traditions and organizing them into a structured, written textual canon.

263. (C) By authoring commentaries on complex concepts
To maintain the applicability of ancient doctrines in changing times, the Acaryas engaged in deep analytical work. They produced extensive commentaries that explained and clarified the difficult philosophical ideas contained within the original scriptures. This scholarly tradition allowed the foundational teachings to remain intellectually vibrant and accessible to successive generations of practitioners and thinkers throughout history.

264. (D) The continuous scholarly tradition upheld by the Acaryas
The preservation and accuracy of Jain scriptures are not accidental but the result of a dedicated intellectual effort. The integrity of these texts depends on the unbroken scholarly lineage maintained by the Acaryas. Their commitment to meticulous study, systematic transmission, and rigorous commentary ensured that the ancient wisdom was protected from corruption and successfully bridged with structured academic inquiry.

265. (A) Maintaining purity while expanding philosophical depth
Scholars who analyze both the original scriptures and the later scholarly treatises gain a holistic view of the faith's development. This dual study explains how the tradition successfully protected its core doctrinal purity over centuries. It also highlights the process by which the religion expanded its philosophical complexity and improved its educational methods to reach a broader audience.

266. (B) It is governed by independent, uncreated cosmic laws.
Jain philosophical doctrines present a distinct cosmological model that differs from theistic systems. The universe is viewed as eternal and uncreated, existing without the intervention of a supreme deity. Instead, it operates according to its own inherent and independent cosmic laws. These principles provide a structural reality where natural order is maintained through fixed, self-sustaining metaphysical processes.

267. (B) Binding the soul to matter based on personal actions
In the framework of Jainism, cosmic justice is an impersonal and automatic system directly influenced by conduct. Every action, thought, or word has a specific consequence that affects the soul's spiritual status. This mechanism binds the conscious soul to material substance, creating a cycle of rebirth that can only be altered through the individual's own ethical choices.

268. (A) Complete soul liberation through self-purification
The central goal of Jain spiritual practice is to achieve a state of permanent freedom from

Downloaded from www.pdf.tube

concerns. By combining its ancient heritage with contemporary efforts in social and environmental activism, the faith demonstrates a dynamic capacity for growth and continued influence within the modern international landscape.

286. (D) Maintaining spiritual vitality and communal solidarity
In the Jain tradition, both the act of traveling to sacred sites and the observance of religious celebrations play essential roles in the life of the community. These practices are designed to keep the faith's spiritual energy alive and to strengthen the bonds between its members. Together, they provide opportunities for individual reflection and collective renewal, ensuring the tradition remains vibrant and unified.

287. (B) External jubilation and material acquisition
The act of pilgrimage within certain spiritual contexts is associated with expressions of communal joy and the recognition of material cultural heritage. This practice allows followers to celebrate the historical presence of their tradition through jubilant gatherings. Such activities emphasize the external manifestations of faith, focusing on the preservation of religious sites and the collective celebration of spiritual milestones.

288. (A) By intense fasting and introspective meditation
Unlike many celebrations that focus on outward displays of joy, Jain festivals are marked by their quiet and disciplined nature. They prioritize internal spiritual work over external festivities. Common activities during these times include long periods of fasting, the careful reading of holy texts, and deep meditation, all intended to foster a sense of personal introspection and religious dedication among the participants.

289. (C) They reenact spiritual victories and ethical commitments
Pilgrimages and festivals serve as powerful educational methods for the Jain community. They help to bring history alive by reenacting the spiritual achievements of the Tirthankaras. By participating in these traditions, the laity is reminded of their own moral obligations and encouraged to deepen their commitment to the faith's ethical principles, making abstract doctrines feel real and personal through active experience.

290. (D) By participating in rituals like pilgrimage
The complex philosophical ideas of Jainism are made more understandable through physical and collective activities. By regularly engaging in traditional rituals such as pilgrimage and communal fasting, practitioners can move beyond theoretical knowledge. These lived experiences allow individuals to internalize the faith's core values on a deeper level, turning abstract spiritual concepts into a practical and meaningful part of their daily religious life.

291. (C) The culture's rejection of orthodox ritualistic hegemony
The development of a unique and independent moral system within the Sramana tradition was a direct response to existing religious power structures. By rejecting the dominant ritual-based practices of the time, this culture was forced to create its own set of rules. This new framework emphasized individual effort and self-reliance, providing a clear and structured alternative to the established spiritual systems of ancient society.

292. (B) Lenient behavioral guidelines to ensure popular support
In certain organizational phases of the tradition, the implementation of flexible behavioral guidelines was considered necessary to facilitate spiritual growth. These accessible standards were designed to offer a supportive framework for individuals entering the ascetic life. By providing manageable expectations, the system sought to ensure broad community support and encourage a steady progression toward the ultimate goal of liberation.

293. (D) Emphasizing the dichotomy between consciousness and matter
The philosophical system developed within the Sramana culture provides a detailed analysis of the universe's nature. It identifies a fundamental and permanent distinction between two main types of existence. This categorization focuses on the ongoing relationship and separation between living, conscious beings and the lifeless, material substance that surrounds them, forming a core part of its metaphysical framework.

NODIA

277. (D) By providing alms and resources to the monks and nuns
Within the Jain community, the lay members play a vital role in sustaining the monastic order. By offering food, shelter, and other necessary resources to the ascetics, they perform acts of religious service. These charitable contributions are seen as a way for the laity to accumulate spiritual merit and progress on their own path toward purification while supporting those dedicated to extreme discipline.

278. (A) Non-violent doctrines
The lifestyle of Jain practitioners is strictly governed by the core principle of avoiding harm to all living beings. This commitment to non-violence dictates everything from what they eat to how they earn a living and their dedication to charitable works. These practical social aspects are direct applications of foundational spiritual doctrines that prioritize compassion and the preservation of life above all else.

279. (C) Their highly cohesive community and dedicated social aspects
Despite living within larger and often changing societies, the Jain community has successfully preserved its unique character over centuries. This resilience is attributed to its high level of internal cohesion and the practice of specific social traditions. Their commitment to shared ethics, mutual support, and organized social welfare creates a strong cultural fabric that resists assimilation and maintains spiritual continuity.

280. (A) They link spiritual doctrines to collective responsibilities.
Sociological analysis shows that the Jain tradition successfully moves beyond individual spiritual practice to create a broader social impact. By turning personal ethical commitments into shared civic duties, the community fosters a resilient social environment. This process ensures that spiritual values like non-violence and detachment are expressed through tangible collective actions, such as establishing hospitals and animal shelters for the common good.

281. (D) Digital communication and transnational migration
In the modern era, Jainism has expanded from its traditional geographic roots to become a worldwide community. This shift toward a global presence was primarily enabled by the movement of people across borders and the rise of modern technology. These factors have allowed the diaspora to stay connected, share religious knowledge, and maintain their spiritual identity regardless of their physical location.

282. (B) By integrating ancient ethical doctrines with these global issues
Modern followers of Jainism find contemporary relevance in their ancient teachings by applying them to current world problems. They use the foundational principles of non-violence and minimal consumption to address environmental challenges. This integration allows practitioners to view conservation and sustainability not just as secular concerns, but as modern extensions of their long-standing ethical and spiritual obligations toward all life.

283. (C) They remain unaltered, while pedagogical methods have been modernized.
Despite the significant changes in the modern world, the fundamental spiritual beliefs of Jainism have stayed consistent. Researchers note that the essential theology of the faith remains unchanged from its historical roots. However, the way these teachings are delivered and the structures of religious organizations have been updated to better connect with a global audience and younger generations of practitioners.

284. (D) To engage the younger, globally dispersed generations
The evolution of Jain organizations in recent years is driven by the need to reach a changing demographic. By modernizing their institutional frameworks and educational techniques, the community ensures that its message remains accessible and appealing to younger people living in the diaspora. This adaptation is crucial for maintaining the tradition's vibrancy and relevance in a fast-paced, technologically advanced global society.

285. (A) A dynamic phase bridging heritage with activism
Academics view the current state of Jainism as an active and evolving period in its history. This phase is defined by its ability to connect traditional spiritual values with modern global

Click Here to Buy book on Amazon

structural component of Jainism. This analysis highlights an unbroken sequence of twenty-four spiritual teachers who guided the faith. The historical progression starts with the foundational figure Rsabhadeva and concludes with Mahavira, demonstrating a consistent and evolving lineage of ascetic leadership throughout ancient history.

252. (A) He organized them into a formal, rigorous framework.
Mahavira played a transformative role in the evolution of Jain asceticism by refining existing spiritual practices. He took the foundational paradigms established by his predecessors and structured them into a highly disciplined and formal system. This organizational effort was specifically designed to address the moral and spiritual needs of his era, ensuring the tradition remained effective.

253. (C) By achieving liberation through extreme asceticism
Within the Sramana tradition, Tirthankaras acted as role models who demonstrated the practical application of spiritual doctrines during times of crisis. They responded to societal challenges by personifying the ideal of ultimate liberation. By practicing extreme asceticism, these teachers provided a living example of how individuals could transcend worldly suffering through rigorous self-discipline and complete renunciation of material attachments.

254. (D) Renunciation, self-discipline, and non-attachment
The Sramana culture is defined by a specific set of ethical values that distinguish it from ritual-heavy traditions. Its fundamental philosophy centers on the rejection of worldly possessions and the cultivation of internal control. These core ideals focus on renunciation, rigorous self-discipline, and the practice of non-attachment, which together form the spiritual foundation necessary for achieving liberation.

255. (C) It explains the crystallization of Jain ascetic ideals.
Historians analyze the lineage from the first to the final Tirthankara to understand how Jainism evolved conceptually over time. This historical path illustrates the transition from foundational spiritual paradigms to a highly structured system. This trajectory is significant because it documents the gradual crystallization of specific ascetic ideals, showing how they became a formalized and formidable religious framework.

256. (B) Differing views on discipline and ascetic rigor
The historical split between the two major Jain sects was rooted in fundamental disagreements regarding the conduct of monks and nuns. Scholars identify that the primary cause of this division was the conflicting interpretation of monastic discipline. Each group adopted different standards for ascetic rigor, leading to distinct paths concerning physical renunciation and the lifestyle required for spiritual progress.

257. (D) Shedding all material possessions, including clothing
The Digambara tradition maintains a strict interpretation of non-attachment as the highest spiritual ideal. According to this framework, achieving absolute renunciation requires the complete abandonment of all worldly objects. This includes the total rejection of clothing, as being sky-clad symbolizes the ultimate state of detachment from material needs and societal norms, which is essential for soul liberation.

NODIA

258. (A) It does not violate principles of non-attachment.
The Svethambara sect adopts a slightly different perspective on monastic attire compared to more extreme interpretations. They permit the use of simple white robes, arguing that such garments do not hinder the practitioner's spiritual advancement. This stance is based on the belief that wearing functional clothing does not fundamentally violate the core ethical requirement of maintaining internal non-attachment.

259. (C) Differing views on texts and women's capabilities
The schism between the two main Jain sects extended beyond visible differences in monastic clothing. This ideological divergence also impacted their respective beliefs concerning the validity and preservation of holy scriptures. Furthermore, the two traditions developed distinct theological positions regarding the spiritual capacity of women to achieve final

294. (A) Severe austerity, ethical purity, and mental discipline
To achieve advancement on the spiritual path, the Jain philosophical system requires the use of specific and rigorous methods. These primary vehicles for progress include the practice of extreme self-denial, the maintenance of absolute moral integrity, and the cultivation of strong mental focus. Together, these elements form a comprehensive approach that allows the individual to purify the soul and reach higher states of consciousness.

295. (C) They are the culmination of the quest for autonomy
Scholars who study the origins of Jain philosophy determine that its core doctrines were not created in a vacuum. Instead, these principles are seen as the end result of a long and persistent effort within the Sramana tradition. They represent the intellectual and practical peak of a historical search for spiritual independence, moral responsibility, and profound metaphysical clarity.

296. (A) The transmission and preservation of sacred texts
The disagreement between the two major Jain sects often centers on the history of their most important scriptures. This conflict focuses on how the ancient teachings were handed down through the centuries and whether they were kept in their original form. These varying perspectives on the continuity and protection of the holy writings have significantly shaped the identity of each tradition.

297. (D) The texts were accurately preserved and transmitted by prominent Acaryas
The Svethambara tradition maintains a specific historical view regarding the authenticity of the ancient scriptures. They believe that the original spiritual doctrines were never lost, but instead were carefully guarded and passed along through an unbroken line of teachers. This continuous transmission, involving both oral and written methods, is seen as the foundation of their scriptural authority and religious practice.

298. (B) They believe that the original texts were flawed and required immediate revision.
The Digambara perspective on scriptural history suggests that the early recorded teachings underwent significant changes over time. This viewpoint maintains that the original documents became imperfect, necessitating a process of scholarly review and revision. By relying on revised authoritative scriptures, the sect ensures that its practices remain aligned with what is believed to be the most accurate spiritual truth.

NODIA

299. (C) It cemented the theological boundaries between the two sects.
The deep conflict over the preservation and authenticity of the holy scriptures had lasting effects on the organization of Jainism. This disagreement did not just remain a scholarly debate but served to firmly establish the differences between the two main groups. It created clear and permanent divisions in their religious beliefs and institutional structures, defining how each sect understands its unique spiritual path.

300. (D) How textual authority legitimizes religious identities
By studying the split between the sects regarding their sacred texts, researchers learn how religious communities establish their legitimacy. This analysis shows how groups use their specific versions of historical truth and scriptural authority to define who they are. It provides a clear example of how the control and interpretation of sacred writings are essential tools for building and maintaining a distinct religious identity.

www.nodia.in

35. Consider the following statements regarding the Lotus Sutra (Saddharma Pundarika):
I. It is a highly venerated text in East Asian Buddhism.
II. It introduces the concept of 'Upaya' (skilful means).
III. It promotes the idea that there is only one true path, the Ekayana.
IV. It was originally composed in Pali.
V. It claims that the Buddha is eternal.
Which of the above statements are correct?
(A) I, II, III, and V only
(B) I, II, IV, and V only
(C) II, III, IV, and V only
(D) I, III, IV, and V only

36. Identify the correct pair regarding Buddhist texts and their subjects.
(A) Jatakas - Rules of monastic discipline
(B) Mahavamsa - Dialogues on Sunyata
(C) Lankavatara Sutra - History of Sri Lankan kings
(D) Dhammapada - Collection of ethical verses

37. Which text details the proceedings of the First Buddhist Council?
(A) Theragatha
(B) Kathavatthu
(C) Cullavagga
(D) Lalitavistara

38. Which Buddhist text primarily contains the rules for ordaining nuns (Bhikkhunis)?
(A) Sutta Nipata
(B) Bhikkhuni Patimokkha in the Vinaya Pitaka
(C) Vimalakirti Nirdesa Sutra
(D) Amitabha Sutra

39. Identify the incorrect pair of Buddhist Councils and their outcomes.
(A) First Council - Compilation of Sutta and Vinaya Pitakas
(B) Second Council - Split into Sthaviravadins and Mahasanghikas
(C) Third Council - Compilation of the Abhidhamma Pitaka
(D) Fourth Council - Finalization of the Pali Canon in Sri Lanka

40. The 'Buddhacarita', an epic poem on the life of Buddha, was written by:
(A) Ashvaghosha
(B) Nagarjuna
(C) Vasubandhu
(D) Buddhaghosa

41. Given below are two statements regarding Buddhist historical texts:
Statement I: The Kathavatthu was compiled by Moggaliputta Tissa during the Third Buddhist Council.
Statement II: It belongs to the Sutta Pitaka and refutes the views of rival schools.
In the light of the above statements, choose the most appropriate answer:
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

42. Which Mahayana sutra primarily focuses on the Pure Land of Amitabha Buddha?
(A) Sukhavativyuha Sutra
(B) Tathagatagarbha Sutra
(C) Avatamsaka Sutra
(D) Diamond Sutra

43. Which Buddhist text provides detailed biographical accounts of early nuns, expressing their joy at attaining liberation?
(A) Petavatthu
(B) Apadana
(C) Buddhavamsa
(D) Therigatha

44. All of the following are Mahayana Sutras except:
(A) Lankavatara Sutra
(B) Samannaphala Sutta
(C) Surangama Sutra
(D) Vimalakirti Sutra

45. Which of the following is a cause for the prominence of the Abhidhamma Pitaka in Buddhist scholasticism?
(A) It was the only text written in pure classical Sanskrit language.
(B) It contained the specific magical spells required for Tantric rituals.

Downloaded from www.pdf.tube

the Noble Eightfold Path?
(A) I, II, and III only
(B) II, III, and IV only
(C) I, III, and IV only
(D) I, II, III, and IV

8. In Buddhist philosophy, the concept of 'Pratityasamutpada' is best applied to explain which of the following?
(A) Dependent origination of all phenomena
(B) The absolute permanence of the soul
(C) The divine creation of the universe
(D) The supremacy of Vedic rituals

9. Identify the incorrect pair regarding the contemporaries of Buddha.
(A) Bimbisara - King of Magadha
(B) Prasenajit - King of Kosala
(C) Ajatashatru - King of Vatsa
(D) Udayana - King of Vatsa

10. Consider the following statements about the five ascetics who initially accompanied Buddha:
I. They were known as the Panchavaggiya.
II. They left Buddha when he abandoned extreme asceticism.
III. They were the first to receive his teachings at Sarnath.
IV. Kondanna was one of these five ascetics.
V. They refused to accept Buddha's teachings until his death.
Which of the above statements are correct?
(A) I, II, III, and IV only
(B) I, III, IV, and V only
(C) II, III, IV, and V only
(D) I, II, IV, and V only

11. Which event is considered the cause for Siddhartha Gautama's decision to renounce worldly life?
(A) The crushing political defeat of the Shakya republic
(B) The specific prophecy made by the royal sage Asita
(C) A violent dispute with his cousin over a wounded swan
(D) Sighting an old man, a sick man, a corpse, and an ascetic

12. Which of the following is the most appropriate description of 'Nirvana' in Buddhism?
(A) A heavenly physical place of eternal happiness
(B) Extinction of desire and liberation from rebirth
(C) Eternal union with a supreme creator God figure
(D) Achieving immense and legendary supernatural powers

13. Arrange the following events in the life of Gautama Buddha in chronological order:
I. First Sermon at Sarnath
II. Enlightenment at Bodh Gaya
III. Mahabhinishkramana
IV. Mahaparinirvana at Kushinagar
Choose the correct option:
(A) III, II, I, IV
(B) II, III, I, IV
(C) III, I, II, IV
(D) I, II, III, IV

14. Which among the following statements is true regarding the teaching method of Gautama Buddha?
(A) He strictly taught in Sanskrit to appeal to the Brahmins.
(B) He wrote extensively on palm leaves during his travels.
(C) He communicated only through esoteric symbols.
(D) He used Magadhi Prakrit/Pali to reach the common people.

15. Which of the following should be avoided by a practitioner following the 'Middle Path' (Madhyama Pratipad)?
(A) Sensual indulgence and self-mortification
(B) Regular meditation and ethical daily conduct
(C) Constant study of the Buddhist holy scriptures
(D) The dedicated pursuit of Right Livelihood goals

16. Identify the correct statement regarding Alara Kalama.
(A) The very first lay disciple of Gautama Buddha
(B) Teacher of meditation who taught Gautama
(C) The king who patronized the first Buddhist council

NODIA

72. Which of the following constitutes the 'Panca Skandha' (Five Aggregates) that make up a sentient being?
(A) Form, Sensation, Perception, Formations, Consciousness
(B) The material elements of Earth, Water, Fire, Air, and Space
(C) The physical senses of Sight, Hearing, Smell, Taste, and Touch
(D) The chain of Ignorance, Karma, Craving, Grasping, and Becoming

73. Given below are two statements regarding Karma in Buddhism:
Statement I: The concept of Karma in Buddhism is strictly deterministic, meaning current actions cannot change future outcomes.
Statement II: Buddhist Karma is characterized by 'Cetana' (volition or intention).
In the light of the above statements, choose the most appropriate answer:
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

74. Which link in the twelve-fold chain of Dependent Origination (Pratityasamutpada) directly follows 'Avidya' (Ignorance)?
(A) Samskara (Mental Formations/Karmic activities)
(B) Vijnana (Consciousness)
(C) Trishna (Craving)
(D) Namarupa (Name and Form)

75. Identify the incorrect statement regarding the 'Brahma-viharas' (Four Immeasurables).
(A) Metta means loving-kindness towards all living beings.
(B) Karuna refers to compassion for those who are suffering.
(C) Mudita means sympathetic joy for the success of others.
(D) Upekkha implies attachment to loved ones

76. Given below are two statements, one labelled as Assertion (A) and the other as Reason (R).
Assertion (A): According to Buddhist philosophy, an effect cannot exist without a specific cause and condition.
Reason (R): The principle of Pratityasamutpada states that all things arise in dependence upon multiple causes and conditions.
In the context of the above two statements, choose the correct option:
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

77. Which of the following is correctly paired regarding the Paramitas (Perfections) in Mahayana Buddhism?
(A) Dana - Wisdom
(B) Sila - Meditation
(C) Virya - Energy/Vigour
(D) Prajna - Generosity

78. Consider the following statements about 'Sila' (Ethical Conduct) in the Eightfold Path:
I. It includes Right Speech.
II. It includes Right Action.
III. It includes Right Livelihood.
IV. It includes Right Concentration.
Which of the above statements are correct?
(A) I, II, and III only
(B) II, III, and IV only
(C) I, III, and IV only
(D) I, II, III, and IV

79. Match the links of Dependent Origination with their respective meanings:
List I: (Links of Dependent Origination)
P. Jati
Q. Bhava
R. Upadana
S. Sparsha
List II: (Meaning)
1. Clinging/Grasping
2. Becoming/Existence
3. Birth
4. Contact
Choose the correct answer from the options given below:
(A) P-3, Q-2, R-1, S-4
(B) P-2, Q-3, R-4, S-1

Click Here to Buy book on Amazon

(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

27. Which basket of the Tipitaka contains the philosophical and psychological analysis of the Buddha's teachings?
(A) Vinaya Pitaka
(B) Sutta Pitaka
(C) Khuddaka Nikaya
(D) Abhidhamma Pitaka

28. Given below are two statements regarding the Sutta Pitaka:
Statement I: The Sutta Pitaka is divided into five Nikayas.
Statement II: The Digha Nikaya contains short, disconnected sayings of the Buddha.
In the light of the above statements, choose the most appropriate answer:
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

29. Match the Nikayas of the Sutta Pitaka with their respective characteristics:
List I: (Nikayas of Sutta Pitaka)
P. Digha Nikaya
Q. Majjhima Nikaya
R. Samyutta Nikaya
S. Anguttara Nikaya
List II: (Characteristics)
1. Middle-length discourses
2. Long discourses
3. Numerically arranged discourses
4. Thematically linked discourses
Choose the correct answer from the options given below:
(A) P-1, Q-2, R-3, S-4
(B) P-4, Q-3, R-2, S-1
(C) P-2, Q-1, R-4, S-3
(D) P-2, Q-4, R-1, S-3

30. Which of the following is an exception to the texts belonging to the Khuddaka Nikaya?
(A) Dhammapada
(B) Jataka tales
(C) Therigatha
(D) Mahavagga

31. Identify the incorrect statement regarding Mahayana Sutras.
(A) They are accepted as canonical by Theravada Buddhism.
(B) They were primarily composed in Buddhist Hybrid Sanskrit.
(C) The Lotus Sutra is a prominent Mahayana text.
(D) They emphasize the Bodhisattva ideal.

32. Consider the following statements about the Prajnaparamita Sutras:
I. They emphasize the concept of Sunyata (emptiness).
II. They belong to the core literature of Theravada.
III. The Heart Sutra is a well-known text in this category.
IV. They teach that all dharmas are devoid of inherent existence.
Which of the above statements are correct?
(A) I, II, and III only
(B) I, III, and IV only
(C) II, III, and IV only
(D) I, II, III, and IV

33. The 'Milinda Panha' is a dialogue between the Indo-Greek King Menander and which Buddhist monk?
(A) Upali
(B) Nagasena
(C) Ananda
(D) Ashvaghosha

34. Which of the following is the most appropriate definition of 'Bodhisattva' in Mahayana texts?
(A) Enlightened being helping others achieve salvation
(B) A monk who has attained personal liberation and nirvana
(C) A layperson who strictly observes all the five precepts
(D) A powerful protector deity of ancient Buddhist temples

NODIA

P. Madhyamaka
Q. Yogacara
R. Theravada
S. Vajrayana

List II: (Core Tenets/Founders)
1. Nagarjuna (Emptiness)
2. Asanga & Vasubandhu (Mind-Only)
3. Arhat ideal, Pali Canon
4. Tantric practices, Mantras

Choose the correct answer from the options given below:
(A) P-2, Q-1, R-4, S-3
(B) P-1, Q-2, R-3, S-4
(C) P-3, Q-4, R-1, S-2
(D) P-1, Q-3, R-2, S-4

55. Identify the incorrect statement regarding the differences between Hinayana and Mahayana.
(A) Hinayana relies heavily on Pali texts, whereas Mahayana utilizes Sanskrit texts.
(B) The ideal of Hinayana is the Arhat, while Mahayana emphasizes the Bodhisattva.
(C) Mahayana believes in transferring merit to others, which is less emphasized in Hinayana.
(D) Hinayana introduced the worship of bodhisattva statues before Mahayana did.

56. Which of the following is correctly paired?
(A) Sautrantika - Relied solely on the Suttas, rejecting the Abhidhamma as authoritative
(B) Sthaviravada - Asserted that past and future dharmas exist
(C) Pudgalavada - Completely rejected the concept of rebirth
(D) Lokottaravada - Denied the supernatural qualities of the Buddha

57. Consider the following statements about Vajrayana Buddhism:
I. It is also known as Tantric Buddhism.
II. It became prominent in India during the Pala dynasty.
III. It completely rejects the Bodhisattva ideal.
IV. It uses esoteric rituals, mudras, and mandalas.

Which of the above statements are correct?
(A) I, II, and IV only
(B) I, II, and III only
(C) II, III, and IV only
(D) I, III, and IV only

58. In which sect of Buddhism was the 'Trikaya' doctrine most prominently developed?
(A) Mahayana
(B) Theravada
(C) Sarvastivada
(D) Mahisasaka

59. Identify the incorrect pair regarding Mahayana Buddhas/Bodhisattvas.
(A) Avalokiteshvara - Bodhisattva of Compassion
(B) Manjushri - Bodhisattva of Wisdom
(C) Amitabha - The Buddha of Infinite Light
(D) Maitreya - The Buddha of the past

60. Consider the following statements about the Pudgalavada sect:
I. It emerged as a sub-sect of the Sthaviravada.
II. It postulated the existence of a 'pudgala' (person) that transmigrates.
III. It was widely condemned as heretical by other Buddhist schools.
IV. It argued that the 'pudgala' is neither the same as nor different from the skandhas.
V. It was the only sect to survive in Sri Lanka.

Which of the above statements are correct?
(A) I, II, III, and IV only
(B) I, III, IV, and V only
(C) II, III, IV, and V only
(D) I, II, IV, and V only

61. The concept of 'Cittamatra' (mind-only) is the foundational philosophy of which school?
(A) Madhyamaka
(B) Sautrantika
(C) Yogacara
(D) Vaibhashika

62. Which of the following represents the most appropriate description of a 'Pratyekabuddha'?
(A) A monk who strictly follows all the monastic Vinaya rules
(B) A lay disciple who donates very extensively to the Sangha
(C) A bodhisattva who chooses to incarnate as a worldly ruler
(D) Attains enlightenment independently but does not teach

63. Arrange the following developments in Buddhist sectarian history in chronological order:

Downloaded from www.pdf.tube

(C) Systematic philosophical framework for sutta teachings
(D) It was personally authored and promoted by the Great King Ashoka.

46. Identify the correct statement regarding the Vimalakirti Nirdesa Sutra.
(A) It asserts the total supremacy of monastic life over lay life.
(B) It is a fundamental canonical text of the Theravada Abhidhamma.
(C) It strictly prohibits the use of 'Upaya' or skilful teaching means.
(D) Features a layperson with wisdom exceeding senior monks

47. Which text is considered a manual of Buddhist meditation and ethics compiled by Buddhaghosa in the 5th century CE?
(A) Visuddhimagga
(B) Abhidharmakosha
(C) Madhyamakakarika
(D) Mahavastu

48. Identify the incorrect statement about the 'Jataka' tales.
(A) They narrate the previous lives of Gautama Buddha.
(B) They serve to illustrate the perfection of virtues (Paramitas).
(C) They are part of the Khuddaka Nikaya.
(D) They exclusively feature the Buddha in human form.

49. Which of the following best represents the core teaching of the Diamond Sutra (Vajracchedika Prajnaparamita Sutra)?
(A) The physical preservation of relics brings merit.
(B) All observable phenomena are illusory and lack inherent existence.
(C) Attaining the form of a female is impossible for a Bodhisattva.
(D) Strict adherence to the Vinaya is the only path to the Pure Land.

50. Which Buddhist scholar authored the 'Abhidharmakosha', summarizing the Sarvastivada Abhidharma?
(A) Vasubandhu
(B) Nagarjuna
(C) Dignaga
(D) Dharmakirti

51. Given below are two statements, one labelled as Assertion (A) and the other as Reason (R).
Assertion (A): Hinayana (Theravada) Buddhism considers the Buddha as an exalted human teacher rather than a supreme god.
Reason (R): Hinayana strictly adheres to the original teachings found in the Pali Canon and emphasizes personal effort for achieving Nirvana.
In the context of the above two statements, choose the correct option:
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

NODIA

52. Which sect of early Buddhism is known for proposing that all dharmas (phenomena) exist in the past, present, and future simultaneously?
(A) Sautrantika
(B) Mahasanghika
(C) Pudgalavada
(D) Sarvastivada

53. Given below are two statements regarding Buddhist sects:
Statement I: The Mahasanghika sect is often considered a forerunner of Mahayana Buddhism.
Statement II: The Mahasanghikas believed that the Buddha was supramundane (lokottara) and completely transcendental.
In the light of the above statements, choose the most appropriate answer:
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

54. Match the Buddhist sects with their respective core tenets or founders:
List I: (Buddhist Sects)

(D) A jealous rival who tried to assassinate the Buddha

17. Except for one, all the following are part of the 'Three Jewels' (Triratna) of Buddhism. Identify the exception.
(A) Buddha
(B) Karma
(C) Dhamma
(D) Sangha

18. Given below are two statements regarding the life of Siddhartha:
Statement I: Sujata offered milk-rice (kheer) to Siddhartha when he was severely weakened by fasting.
Statement II: Siddhartha attained enlightenment immediately after consuming the milk-rice without further meditation.
In the light of the above statements, choose the most appropriate answer:
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

19. Identify the incorrect pair of Buddha's family members.
(A) Suddhodana - Father
(B) Yashodhara - Wife
(C) Rahula - Brother
(D) Mahamaya - Mother

20. Which term specifically refers to the rules of discipline for monks and nuns in the Buddhist Sangha?
(A) Sutta
(B) Abhidhamma
(C) Jataka
(D) Vinaya

21. Buddha delivered his first sermon to the five ascetics at the Deer Park. This event is known as:
(A) Parinirvana
(B) Mahabhinishkramana
(C) Dhammacakkappavattana
(D) Upasampada

22. Which of the following best demonstrates the application of 'Right Mindfulness' (Samma Sati)?
(A) Earning significant wealth through ethical trading
(B) Awareness of body, feelings, mind, and phenomena
(C) Memorizing the entire Tipitaka through recitation
(D) Performing elaborate fire sacrifices for the deities

23. Identify the correct pair of a Buddhist concept and its meaning.
(A) Anatta - Permanent Soul
(B) Dukkha - Eternal Bliss
(C) Karuna - Ignorance
(D) Anicca - Impermanence

24. To which type of state system did Buddha's clan, the Shakyas, belong?
(A) A Gana-Sangha (republic)
(B) A centralized empire
(C) A theocratic state
(D) A nomadic tribal chiefdom

25. Which of the following statements is incorrect regarding the entry of women into the Buddhist Sangha?
(A) Initially, Buddha was very reluctant to allow women to join.
(B) Ananda played a crucial role in convincing Buddha to admit them.
(C) Granting women equal administrative power immediately
(D) Mahapajapati Gotami was the first woman to be formally ordained.

26. Given below are two statements, one labelled as Assertion (A) and the other as Reason (R).
Assertion (A): The Pali Tipitaka is the standard collection of scriptures in the Theravada Buddhist tradition.
Reason (R): It was finalized during the lifetime of Gautama Buddha.
In the context of the above two statements, choose the correct option:
(A) Both A and R are true and R is the correct explanation of A.

Click Here to Buy book on Amazon

I. Emergence of Vajrayana
II. Split between Sthaviravada and Mahasanghika
III. Formulation of Madhyamaka philosophy
IV. Fourth Buddhist Council held in Kashmir (Sarvastivada dominance)

Which of the above events is the correct sequence?
(A) II, IV, III, I
(B) IV, II, III, I
(C) II, III, IV, I
(D) III, II, IV, I

64. What is the fundamental difference in the interpretation of 'Nirvana' between early Buddhism and later Mahayana (specifically Madhyamaka)?
(A) Early Buddhism sees it as a physical place; Mahayana as total annihilation.
(B) Early sees it as cessation; Mahayana sees it as non-dual
(C) Early Buddhism believes Nirvana is temporary; Mahayana believes it is permanent.
(D) Early Buddhism requires divine grace; Mahayana requires only intellectual study.

65. Which Buddhist sub-school argues that reality is entirely empty of independent existence (Sunyata) and relies heavily on logical negation (prasanga)?
(A) Svatantrika Madhyamaka
(B) Prasangika Madhyamaka
(C) Yogacara
(D) Sarvastivada

66. Identify the correct statement regarding the Dharmaguptaka sect.
(A) Their Vinaya is still followed by monks and nuns in East Asia (China, Korea).
(B) They were centered exclusively in South India.
(C) They rejected the existence of the Buddha.
(D) They are a modern reform movement from the 19th century.

67. Except for one, all the following were prominent centers of Vajrayana Buddhism in ancient India. Identify the exception.
(A) Vikramashila
(B) Odantapuri
(C) Vallabhi
(D) Somapura

68. Given below are two statements regarding the Vaibhashika school:
Statement I: The Vaibhashika school derived its name from the Mahavibhasa, a massive commentary on the Abhidhamma.
Statement II: They believed that only the present moment exists, rejecting the past and future.
In the light of the above statements, choose the most appropriate answer:
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

69. Identify the incorrect pair regarding Buddhist philosophical schools and their regions of prominence.
(A) Theravada - Sri Lanka and Southeast Asia
(B) Vajrayana - Tibet and Mongolia
(C) Yogacara - Pre-Islamic Arabia
(D) Zen (Chan) - East Asia (China, Japan)

70. The 'Trikaya' doctrine posits three bodies of the Buddha. Which of the following refers to the "Truth Body" or the absolute reality?
(A) Nirmanakaya
(B) Dharmakaya
(C) Sambhogakaya
(D) Rupakaya

71. The doctrine of 'Anatta' (non-self) essentially teaches that:
(A) Human beings have no physical existence in the material world.
(B) The entire universe is completely devoid of any form of life.
(C) Human consciousness ceases immediately upon entering deep sleep.
(D) No unchanging, permanent soul or essence in beings

Downloaded from www.pdf.tube

CHAPTER 06
Buddhism

1. Given below are two statements, one labelled as Assertion (A) and the other as Reason (R).
Assertion (A): Gautama Buddha rejected the authority of the Vedas.
Reason (R): He believed that personal experience and rational inquiry are the only means to attain salvation.
In the context of the above two statements, choose the correct option:
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

2. Which of the following best defines the concept of 'Mahabhinishkramana' in the life of Gautama Buddha?
(A) His great departure from his home
(B) His first sermon at Sarnath
(C) His attainment of enlightenment at Bodh Gaya
(D) His passing away at Kushinagar

3. Given below are two statements regarding the family of Gautama Buddha:
Statement I: The mother of Siddhartha Gautama was Mahamaya, a princess of the Koliyan republic.
Statement II: Siddhartha was raised by his stepmother, Mahapajapati Gotami.
In the light of the above statements, choose the most appropriate answer:
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

4. Match the events in the life of the Buddha with their associated symbols:
List I: (Events in Buddha's Life)
P. Birth
Q. Renunciation
R. Enlightenment
S. First Sermon
List II: (Associated Symbols)
1. Bodhi Tree
2. Wheel
3. Lotus and Bull
4. Horse
Choose the correct answer from the options given below:
(A) P-4, Q-3, R-2, S-1
(B) P-3, Q-1, R-4, S-2
(C) P-1, Q-4, R-3, S-2
(D) P-3, Q-4, R-1, S-2

5. Identify the incorrect statement regarding the Four Noble Truths taught by Gautama Buddha.
(A) Dukkha implies that all life is characterized by suffering.
(B) Samudaya states that desire or craving is the cause of suffering.
(C) Nirodha teaches that suffering can be ended by satisfying desires.
(D) Magga outlines the Eightfold Path to eliminate suffering.

6. Which of the following is correctly paired?
(A) Sarnath - The site of Mahaparinirvana
(B) Lumbini - Birthplace of Gautama Buddha
(C) Bodh Gaya - The first sermon delivery
(D) Kushinagar - The place of enlightenment

7. Read the following statements regarding the Noble Eightfold Path:
I. Right View
II. Right Resolve
III. Right Speech
IV. Right Wealth
Which of the statements given above are part of

NODIA

(C) P-3, Q-1, R-2, S-4
(D) P-1, Q-2, R-4, S-3

80. In Buddhist epistemology, what are the accepted valid means of knowledge (Pramana) according to Dignaga and Dharmakirti?
(A) Perception, Inference, and Verbal Testimony
(B) Perception and Inference only
(C) Inference and Comparison only
(D) Perception, Inference, Comparison, and Postulation

81. A core cause of suffering (Dukkha) is identified as 'Trishna' (Craving). Which of the following is NOT a form of Trishna according to Buddhism?
(A) Kama-trishna (The craving for all sensual pleasures)
(B) Dharma-trishna (Craving for perfection)
(C) Vibhava-trishna (The craving for total non-existence)
(D) Bhava-trishna (The craving for continued existence)

82. Consider the following statements about the concept of 'Sunyata' (Emptiness):
I. It implies complete nihilism or nothingness.
II. It means things lack independent, inherent existence (svabhava).
III. It is intricately linked with Dependent Origination.
IV. It was systematized by the philosopher Nagarjuna.
Which of the above statements are correct?
(A) I, II, and III only
(B) II, III, and IV only
(C) I, III, and IV only
(D) I, II, III, and IV

83. The principle of 'Ahimsa' (non-violence) in Buddhism extends to:
(A) Only human beings who belong to the same Buddhist sect.
(B) Only those specific people who follow the Eightfold Path.
(C) All sentient beings, recognizing their capacity for suffering
(D) Only animals that are not traditionally seen as predatory.

84. Given below are two statements regarding Madhyamaka philosophy:
Statement I: The concept of 'Middle Way' (Madhyama Pratipad) in Madhyamaka philosophy refers to avoiding the extremes of eternalism and annihilationism.
Statement II: Nagarjuna used the tetralemma (catuskoti) to demonstrate that the ultimate truth can be perfectly described using conventional logic.
In the light of the above statements, choose the most appropriate answer:
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

85. Consider the following statements regarding 'Bodhipakkhiya Dhamma' (Qualities conducive to enlightenment):
I. They number 37 in total.
II. They include the Four Foundations of Mindfulness (Satipatthana).
III. They include the Five Faculties (Indriya).
IV. They include the Seven Factors of Enlightenment (Bojjhanga).
V. They strictly exclude elements of the Eightfold Path.
Which of the above statements are correct?
(A) I, II, III, and IV only
(B) I, II, IV, and V only
(C) II, III, IV, and V only
(D) I, III, IV, and V only

86. Identify the correct pair regarding elements of Buddhist meditation.
(A) Vipassana - Cultivation of immense physical strength
(B) Samatha - Cultivation of calm and concentration
(C) Jhana - Intellectual debate on scriptures
(D) Kasina - Study of canonical grammar

87. Which doctrine was primarily established to counter the Brahmanical concept of an eternal Atman?
(A) Kshanabhangavada (Doctrine of Momentariness)
(B) Syadvada (Doctrine of Conditional

Click Here to Buy book on Amazon

and heavily punished
(B) Trade and Commerce - Viewed favorably, many merchants were lay supporters
(C) Agriculture - Permitted for laypeople, but monks were forbidden from tilling the soil
(D) Caste - Rejected as a measure of spiritual worth

160. Consider the following statements about the decline of Buddhism in India:
I. A revival of Brahmanism under the Guptas and later dynasties marginalized Buddhism.
II. The loss of royal patronage weakened monastic institutions.
III. Internal corruption and the esoteric practices of Vajrayana alienated the masses.
IV. Turkish invasions in the 12th century destroyed major monastic universities like Nalanda.
V. Buddhism was officially banned by the Mauryan emperors.
Which of the above statements are correct?
(A) I, II, III, and IV only
(B) I, II, IV, and V only
(C) II, III, IV, and V only
(D) I, III, IV, and V only

161. The concept of 'Engaged Buddhism', coined by Thich Nhat Hanh, is best defined as:
(A) Meditating exclusively on active and violent battlefields.
(B) Applying mindfulness and non-violence to social issues
(C) Forcing all laypeople to live strict monastic daily lifestyles.
(D) Merging Buddhism with Marxist theory to form a state religion.

162. Which modern figure played a seminal role in popularizing Vipassana meditation among laypeople globally in the 20th century?
(A) S.N. Goenka
(B) B.R. Ambedkar
(C) Ashvaghosha
(D) Dharmakirti

163. Arrange the following events related to the revival and modern history of Buddhism in chronological order:
I. Founding of the Maha Bodhi Society
II. Mass conversion led by B.R. Ambedkar at Nagpur
III. Sir Edwin Arnold publishes 'The Light of Asia'
IV. The 14th Dalai Lama flees to India
Which of the above events is the correct sequence?
(A) III, I, II, IV
(B) I, III, II, IV
(C) III, II, I, IV
(D) I, II, III, IV

164. What was the primary impact of Sir Edwin Arnold's poem 'The Light of Asia' (1879)?
(A) It caused the widespread banning of Buddhism in the West.
(B) It was the critical text translating the Abhidhamma to English.
(C) It definitively proved that Buddhism was derived from Christianity.
(D) Stimulated Western interest in the Buddha's life

165. What is the correlation between early Buddhism and urban development in ancient India?
(A) Buddhism was an exclusively rural and agrarian movement.
(B) Buddhism strongly opposed city life and commercial trade.
(C) Flourished with urbanization, appealing to merchants
(D) Buddhism appealed only to warriors in rural chiefdoms.

166. Identify the correct statement regarding the 'Pali Text Society'.
(A) It was founded by B.R. Ambedkar in the year 1956.
(B) Founded by Rhys Davids to study Pali in the West
(C) It is a radical sect of modern monks in Sri Lanka.
(D) It was established only to publish Mahayana sutras.

167. Except for one, all the following factors contributed to the survival of Buddhism in the Himalayan regions while it declined in the Indian plains. Identify the exception.
(A) Geographic isolation protecting them from foreign invasions
(B) Strong cultural and religious ties with Tibet

NODIA

(C) I, II, and III only
(D) I, III, and IV only

97. The concept of 'Alaya-vijnana' (Storehouse consciousness) was developed to explain how karma operates across lifetimes without a permanent soul. Which school developed this concept?
(A) Madhyamaka
(B) Yogacara
(C) Sautrantika
(D) Vaibhashika

98. Which traditional meditation object involves focusing the mind on a colored disk to attain a deep state of meditative absorption (Jhana)?
(A) Kasina (totality)
(B) Asubha (loathsomeness)
(C) Anapanasati (mindfulness of breathing)
(D) Metta (loving-kindness)

99. Identify the correct pair regarding the levels of enlightenment in early Buddhism.
(A) Sakadagami - Non-returner (will never be reborn in the human realm)
(B) Anagami - Once-returner (will be reborn one more time)
(C) Sotapanna - Stream-enterer (will be reborn max 7 times)
(D) Arhat - One who delays enlightenment for others

100. Except for one, all the following are the 'Four Formless Realms' (Arupa Jhanas). Identify the exception.
(A) Sphere of Infinite Space
(B) Sphere of Infinite Consciousness
(C) Sphere of Nothingness
(D) Sphere of Infinite Form

101. Given below are two statements, one labelled as Assertion (A) and the other as Reason (R).
Assertion (A): Early Buddhist art did not depict the Buddha in human form.
Reason (R): The earliest Buddhist art relied on aniconic symbols like the Bodhi tree, empty throne, and footprints to represent his presence.
In the context of the above two statements, choose the correct option:
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

102. Which architectural feature refers to the hemispherical dome of a Buddhist Stupa?
(A) Harmika
(B) Anda
(C) Chhatra
(D) Vedika

103. Given below are two statements regarding schools of Buddhist art:
Statement I: The Gandhara school of art was heavily influenced by Greco-Roman artistic traditions.
Statement II: The Mathura school of art predominantly used blue-grey schist stone.
In the light of the above statements, choose the most appropriate answer:
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

104. Match the components of a Stupa with their respective descriptions:
List I: (Components of a Stupa)
P. Harmika
Q. Torana
R. Pradakshina Patha
S. Chhatra
List II: (Description)
1. Gateway
2. Circumambulatory pathway
3. Square railing on top of the dome
4. Umbrella-like structure representing sovereignty
Choose the correct answer from the options given below:
(A) P-3, Q-1, R-2, S-4
(B) P-1, Q-3, R-4, S-2
(C) P-4, Q-2, R-1, S-3
(D) P-3, Q-2, R-1, S-4

Downloaded from www.pdf.tube

Predication)
(C) Anekantavada (Doctrine of Manifoldness)
(D) Anatta (Doctrine of Non-Self)

88. What is the primary realization sought through the practice of 'Vipassana' meditation?
(A) The three marks of existence: Impermanence, Suffering, and Non-self
(B) The location of ancient relics
(C) The ability to read others' minds
(D) The direct communion with a creator deity

89. Identify the incorrect pair regarding the 'Three Marks of Existence' (Ti-lakkhana).
(A) Anicca - Impermanence
(B) Dukkha - Unsatisfactoriness/Suffering
(C) Samsara - Absolute Bliss
(D) Anatta - Non-self

90. Which of the following defines 'Upadana' in Buddhist psychology?
(A) Deep-seated clinging to sensual pleasures, views, or self
(B) The final act of ultimate renunciation of the worldly life
(C) The sensory contact between a sense organ and an object
(D) The total eradication of all past and present karmic debt

91. The term 'Asravas' (Taints/Influxes) refers to mental impurities that perpetuate Samsara. Which of the following is NOT traditionally one of the main Asravas in Buddhism?
(A) Kama (Sensual desire)
(B) Bhava (Desire for existence)
(C) Avidya (Ignorance)
(D) Karuna (Compassion)

92. Given below are two statements regarding the 'Two Truths' doctrine:
Statement I: The 'Two Truths' doctrine (Satyadvaya) distinguishes between conventional truth (samvriti-satya) and ultimate truth (paramartha-satya).
Statement II: According to this doctrine, conventional truth is entirely false and has no functional utility in spiritual practice.
In the light of the above statements, choose the most appropriate answer:
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

93. Which of the following is the most appropriate description of 'Prajna' (Wisdom) in the context of the Eightfold Path?
(A) It encompasses Right Mindfulness and Right Concentration.
(B) It encompasses Right Speech and Right Action.
(C) It encompasses Right View and Right Intention.
(D) It encompasses Right Livelihood and Right Effort.

94. Identify the incorrect statement regarding the Five Precepts (Panca Sila) taken by Buddhist laypersons.
(A) One must abstain from killing living beings.
(B) One must abstain from taking what is not given (stealing).
(C) One must abstain from false speech.
(D) One must abstain from consuming solid food after noon.

95. What is the primary cause of Dukkha (Suffering) according to the Second Noble Truth?
(A) Craving (Tanha/Trishna) based on ignorance
(B) The anger of the gods
(C) Physical ailments alone
(D) The failure to perform Vedic sacrifices

96. Consider the following statements about 'Tathagatagarbha' doctrine:
I. It posits that all sentient beings have the innate potential for Buddhahood.
II. It is synonymous with the Theravada concept of Anatta.
III. It became a central concept in East Asian Mahayana traditions.
IV. It is completely rejected by Vajrayana Buddhism.
Which of the above statements are correct?
(A) I and III only
(B) II and IV only

NODIA

(B) Mathura and Amaravati
(C) Gupta and Pala
(D) Sunga and Kushana

115. Artifacts from which period represent the transition from aniconic to iconic representations of the Buddha?
(A) Mauryan period
(B) Sunga period
(C) Kushana period
(D) Gupta period

116. Identify the correct statement regarding the Pala school of Buddhist art.
(A) It was heavily centered in Western India.
(B) It strictly adhered to Hinayana themes.
(C) It completely collapsed before the 8th century CE.
(D) It produced exquisite bronze sculptures and palm-leaf manuscript paintings.

117. Except for one, all the following sites are renowned for ancient Buddhist rock-cut caves in Western India. Identify the exception.
(A) Karle
(B) Bhaja
(C) Udaigiri (Odisha)
(D) Kanheri

118. Given below are two statements regarding the Lion Capital of Ashoka:
Statement I: The Lion Capital of Ashoka at Sarnath features four lions standing back to back.
Statement II: The abacus of the capital is decorated with a bull, an elephant, a lion, and a horse separated by wheels.
In the light of the above statements, choose the most appropriate answer:
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

119. Identify the incorrect pair of Buddhist sites and their modern-day locations.
(A) Borobudur - Indonesia
(B) Dunhuang - China
(C) Angkor Thom - Cambodia
(D) Polonnaruwa - Thailand

120. Which feature is highly characteristic of the Mathura school of art?
(A) Athletic physique and sheer robes revealing the body
(B) Heavy and thick Greco-Roman draping of the monastic robes
(C) The exclusive use of stucco and clay for religious sculpture
(D) The complete and total absence of all Bodhisattva figures

121. What was the primary purpose of constructing a 'Chaitya'?
(A) To store food and provisions for the Sangha
(B) To function as a defensive fortress
(C) To serve as an assembly and prayer hall containing a Stupa
(D) To serve as an astronomical observatory

122. In the context of Buddhist art, which of the following best describes the application of 'Upaya' (skilful means)?
(A) Using visually appealing narratives and majestic iconography to guide laypeople toward Dharma
(B) Restricting art to only abstract geometric shapes
(C) Banning all depictions of female deities
(D) Destroying rival religious icons

123. Identify the correct pair regarding elements of Buddhist iconography.
(A) Ushnisha - The elongated earlobes
(B) Prabhavali - The alms bowl
(C) Padmasasana - The mendicant's staff
(D) Urna - The tuft of hair or dot between the eyebrows

124. The massive Buddhist temple complex of Borobudur, designed as a three-dimensional mandala, was built by which dynasty?
(A) Srivijaya
(B) Sailendra
(C) Majapahit
(D) Chola

Click Here to Buy book on Amazon

Rinzai school of Zen.
(D) It heavily relies on the extensive academic study of texts rather than direct experience.

143. Which of the following correctly pairs a Tibetan Buddhist sect with its key characteristic or founder?
(A) Gelugpa - Tsongkhapa (Yellow Hat sect, lineage of the Dalai Lama)
(B) Kagyu - Strict adherence to Pali texts only
(C) Nyingma - Founded by Atisha in the 11th century
(D) Sakya - Rejection of all tantric practices

144. What primary role did the translation bureaus of Chang'an play in the history of Buddhism during the Tang Dynasty?
(A) They were used to forge diplomatic treaties with Indian kings.
(B) Systematically translated Sanskrit texts into Chinese
(C) They were exclusively established to spy on foreign merchants.
(D) They were used to train soldiers in ancient Indian martial arts.

145. What was a major cause for the decline of Buddhism in Central Asia around the 9th to 11th centuries?
(A) The rise of the Mongol empire forcing them to adopt Shamanism
(B) The gradual Islamization of the Silk Road regions and invasions
(C) A mass migration of monks to Sri Lanka
(D) The discovery of sea routes bypassing the Silk Road completely

146. Identify the correct statement regarding the role of 'Samsara' in early Buddhist thought.
(A) It is the endless cycle of birth, death, and rebirth driven by karma.
(B) It represents the ultimate goal of a monk.
(C) It is the name of the monastic disciplinary code.
(D) It refers to the heavenly realm of pure light.

147. Except for one, all the following are recognized as major centers of early Buddhist education in India. Identify the exception.
(A) Nalanda
(B) Takshashila (Taxila)
(C) Kashi Vidyapeeth
(D) Valabhi

148. Given below are two statements regarding Nalanda University:
Statement I: Nalanda University primarily specialized in Mahayana philosophy but also taught other secular and religious subjects.
Statement II: It was finally destroyed by Bakhtiyar Khalji in the late 12th/early 13th century.
In the light of the above statements, choose the most appropriate answer:
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

149. Identify the incorrect pair regarding Buddhist educational centers and their royal patrons.
(A) Nalanda - Kumargupta I (Gupta Dynasty)
(B) Vikramashila - Dharmapala (Pala Dynasty)
(C) Odantapuri - Ashoka (Mauryan Dynasty)
(D) Somapura - Devapala (Pala Dynasty)

150. The social philosophy of early Buddhism is best characterized by:
(A) Strong and active support for the varna (caste) system
(B) Rejection of hierarchies in favor of moral worth
(C) The belief that only Brahmins could attain final Nirvana
(D) Enforcing strict agrarian serfdom throughout the land

NODIA

151. Given below are two statements, one labelled as Assertion (A) and the other as Reason (R).
Assertion (A): Buddhism challenged the deeply entrenched Brahmanical ritualism and animal sacrifices.
Reason (R): The Buddha preached the doctrine of Ahimsa (non-violence) and argued that inner purity is superior to external rituals.
In the context of the above two statements, choose the correct option:
(A) Both A and R are true and R is the correct

(D) Kumarajiva

133. Which is the most appropriate reason for the success of Buddhism's expansion in East Asia?
(A) It strictly replaced all indigenous beliefs and practices.
(B) It was spread by powerful and aggressive Indian military forces.
(C) Ability to blend with Daoism and Confucianism
(D) It offered significant financial rewards for religious conversion.

134. Identify the incorrect pair of Buddhist traditions and the countries where they are dominant.
(A) Theravada - Myanmar
(B) Zen - Sri Lanka
(C) Vajrayana - Bhutan
(D) Mahayana - Vietnam

135. Consider the following statements regarding the spread of Buddhism to Southeast Asia:
I. Both Hinduism and Buddhism spread to the region simultaneously.
II. Srivijaya was a major center for Mahayana and Vajrayana learning.
III. The Mon and Pyu civilizations in Myanmar adopted Theravada early on.
IV. King Ramkhamhaeng of Sukhothai established Theravada as the state religion in Thailand.
V. Mahayana completely eradicated Theravada in Cambodia by the 14th century.
Which of the above statements are correct?
(A) I, II, III, and IV only
(B) I, II, IV, and V only
(C) II, III, IV, and V only
(D) I, III, IV, and V only

136. Who was the Chinese monk who traveled to India during the reign of King Harsha and left detailed accounts of Indian Buddhism?
(A) Xuanzang (Hiuen Tsang)
(B) Faxian (Fa-Hien)
(C) Yijing (I-Tsing)
(D) Bodhidharma

137. Which concept facilitated the adoption of indigenous Japanese deities (Kami) as protectors of the Buddhist Dharma?
(A) Nembutsu
(B) Zazen
(C) Honji Suijaku
(D) Satori

138. Identify the correct statement regarding kings and their patronage of Buddhism outside India.
(A) Devanampiya Tissa - Sri Lanka
(B) Shotoku Taishi - Tibet
(C) Trisong Detsen - Japan
(D) Anawrahta - China

139. Which ancient empire was a major center for the maritime spread of Buddhism to Indonesia?
(A) Maurya
(B) Sassanid
(C) Achaemenid
(D) Srivijaya

140. All of the following were important stops on the Silk Road for Buddhist transmission EXCEPT:
(A) Dunhuang
(B) Kanchipuram
(C) Turfan
(D) Kashgar

141. Given below are two statements regarding the preservation of the Pali Canon:
Statement I: The 'Pali Canon' was preserved orally and first committed to writing in Sri Lanka during the 1st century BCE.
Statement II: This event took place at the Aluvihara rock temple under the patronage of King Vattagamani Abhaya.
In the light of the above statements, choose the most appropriate answer:
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

142. Identify the incorrect statement regarding Zen (Chan) Buddhism.
(A) It emphasizes sudden enlightenment and meditation.
(B) It traces its lineage back to Mahakashyapa through Bodhidharma.
(C) Koan practice is a notable feature of the

NODIA

105. Identify the incorrect statement regarding the Amaravati school of art.
(A) It flourished under the patronage of the Satavahana dynasty.
(B) It is characterized by narrative reliefs and dynamic movement.
(C) It completely avoided depicting the Buddha in human form throughout its history.
(D) It predominantly used white limestone.

106. Which of the following is correctly paired regarding Buddhist rock-cut architecture?
(A) Chaitya - A hall for congregational worship containing a stupa
(B) Vihara - A solitary cave for a single ascetic
(C) Stambha - A subterranean meditation chamber
(D) Torana - The innermost sanctum of a monastery

107. Consider the following statements about the Ajanta Caves:
I. They contain only Buddhist art and architecture.
II. The murals primarily depict Jataka tales.
III. They were patronized by the Vakataka dynasty, notably King Harishena.
IV. Cave 1 features the famous painting of Bodhisattva Padmapani.
Which of the above statements are correct?
(A) I, II, and III only
(B) II, III, and IV only
(C) I, III, and IV only
(D) I, II, III, and IV

108. The 'Dharmachakra Pravartana Mudra', depicting the Buddha's first sermon, is most famously represented in a renowned sculpture from which site?
(A) Bodh Gaya
(B) Sarnath
(C) Kushinagar
(D) Sanchi

109. Identify the incorrect pair regarding Buddhist Mudras and their meaning.
(A) Bhumisparsha - Touching the earth, calling it to witness
(B) Abhaya - Reassurance and safety
(C) Varada - Defensive posture against Mara
(D) Dhyana - Meditation and concentration

110. Consider the following statements about the Sanchi Stupa:
I. The original brick stupa was built by Ashoka.
II. It was enlarged and faced with stone during the Sunga period.
III. The four intricately carved Toranas were added during the Satavahana period.
IV. It is located in the modern state of Bihar.
V. It famously lacks any relics of the Buddha himself.
Which of the above statements are correct?
(A) I, II, and III only
(B) I, II, III, and V only
(C) II, III, IV, and V only
(D) I, III, IV, and V only

111. Which emperor is traditionally credited with constructing 84,000 stupas to distribute the relics of the Buddha across his empire?
(A) Ashoka
(B) Bimbisara
(C) Kanishka
(D) Harsha

112. Which of the following best describes a 'Vihara' in ancient Buddhist architecture?
(A) A freestanding pillar with animal capitals
(B) A residential complex or monastery for monks
(C) A stupa built over the relics of a monk
(D) A highly decorated ceremonial gateway

113. Arrange the following developments in Buddhist art in chronological order:
I. Erection of Ashokan Pillars
II. Creation of aniconic reliefs at Bharhut
III. Emergence of the Buddha image in Gandhara and Mathura
IV. Development of elaborate murals at Ajanta (Vakataka phase)
Choose the correct option:
(A) I, II, III, IV
(B) II, I, III, IV
(C) I, III, II, IV
(D) III, I, II, IV

114. The giant rock-cut statues of the Buddha at Bamiyan (destroyed in 2001) were an exemplary synthesis of which artistic traditions?
(A) Gandhara and Sassanian/Central Asian

Downloaded from www.pdf.tube

explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

152. Which term refers to the lay male followers of Buddhism?
(A) Upasaka
(B) Bhikkhu
(C) Sramanera
(D) Arhat

153. Given below are two statements regarding the Sangha:
Statement I: The Sangha functioned on democratic principles, with decisions made by consensus or majority vote.
Statement II: The Buddha appointed Devadatta as his permanent successor to rule the Sangha.
In the light of the above statements, choose the most appropriate answer:
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

154. Match the modern Buddhist leaders and thinkers with their respective contributions or movements:
List I: (Modern Buddhist Leaders/Thinkers)
P. B.R. Ambedkar
Q. Anagarika Dharmapala
R. 14th Dalai Lama
S. Thich Nhat Hanh
List II: (Contribution/Movement)
1. Revival of Buddhism in India (Navayana)
2. Engaged Buddhism and Mindfulness
3. Maha Bodhi Society and global revival
4. Tibetan Buddhism in exile
Choose the correct answer from the options given below:
(A) P-1, Q-3, R-4, S-2
(B) P-3, Q-1, R-2, S-4
(C) P-1, Q-2, R-4, S-3
(D) P-4, Q-3, R-1, S-2

155. Identify the incorrect statement regarding Dr. B.R. Ambedkar's approach to Buddhism.
(A) He viewed Buddhism as an emancipatory religion of equality.
(B) He called his specific interpretation 'Navayana' (the New Vehicle).
(C) He led a famous mass conversion to Buddhism in Nagpur in 1956.
(D) Accepted traditional Karma and rebirth exactly

156. Which of the following is correctly paired regarding the revival of Buddhism?
(A) Navayana - Founded by Anagarika Dharmapala
(B) Maha Bodhi Society - Founded in 1891 to restore Bodh Gaya
(C) Engaged Buddhism - Focused purely on forest meditation, ignoring social issues
(D) Vipassana Movement - Exclusively restricted to ordained monks

NODIA

157. Consider the following statements about the 'Navayana' movement:
I. It explicitly rejects the Four Noble Truths as pessimistic.
II. It emphasizes social action, equality, and human rights.
III. It abandons traditional rituals and monasticism.
IV. The seminal text for this movement is 'The Buddha and His Dhamma'.
Which of the above statements are correct?
(A) I, II, and III only
(B) II, III, and IV only
(C) I, III, and IV only
(D) I, II, III, and IV

158. How did early Buddhism view women?
(A) Women were deemed biologically incapable of enlightenment.
(B) Acknowledge women as capable of spiritual liberation
(C) Women were completely barred from all spiritual pursuits.
(D) Women were granted supreme authority over the male monks.

159. Identify the incorrect pair regarding Buddhist socio-economic attitudes.
(A) Usury (Moneylending) - Completely banned

125. Which of the following statements is incorrect regarding the Ashokan Pillars?
(A) They were typically monolithic, carved from single pieces of sandstone.
(B) They bore edicts promoting Dhamma.
(C) They were exclusively erected inside pre-existing caves.
(D) Their capitals were highly polished.

126. Given below are two statements, one labelled as Assertion (A) and the other as Reason (R).
Assertion (A): Buddhism rapidly expanded outside India during the reign of Ashoka.
Reason (R): Ashoka dispatched monastic missions to various regions, including Sri Lanka, Central Asia, and the Hellenistic kingdoms.
In the context of the above two statements, choose the correct option:
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

127. Who among the following was sent by Emperor Ashoka to Sri Lanka to propagate Buddhism?
(A) Mahinda and Sanghamitta
(B) Moggaliputta Tissa
(C) Upagupta
(D) Asvaghosa

128. Given below are two statements regarding the introduction of Buddhism to China:
Statement I: Buddhism was introduced to China primarily via the maritime silk route in the 1st century BCE.
Statement II: The White Horse Temple is traditionally considered the first Buddhist temple in China.
In the light of the above statements, choose the most appropriate answer:
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

129. Match the geographic regions with the key Buddhist figures associated with them:
List I: (Regions)
P. Tibet
Q. China
R. Sri Lanka
S. Japan
List II: (Key Buddhist Figures)
1. Bodhidharma
2. Padmasambhava
3. Kukai (Kobo Daishi)
4. Buddhaghosa
Choose the correct answer from the options given below:
(A) P-1, Q-2, R-3, S-4
(B) P-2, Q-1, R-4, S-3
(C) P-4, Q-3, R-2, S-1
(D) P-2, Q-4, R-1, S-3

130. Identify the incorrect statement regarding the spread of Buddhism in Central Asia.
(A) Central Asian Buddhism was exclusively Theravada.
(B) The Kushan Empire played a pivotal role in patronizing and spreading Buddhism along the Silk Road.
(C) Monastic centers like Khotan and Kucha became thriving hubs of Buddhist learning.
(D) The spread was heavily facilitated by merchant caravans.

131. Consider the following statements about Padmasambhava:
I. He is known as Guru Rinpoche.
II. He was crucial in establishing Vajrayana Buddhism in Tibet in the 8th century.
III. He founded the Nyingma school of Tibetan Buddhism.
IV. He strongly opposed Tantric practices.
Which of the above statements are correct?
(A) I, II, and III only
(B) II, III, and IV only
(C) I, III, and IV only
(D) I, II, III, and IV

132. The translation of Buddhist sutras from Sanskrit into Chinese was significantly advanced by which prolific translator in the 5th century?
(A) Xuanzang
(B) Faxian
(C) Yijing

Click Here to Buy book on Amazon

(C) The deep integration of Buddhism with local Himalayan traditions
(D) Heavy patronage from the Chola empire

168. Given below are two statements regarding the Sigalovada Sutta:
Statement I: The Sigalovada Sutta is often referred to as the 'Vinaya of the householder' because it lays down ethical duties for laypeople.
Statement II: It strictly commands laypeople to abandon their families and join the monastery.
In the light of the above statements, choose the most appropriate answer:
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

169. Identify the incorrect pair regarding Buddhist ethics and contemporary relevance.
(A) Ahimsa - Environmental conservation and animal rights
(B) Metta - Conflict resolution and peacebuilding
(C) Sunyata - Unrestrained capitalist accumulation
(D) Right Livelihood - Ethical business practices

170. Which modern concept strongly parallels the Buddhist teaching of 'Pratityasamutpada' (Dependent Origination)?
(A) Ecological Interdependence
(B) Radical Individualism
(C) Divine Right of Kings
(D) Social Darwinism

171. According to early Buddhist texts, how did the Buddha approach the issue of slavery?
(A) He endorsed it as necessary for monastery maintenance.
(B) He stated that slaves must serve their masters to burn off bad karma.
(C) He owned slaves himself before his enlightenment.
(D) He prohibited the trade in human beings as part of Right Livelihood.

172. The 1956 Buddhist conversion movement in India primarily drew followers from which marginalized community?
(A) Brahmins
(B) Dalits (Mahars)
(C) Kshatriyas
(D) Vaishyas

173. Given below are two statements regarding the spirit of inquiry in Buddhism:
Statement I: Buddhism emphasizes 'Ehipassiko', which means "come and see" or investigating the truth for oneself.
Statement II: Buddhism demands blind faith and discourages questioning of canonical texts.
In the light of the above statements, choose the most appropriate answer:
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

174. Which event sparked the creation of the Maha Bodhi Society by Anagarika Dharmapala?
(A) The complete destruction of the Bamiyan Buddha statues.
(B) The political annexation of the Tibetan plateau by China.
(C) The discovery of Ashokan edicts by James Prinsep in India.
(D) Deplorable condition of the Mahabodhi Temple

175. Identify the incorrect statement concerning Buddhist monasticism (the Sangha).
(A) Monks were required to beg for their daily food.
(B) It provided a highly organized educational structure.
(C) Monks were allowed to inherit and accumulate vast personal wealth.
(D) The 'Uposatha' ceremony involved the recitation of monastic rules (Patimokkha).

NODIA

176. Given below are two statements, one labelled as Assertion (A) and the other as Reason (R).
Assertion (A): Buddhism eventually lost

correct

229. Match the Buddhist concepts with their respective literal meanings:
List I: (Buddhist Concepts)
P. Nirvana
Q. Samsara
R. Dukkha
S. Karuna
List II: (Literal Meaning)
1. Wandering/Continuous movement
2. Blowing out/Extinguishing
3. Compassion
4. Suffering/Unsatisfactoriness
Choose the correct answer from the options given below:
(A) P-1, Q-2, R-3, S-4
(B) P-4, Q-3, R-2, S-1
(C) P-2, Q-1, R-4, S-3
(D) P-2, Q-4, R-1, S-3

230. Identify the incorrect statement regarding 'Samadhi' (Concentration) in the Eightfold Path.
(A) It involves developing a focused, clear, and calm mind.
(B) It encourages trance-like states induced by intoxicants.
(C) It is achieved through practices like meditation (Dhyana).
(D) It is an essential component for developing Prajna (Wisdom).

231. Consider the following statements about the 'Middle Path':
I. It avoids the extreme of sensual indulgence.
II. It avoids the extreme of self-mortification.
III. It is synonymous with the Noble Eightfold Path.
IV. It advocates a moderate amount of stealing and lying.
Which of the above statements are correct?
(A) I, II, and III only
(B) II, III, and IV only
(C) I, III, and IV only
(D) I, II, III, and IV

232. The concept of 'Bardo' (intermediate state between death and rebirth) is most heavily emphasized in which tradition?
(A) Tibetan Buddhism (Vajrayana)
(B) Theravada
(C) Zen Buddhism
(D) Pure Land Buddhism

233. Which of the following defines a 'Sramana'?
(A) A traditional Vedic priest who performs fire sacrifices
(B) A king who supports monastic communities
(C) A wandering ascetic who seeks spiritual liberation through personal effort
(D) A merchant guild leader

234. Identify the correct pair regarding the 'Three Baskets' (Tipitaka) and their primary focus.
(A) Sutta Pitaka - Sermons and discourses of the Buddha
(B) Vinaya Pitaka - Philosophy and metaphysics
(C) Abhidhamma Pitaka - Monastic rules
(D) Jataka Pitaka - Historical chronicles of kings

235. Consider the following statements about the 'Theravada' tradition:
I. It is the dominant form of Buddhism in Sri Lanka, Myanmar, and Thailand.
II. It uses Pali as its primary liturgical language.
III. It teaches that anyone can easily become a Buddha in this lifetime.
IV. The ultimate goal for a practitioner is to become an Arhat.
V. It completely rejects the law of Karma.
Which of the above statements are correct?
(A) I, II, and IV only
(B) I, II, III, and IV only
(C) I, III, and V only
(D) II, IV, and V only

236. What is the role of 'Dana' (Generosity) in Buddhism?
(A) It is a required tax paid to the state.
(B) It is considered the foundation of spiritual practice and a means to overcome greed.
(C) It is only practiced by the monks, who give wealth to the laity.
(D) It guarantees immediate enlightenment.

237. Which text provides the philosophical basis for the practice of 'Vipassana' meditation?
(A) Mahavamsa
(B) Lalitavistara
(C) Satipatthana Sutta
(D) Buddhacarita

Downloaded from www.pdf.tube

184. Given below are two statements regarding the Second Buddhist Council:
Statement I: The Second Buddhist Council was held at Vaishali about 100 years after the Buddha's death.
Statement II: The primary dispute at the Second Council was regarding ten points of monastic discipline (Vinaya).
In the light of the above statements, choose the most appropriate answer:
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

185. Consider the following statements about the figure 'Maitreya':
I. He is recognized by both Theravada and Mahayana traditions.
II. He is believed to be the future Buddha of this world.
III. He currently resides in the Tushita heaven.
IV. He has already appeared and left his teachings.
V. His iconographic representation often includes a stupa in his crown.
Which of the above statements are correct?
(A) I, II, III, and V only
(B) I, II, IV, and V only
(C) II, III, IV, and V only
(D) I, III, IV, and V only

186. Identify the correct pair regarding elements of Buddhist philosophy.
(A) Vedana - Feeling or sensation
(B) Nama - Physical body
(C) Rupa - Mental processes
(D) Vijnana - Ignorance

187. Which of the following is an exception to the 'Four Sights' witnessed by Siddhartha?
(A) An old man
(B) A sick man
(C) A corpse
(D) A beautiful woman

188. In the context of Buddhist meditation, 'Samatha' aims to achieve:
(A) Penetrative insight into the nature of reality
(B) A one-pointed concentration and tranquility of mind
(C) Levitation and magical powers
(D) The memorization of scriptures

189. Identify the incorrect statement regarding the 'Avatamsaka Sutra' (Flower Garland Sutra).
(A) It describes a cosmos of infinite realms mutually interpenetrating one another.
(B) It is the foundational text of the Huayan school of Chinese Buddhism.
(C) It strictly limits salvation to monks alone.
(D) It portrays reality as a perfect network of inter-reflecting jewels (Indra's Net).

190. What is the fundamental ethical principle underlying the 'Bodhisattva Vow'?
(A) To conquer all enemy nations and establish a Buddhist empire.
(B) To attain liberation for oneself as quickly as possible.
(C) To achieve immense wealth to fund monastic building projects.
(D) Delaying Nirvana until all beings are liberated

191. Who was the nun that composed poems describing her liberation, which are now part of the Therigatha?
(A) Patacara
(B) Yashodhara
(C) Sujata
(D) Channa

192. Given below are two statements regarding the 'Milinda Panha':
Statement I: The 'Milinda Panha' emphasizes that there is no continuous, unchanging 'self', comparing a person to a chariot.
Statement II: Nagasena argues that a chariot has an inherent essence independent of its parts.
In the light of the above statements, choose the most appropriate answer:
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is

NODIA

its distinct identity in India and was largely assimilated into Hinduism.

Reason (R): Hindu philosophers like Adi Shankaracharya incorporated Buddhist philosophical elements while opposing it, and the Buddha was declared an avatar of Vishnu.

In the context of the above two statements, choose the correct option:

(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

177. Which term describes the 'Perfection of Wisdom' literature that formed the basis of Mahayana philosophy?

(A) Vinaya
(B) Prajnaparamita
(C) Jataka
(D) Divyavadana

178. Consider the following statements about the 'World Fellowship of Buddhists' (WFB):

I. It was founded in 1950 in Colombo, Sri Lanka.
II. It aims to promote strict adherence to Vajrayana rituals globally.
III. It created the modern six-color Buddhist flag.
IV. It seeks to unite all Buddhist schools and traditions.

Which of the above statements are correct?

(A) I and IV only
(B) II, III, and IV only
(C) I, III, and IV only
(D) I, II, and IV only

179. Match the roles and terms from the Buddhist Councils with their respective descriptions:

List I: (Terms in Buddhist Council)

P. Upali
Q. Ananda
R. Mahakashyapa
S. Patimokkha

List II: (Meaning/Association)

1. Recited the Sutta Pitaka
2. Presided over the First Council
3. Recited the Vinaya Pitaka
4. Code of Monastic Discipline

Choose the correct answer from the options given below:

(A) P-1, Q-3, R-4, S-2
(B) P-2, Q-4, R-1, S-3
(C) P-3, Q-1, R-2, S-4
(D) P-3, Q-2, R-1, S-4

180. Identify the most appropriate definition of 'Dhammapada'.

(A) A historical chronicle of the ancient kings of Sri Lanka.
(B) A highly detailed guide on constructing various Stupas.
(C) A logical treatise refuting all major Hindu philosophy.
(D) Sayings of Buddha in verse used as an ethical manual

181. The term 'Hinayana' (Lesser Vehicle) was coined by:

(A) Theravada scholars to describe themselves humbly.
(B) Western historians studying the religion in the 19th century.
(C) Mahayana scholars as a term for early schools
(D) Emperor Ashoka in his various administrative edicts.

182. Consider the following statements about the philosopher Nagarjuna:

I. He was an ancient Indian philosopher.
II. He is the founder of the Madhyamaka school of Mahayana Buddhism.
III. His most famous work is the Mulamadhyamakakarika.
IV. He championed the concept of a permanent, unchanging soul.

Which of the above statements are correct?

(A) I, II, and III only
(B) II, III, and IV only
(C) I, III, and IV only
(D) I, II, III, and IV

183. Which event in Buddha's life does the symbol of the 'Empty Throne' usually represent in early art?

(A) His birth
(B) His renunciation
(C) His death
(D) His enlightenment

Click Here to Buy book on Amazon

(C) Kathina
(D) Pravrajya

203. Given below are two statements regarding the 'Kathina' ceremony:
Statement I: The 'Kathina' ceremony involves the offering of new robes to the monks by the laity at the end of the rainy retreat.
Statement II: This ceremony reinforces the interdependent relationship between the Sangha and the lay community.
In the light of the above statements, choose the most appropriate answer:
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

204. Match the textual divisions of the Tipitaka with their respective subject matter:
List I: (Textual Divisions)
P. Sutta Pitaka
Q. Vinaya Pitaka
R. Abhidhamma Pitaka
S. Jataka
List II: (Subject Matter)
1. Rules for Monks and Nuns
2. Discourses of the Buddha
3. Stories of previous lives
4. Philosophical and psychological analysis
Choose the correct answer from the options given below:
(A) P-1, Q-2, R-3, S-4
(B) P-2, Q-1, R-4, S-3
(C) P-4, Q-3, R-2, S-1
(D) P-2, Q-4, R-1, S-3

205. Identify the incorrect statement regarding 'Dhamma' as understood in early Buddhism.
(A) It refers to the teachings of the Buddha.
(B) It denotes the universal law or truth of reality.
(C) It refers to a supreme creator god.
(D) It describes the physical elements that make up the universe.

206. Which of the following is correctly paired regarding Buddhist sects?
(A) Tendai - China/Japan (Based on the Lotus Sutra)
(B) Shingon - Sri Lanka (Esoteric)
(C) Nichiren - Tibet (Based on Tantras)
(D) Nyingma - Korea (Pure Land)

207. Consider the following statements about 'Nichiren Buddhism':
I. It originated in Japan.
II. It holds the Lotus Sutra as the supreme teaching.
III. It teaches chanting "Nam-myoho-renge-kyo".
IV. It heavily emphasizes quiet sitting meditation (Zazen) over chanting.
Which of the above statements are correct?
(A) I, II, and III only
(B) II, III, and IV only
(C) I, III, and IV only
(D) I, II, III, and IV

208. The 'Heart Sutra' is famous for the profound statement: "Form is emptiness, emptiness is form." This illustrates the philosophy of:
(A) Sarvastivada
(B) Prajnaparamita
(C) Theravada
(D) Pudgalavada

209. Identify the incorrect pair regarding ancient Buddhist universities.
(A) Nalanda - Bihar
(B) Jagaddala - Maharashtra
(C) Vikramashila - Bihar
(D) Valabhi - Gujarat

210. Consider the following statements about the Buddhist concept of 'Cetiya' (Chaitya):
I. It refers to a shrine, sanctuary, or sacred place.
II. It predates Buddhism, originally referring to sacred trees or groves.
III. In Buddhism, it often refers to a stupa or a hall containing a stupa.
IV. It is strictly forbidden for laypeople to visit a Cetiya.
V. Ashoka built numerous Cetiyas across his empire.
Which of the above statements are correct?

Downloaded from www.pdf.tube

incorrect
(D) Statement I is incorrect but Statement II is correct

193. Which of the following best demonstrates the concept of 'Upaya' (skilful means)?
(A) A monk refusing to speak to a layperson because they are uneducated.
(B) Using parables to guide people to safety and truth
(C) Demanding the use of precise Sanskrit grammar in all daily prayers.
(D) Engaging in extreme self-torture to demonstrate physical endurance.

194. Identify the incorrect pair of Buddhist sites and their locations.
(A) Kushinagar - Madhya Pradesh
(B) Lumbini - Nepal
(C) Sarnath - Uttar Pradesh
(D) Bodh Gaya - Bihar

195. Consider the following statements about the philosopher 'Dharmakirti':
I. He was a 7th-century Buddhist philosopher and logician.
II. He authored the 'Pramanavarttika'.
III. He completely rejected the use of inference in philosophy.
IV. He contributed significantly to Buddhist epistemology.
Which of the above statements are correct?
(A) I, II, and III only
(B) I, II, and IV only
(C) II, III, and IV only
(D) I, III, and IV only

196. Which doctrine explains that an individual's current status is a direct result of their past actions?
(A) Sunyata
(B) Anatman
(C) Nirvana
(D) Karma

197. Which core Buddhist concept is primarily illustrated by the ritual construction and subsequent dismantling of a sand mandala?
(A) Dukkha (Suffering)
(B) Ahimsa (Non-violence)
(C) Anicca (Impermanence)
(D) Sila (Morality)

198. Identify the correct statement regarding 'Vajrayana' practices.
(A) It relies solely on the Pali Canon.
(B) It incorporates the chanting of mantras, use of mudras, and visualization of deities.
(C) It prohibits the use of any physical objects in worship.
(D) It was founded by King Ashoka.

199. Except for one, all the following are associated with the 'Pure Land' tradition of Buddhism. Identify the exception.
(A) Amitabha Buddha
(B) Nembutsu (chanting the name of Amitabha)
(C) Sukhavati (The Western Paradise)
(D) Vipassana meditation as the sole path to salvation

200. What is a 'Koan' in Zen Buddhism?
(A) A paradoxical anecdote or riddle used to provoke enlightenment by exhausting the analytical intellect.
(B) A long narrative poem detailing the Buddha's life.
(C) The begging bowl used by Zen monks.
(D) A set of strict dietary rules.

NODIA

201. Given below are two statements, one labelled as Assertion (A) and the other as Reason (R).
Assertion (A): The Jataka tales were highly popular among the lay masses and extensively used in Buddhist art.
Reason (R): They conveyed complex philosophical doctrines like Sunyata through complex esoteric logic.
In the context of the above two statements, choose the correct option:
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

202. Which of the following refers to the monastic retreat observed by monks during the rainy season?
(A) Vassa (Varshavasa)
(B) Uposatha

(C) Arupa-loka - The formless realm
(D) Naraka - The eternal, inescapable hell

220. Consider the following statements about 'Mara' in Buddhism:
I. Mara is a mythological figure representing temptation and the forces of desire and death.
II. Mara attempted to distract Siddhartha Gautama right before his enlightenment.
III. Mara is equivalent to the Christian concept of Satan, being eternally evil and unredeemable.
IV. Overcoming Mara signifies psychological victory over internal defilements.
Which of the above statements are correct?
(A) I, II, and IV only
(B) II, III, and IV only
(C) I, III, and IV only
(D) I, II, III, and IV

221. Which event is celebrated on 'Buddha Purnima' (Vesak)?
(A) Only the birth of the Buddha
(B) Only the enlightenment of the Buddha
(C) The birth, enlightenment, and passing away of the Buddha
(D) Only the Mahaparinirvana of the Buddha

222. What is the primary focus of the 'Yogacara' school's meditation?
(A) Proving the existence of an eternal soul
(B) Perfecting the physical body for immortality
(C) Analyzing the atomic structure of matter
(D) Realizing that all phenomena are merely projections of the mind (Cittamatra)

223. Identify the correct pair regarding elements of Stupa architecture and their symbolism.
(A) Anda - The cosmic mountain/egg
(B) Harmika - The underworld
(C) Torana - The central axis of the universe
(D) Chhatra - The outer boundary of Samsara

224. A scene depicting a monkey offering honey to the Buddha represents one of the:
(A) Parables of the Lotus Sutra
(B) Eight Great Events (Ashtamahasthana) in Buddha's life
(C) Ten Perfections of a Bodhisattva
(D) Fourteen unanswerable questions

225. Identify the incorrect statement regarding the 'Four Divine Abodes' (Brahmaviharas).
(A) They are states of mind to be cultivated unconditionally.
(B) They are exclusively reserved for monks and cannot be practiced by laypeople.
(C) Equanimity (Upekkha) means a balanced mind free from attachment and aversion.
(D) Loving-kindness (Metta) is directed towards oneself and others.

226. Given below are two statements, one labelled as Assertion (A) and the other as Reason (R).
Assertion (A): Buddhism declined in India but flourished in East and Southeast Asia.
Reason (R): In India, Buddhism lost royal patronage and faced a Brahmanical revival, while in other parts of Asia, it adapted to local cultures and received strong state support.
In the context of the above two statements, choose the correct option:
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

227. The 'Dharmacakra' (Wheel of Dharma) typically has how many spokes to represent the Noble Eightfold Path?
(A) 4
(B) 8
(C) 12
(D) 24

228. Given below are two statements regarding the Khuddaka Nikaya:
Statement I: The 'Khuddaka Nikaya' contains the Dhammapada, Jataka, and Therigatha.
Statement II: It is the smallest and least important part of the Sutta Pitaka.
In the light of the above statements, choose the most appropriate answer:
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is

Click Here to Buy book on Amazon

(A) I, II, III, and IV only
(B) I, II, III, and V only
(C) II, III, IV, and V only
(D) I, III, IV, and V only

211. Which cause most significantly led to the Fourth Buddhist Council in Sri Lanka?
(A) The desire to excommunicate the Mahayana followers.
(B) The arrival of Portuguese colonizers.
(C) The need to write down the oral teachings due to famine and war threatening the monks' lives.
(D) An order from the Indian Emperor Ashoka.

212. In the context of Buddhist philosophy, what is the 'Skandha' of 'Samskara' (Mental Formations) primarily responsible for?
(A) The physical growth and biological aging of the organism
(B) The raw perception of various external colors and shapes
(C) The biological digestion and assimilation of food items
(D) Generation of Karma through volition or will

213. Arrange the following texts in chronological order of their compilation or composition:
I. Early Suttas of the Pali Canon
II. Mahayana Prajnaparamita Sutras
III. Milinda Panha
IV. Abhidharmakosha of Vasubandhu
Choose the correct option:
(A) I, III, II, IV
(B) I, II, III, IV
(C) III, I, II, IV
(D) I, III, IV, II

214. The term 'Soteriology' refers to the doctrine of salvation. Which statement best describes Buddhist soteriology?
(A) Liberation is achieved through ritual animal sacrifice.
(B) Nirvana achieved through ethical conduct and wisdom
(C) Liberation is achieved by pleasing the various gods.
(D) Liberation is completely impossible for human beings.

215. Which of the following elements are central to the 'Tantric' path of Buddhism?
(A) Rejecting all imagery and ritual
(B) Studying only the Theravada Abhidhamma
(C) Strict adherence to extreme ascetic fasting
(D) Engaging in Guru Yoga and Deity Yoga visualizations

216. Identify the correct statement regarding 'Bodhicitta'.
(A) It is the mind focused on attaining awakening for the benefit of all sentient beings.
(B) It is the malicious intent to harm others.
(C) It refers to the physical tree under which the Buddha sat.
(D) It is a specific breathing technique.

217. Except for one, all the following were prominent female figures in early Buddhism. Identify the exception.
(A) Mahapajapati Gotami
(B) Khema
(C) Gargi Vachaknavi
(D) Uppalavanna

NODIA

218. Given below are two statements regarding the 'Sramana' movement:
Statement I: The 'Sramana' movement, to which Buddhism belonged, rejected the authority of the Vedas.
Statement II: The Sramana movement believed that spiritual liberation could only be achieved by the Brahmin caste.
In the light of the above statements, choose the most appropriate answer:
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

219. Identify the incorrect pair regarding Buddhist cosmology.
(A) Kama-loka - The realm of desire (includes human and some divine realms)
(B) Rupa-loka - The realm of form (fine-material worlds)

238. Identify the correct statement regarding 'Ananda'.
(A) He famously opposed the entry of women into the Sangha.
(B) He attained enlightenment immediately upon joining the Sangha.
(C) He was expelled from the Sangha for breaking the Vinaya.
(D) He was the Buddha's cousin and most devoted attendant.

239. Except for one, all the following are traditional 'perfections' (Paramitas). Identify the exception.
(A) Mana (Pride/Arrogance)
(B) Khanti (Patience/Forbearance)
(C) Sacca (Truthfulness)
(D) Upekkha (Equanimity)

240. Given below are two statements regarding the metaphysical questions in Buddhism:
Statement I: The Buddha explicitly refused to answer certain metaphysical questions, such as whether the universe is finite or infinite.
Statement II: He argued that answering these questions does not lead to the cessation of suffering.
In the light of the above statements, choose the most appropriate answer:
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

241. Identify the incorrect pair regarding Buddhist art and its location.
(A) Ajanta Caves - Maharashtra
(B) Borobudur - Thailand
(C) Sanchi Stupa - Madhya Pradesh
(D) Amaravati Stupa - Andhra Pradesh

242. Consider the following statements about the 'Avadana' literature:
I. It contains narrative stories of past lives and karmic outcomes.
II. The Divyavadana is a famous text in this category.
III. It was widely popular in the Sarvastivada tradition.
IV. It strictly prohibits the concept of rebirth.
Which of the above statements are correct?
(A) I, II, and III only
(B) II, III, and IV only
(C) I, III, and IV only
(D) I, II, III, and IV

243. In the context of Buddhist philosophy, what does 'Namarupa' refer to?
(A) A specific meditation posture
(B) The highest heavenly realm
(C) The psychophysical organism (mind and body)
(D) The title of the head monk

244. Which philosopher authored a text that uses logical arguments to prove that motion, time, and identity are inherently 'empty' of real existence?
(A) Buddhaghosa
(B) Ashoka
(C) Ananda
(D) Nagarjuna

245. Identify the correct statement regarding the 'Dalai Lama'.
(A) He is the spiritual head of the Theravada tradition.
(B) The position is strictly hereditary from father to son.
(C) The title means "Ocean of Wisdom."
(D) He is believed to be the manifestation of Manjushri.

246. What was the central theme of the 'Dhammacakkappavattana Sutta'?
(A) The detailed rules of monastic clothing
(B) The Four Noble Truths and the Middle Way
(C) The history of ancient Indian kings
(D) The architectural blueprints for a Stupa

247. Except for one, all the following are key features of the 'Pure Land' tradition. Identify the exception.
(A) Rebirth in Sukhavati
(B) Reliance on the 'other-power' of Amitabha
(C) Recitation of the Nembutsu
(D) Strict reliance on intense personal meditation (Zen) without divine aid

Downloaded from www.pdf.tube

248. Given below are two statements regarding human effort in Buddhism:

Statement I: Early Buddhism strongly advocated for a fatalistic view of life where human effort is useless.

Statement II: The Buddha taught that while past karma influences the present, human beings have free will in the present moment to change their future.

In the light of the above statements, choose the most appropriate answer:

(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

249. Identify the incorrect pair regarding the events following the Buddha's death.

(A) Mahaparinirvana - Kushinagar
(B) Relic Distribution - Divided among eight kingdoms
(C) Rebirth - He was immediately reborn as an emperor
(D) First Council - Convened at Rajagriha

250. Which of the following most accurately summarizes the ultimate goal of Buddhist practice across all major sects?

(A) To attain awakening and liberation from suffering
(B) To achieve worldly power and total political domination.
(C) To merge with a single and eternal Supreme Creator God.
(D) To ensure rebirth into the highest material heaven forever.

Direction : Please read the following source carefully.

Academic researchers analyzing the background, life, and teachings of Gautama Buddha often emphasize the transformative nature of his early experiences. In a comprehensive case study of early Buddhist foundations, historians evaluate how the transition from a sheltered background to the direct observation of existential suffering served as the primary catalyst for his spiritual quest. The resulting teachings are systematically categorized not merely as religious edicts but as a profound philosophical framework addressing the human condition. Scholars note that the life of Gautama Buddha functioned as a practical demonstration of his teachings, illustrating the path from fundamental ignorance to profound enlightenment. By examining his pedagogical methods, researchers observe a structured approach that prioritized empirical observation and rational analysis over dogmatic belief. This methodological stance allowed his teachings to resonate across diverse social strata. The academic evaluation concludes that the synthesis of his life experiences and subsequent teachings established a robust ethical and intellectual paradigm. Consequently, the foundational narrative of his background and life remains central to understanding the enduring efficacy and broad applicability of his teachings in addressing universal human suffering.

Based on the above source, attempt the following five questions.

NODIA

251. According to the academic evaluation, what served as the primary catalyst for Gautama Buddha's spiritual quest?

(A) The rigorous study of ancient textual traditions and regional folklore
(B) The direct observation of existential suffering after a sheltered life
(C) The immediate enforcement of strict monastic disciplinary codes
(D) The strategic political desire to challenge existing authorities

252. How are the teachings of Gautama Buddha categorized in this comprehensive case study?

(A) As a profound philosophical framework addressing the human condition
(B) As an exclusive collection of mystical rituals for monastic elites
(C) As a rigid set of religious edicts mandating absolute devotion
(D) As a simplistic moral code designed exclusively for lay practitioners

253. What did the pedagogical methods of Gautama Buddha prioritize, according to researchers?

(A) Blind acceptance of mystical experiences and supernatural events

(B) The enforcement of hierarchical social structures within the community
(C) Empirical observation and rational analysis over dogmatic belief
(D) The rapid accumulation of material wealth to support institutions

254. What was the direct result of the methodological stance taken in Gautama Buddha's teachings?
(A) It strictly limited his followers to highly educated philosophers
(B) It intentionally alienated the lower classes of ancient society
(C) It created an immediate schism within the newly formed community
(D) It allowed his teachings to resonate across diverse social strata

255. The foundational narrative of Gautama Buddha's background and life is central to understanding which aspect of his teachings?
(A) Their primary focus on establishing an extensive regional political empire
(B) Their reliance on previously established and borrowed foreign intellectual ideas
(C) Their role in addressing universal human suffering
(D) Their promotion of esoteric rituals over practical daily spiritual applications

Direction : Please read the following source carefully.

In a detailed linguistic and textual case study, researchers examine the organizational structure of the Pali Tipitaka literature to understand its role in preserving early Buddhist doctrine. The investigation reveals that the Pali Tipitaka is systematically divided into three foundational baskets, each serving a distinct regulatory or philosophical purpose for the monastic and lay communities. Scholars analyzing this literature observe that the meticulous categorization within the Pali Tipitaka was designed to prevent doctrinal dilution and ensure consistent transmission of teachings across generations. By evaluating specific segments of the literature, the academic team identifies a robust framework that simultaneously dictates monastic discipline, records philosophical discourses, and outlines complex psychological analyses. Furthermore, the case study highlights how the preservation of the Pali Tipitaka literature facilitated a unified doctrinal standard amidst geographical expansion. Researchers conclude that the structural integrity of these texts provided a necessary anchor for early practitioners, establishing a definitive textual authority. This organized literary corpus thus remains the primary source for scholars seeking to reconstruct the most authentic representations of original Buddhist philosophy and institutional guidelines.
Based on the above source, attempt the following five questions.

256. What is the primary purpose of examining the organizational structure of the Pali Tipitaka literature in this study?
(A) To disprove the existence of early historical monastic communities in the region
(B) To understand its role in preserving doctrine
(C) To translate the texts into several modern regional commercial languages
(D) To demonstrate the superiority of oral transmission over written manuscripts

257. According to the text, why was the meticulous categorization within the Pali Tipitaka originally designed?
(A) To intentionally restrict access to teachings to the monastic elites
(B) To create a commercial enterprise for ancient manuscript distributors
(C) To obscure the original philosophy behind complex literary metaphors
(D) To prevent doctrinal dilution and ensure consistent teaching transmission

258. The framework of the Pali Tipitaka dictates monastic discipline, records discourses, and outlines what else?
(A) Complex psychological analyses of the human mental condition
(B) Detailed blueprints for monumental architectural constructions
(C) Strategic military alliances between early sectarian communities
(D) Comprehensive economic policies for international trade routes

259. What did the systematic preservation of the Pali Tipitaka literature facilitate amidst geographical expansion?

Click Here to Buy book on Amazon

(A) Established mercantile routes and diplomatic exchanges
(B) Forceful military imposition and territorial conquest
(C) The mandatory migration of all existing practitioners
(D) The immediate collapse of all neighboring foreign empires

282. How were core Buddhist philosophies treated when transmitted to new destination regions?
(A) They were violently and aggressively enforced without any regard for local cultural traditions
(B) They were translated and adapted
(C) They were kept entirely secret and never once translated from their original ancient languages
(D) They were abandoned entirely in favor of adopting local and foreign indigenous religions

283. Why was the adaptive strategy crucial for the expansion of Buddhism outside India?
(A) It prevented local governments from ever noticing the quiet monastic presence in the region
(B) It allowed resonance with foreign populations
(C) It ensured that the original texts remained entirely unintelligible to the general public
(D) It forced all foreign cultures to completely abandon their primary economic practices

284. What accompanied the philosophical transmission during transnational monastic interactions?
(A) An exchange of texts, methods, and styles
(B) A strict and formal prohibition against sharing any indigenous local artwork
(C) An aggressive and organized campaign to suppress all forms of local literature
(D) A deliberate and total isolation from all regional and international trade networks

285. What was the ultimate result of the dynamic process of external expansion according to the study?
(A) The complete and final dilution and eventual disappearance of the original teachings
(B) A strictly homogeneous global culture devoid of any unique regional differences
(C) Regional variations enriching the discourse
(D) The immediate and total cessation of all philosophical debate within the tradition

Direction : Please read the following source carefully.

Sociological researchers recently conducted an in-depth case study analyzing the social aspects of Buddhism to evaluate its impact on traditional community structures. The academic investigation reveals that the integration of Buddhist social aspects fundamentally challenged prevailing hierarchical systems by advocating for an egalitarian framework based on ethical conduct rather than birthright. Scholars observe that the institutional structure of the monastic community served as a practical microcosm of these social aspects, demonstrating a functional model of social equality and democratic governance. The study evaluates how the dissemination of these inclusive social principles facilitated a significant restructuring of communal relationships, offering marginalized demographics an unprecedented avenue for spiritual and social participation. Furthermore, researchers note that the emphasis on universal compassion and ethical responsibility fostered a strong sense of civic duty and social cohesion within lay populations. The case analysis concludes that the profound social aspects of Buddhism were instrumental in driving substantial societal reforms. By prioritizing moral integrity and social equity, the tradition established a resilient communal architecture that significantly influenced the broader socio-cultural landscape.

Based on the above source, attempt the following five questions.

286. How did the integration of Buddhist social aspects fundamentally challenge prevailing hierarchical systems?
(A) By promoting the absolute and unquestionable divine right of existing royal families
(B) By establishing much stricter societal rules based on personal material accumulation
(C) By requiring the immediate and total dismantling of all existing democratic institutions
(D) By advocating for ethical egalitarianism

NODIA

STUDYING FROM PDFs?

THINK AGAIN.

If you are studying only from PDFs,
you are wasting valuable time.

Research shows that learning from

PRINTED BOOKS has up to

4× HIGHER RETENTION

than studying from screens.

PRINT BOOK = BETTER MEMORY

PDF = LOWER RETENTION

Those who study from **PRINTED BOOKS**
move **AHEAD.**

Others are left **BEHIND**
in competition.

In competitive exams,
being average is not enough.

STAY ONE STEP AHEAD.

(C) As an intentional abandonment of all ethical and moral guidelines
(D) As a temporary literary trend with no lasting impact on practice

Direction : Please read the following source carefully.

A comparative case analysis of the main sects in Buddhist history, specifically Hinayana and Mahayana, reveals significant divergences in spiritual objectives and institutional priorities. Scholars investigating these main sects observe that the Hinayana tradition historically emphasized individual liberation through rigorous personal discipline and strict adherence to early monastic codes. In contrast, the analysis shows that the Mahayana sect structurally reoriented the spiritual paradigm to prioritize collective salvation, fundamentally altering the ideal of the practitioner. The study evaluates how these ideological differences led to distinct trajectories in practice, textual authority, and community organization among the main sects. Furthermore, researchers note that the emergence of these sects was not an abrupt schism but a gradual philosophical branching reflecting diverse interpretations of the original teachings. By documenting the operational frameworks of Hinayana, Mahayana, and associated sects, the academic evaluation illustrates how sectarian diversity allowed the tradition to adapt to varying intellectual climates. Ultimately, the comparative study concludes that the dynamic tension and mutual influence between these main sects profoundly enriched the overall philosophical depth of the tradition.

Based on the above source, attempt the following five questions.

266. Historically, what did the Hinayana tradition emphasize according to the comparative case analysis?
(A) Collective salvation achieved through universal altruism
(B) Individual liberation
(C) The expansion of monumental and symbolic architectural structures
(D) The total integration of secular and regional political ideologies

NODIA

267. How did the Mahayana sect structurally reorient the spiritual paradigm?
(A) By enforcing stricter dietary laws upon the lay population
(B) By prioritizing collective salvation over strictly individual liberation
(C) By demanding the abolition of all organized monastic institutions
(D) By entirely rejecting the necessity of textual study and meditation

268. How do researchers characterize the historical emergence of these main sects?
(A) A gradual philosophical branching
(B) As a violent, abrupt, and highly contentious political schism
(C) As an immediate and total rejection of all prior historical teachings
(D) As an accidental division caused solely by significant geographical distance

269. What did sectarian diversity allow the overall Buddhist tradition to achieve?
(A) The monopolization of global economic trade and commerce networks
(B) The complete homogenization of all religious and spiritual rituals worldwide
(C) Adaptation to varying climates
(D) The strict and immediate suppression of any emerging philosophical debates

270. What profoundly enriched the overall philosophical depth of the tradition, according to the study?
(A) The mandatory and total standardization of all available monastic languages
(B) The absolute and intentional isolation of different sectarian communities
(C) The systematic and total destruction of rival philosophical manuscripts
(D) Tension and influence between sects

Direction : Please read the following source carefully.

In a specialized philosophical inquiry, a team of academics dissects the basic doctrines, principles, and philosophy that constitute the core of Buddhist thought. The case study meticulously evaluates how fundamental principles, such as universal impermanence and the interconnected nature of existence, form an interlocking

conceptual framework. Researchers observe that these basic doctrines do not function in isolation but operate as a cohesive philosophical system designed to deconstruct fixed notions of reality and selfhood. The analysis demonstrates that the philosophy is essentially therapeutic, utilizing complex causal principles to diagnose the root causes of existential dissatisfaction and prescribe a systematic methodological cure. By examining the application of these principles in theoretical scenarios, scholars note that the philosophy demands rigorous intellectual engagement rather than passive acceptance. The study concludes that the enduring strength of the basic doctrines, principles, and philosophy lies in their profound logical consistency and empirical accessibility. This comprehensive doctrinal architecture continues to provide scholars and practitioners with a highly sophisticated analytical toolset for investigating the fundamental nature of perception, reality, and conscious experience.
Based on the above source, attempt the following five questions.

271. According to the philosophical inquiry, how do the basic Buddhist doctrines function?
(A) As disconnected theories intended for abstract debate only
(B) As absolute dogmas requiring blind faith and passive acceptance
(C) As a cohesive philosophical system designed to deconstruct fixed notions
(D) As purely historical accounts with no modern analytical applications

272. Which fundamental principles form the interlocking conceptual framework highlighted in the study?
(A) Material accumulation and the permanent nature of the soul
(B) Universal impermanence and the interconnected nature of existence
(C) Absolute predestination and strict social hierarchical structures
(D) Eternal reward systems and the isolation of the individual mind

273. How does the philosophy utilize complex causal principles therapeutically?
(A) To guarantee material success and social status for all devout practitioners
(B) To enforce absolute and unquestioning obedience to institutional authorities
(C) To distract the human mind from analyzing individual conscious experience
(D) To diagnose dissatisfaction and prescribe a cure

274. What does the application of these philosophical principles demand from practitioners?
(A) Rigorous intellectual engagement rather than passive acceptance
(B) The unquestioning repetition of ancient linguistic phrases
(C) Complete withdrawal from all social and intellectual activities
(D) The immediate acceptance of supernatural mythological events

275. Where does the enduring strength of the basic doctrines and philosophy primarily lie?
(A) In their reliance on unverified mystical visions and rituals
(B) In their ability to enforce rigid societal divisions and laws
(C) In their profound logical consistency and empirical accessibility
(D) In their deliberate ambiguity and lack of definitive structure

Direction : Please read the following source carefully.

An architectural heritage commission recently undertook a comprehensive case study evaluating Buddhism's contribution to arts and architecture. The investigation reveals that the structural and aesthetic elements of Buddhist monuments are not merely decorative but serve as direct spatial translations of profound philosophical concepts. Researchers analyzing the contribution to arts and architecture note that the specific geometric configurations of ancient stupas and the spatial layouts of monastic complexes were intentionally designed to facilitate meditation and communal harmony. The study demonstrates how early structural innovations provided a unique visual lexicon that communicated complex doctrinal principles to an illiterate populace. Furthermore, scholars observe that the evolution of artistic representations reflects a historical synthesis of indigenous craftsmanship and specific religious requirements. By documenting various historical

Downloaded from www.pdf.tube

sites, the academic team concludes that Buddhism's contribution to arts and architecture profoundly revolutionized structural engineering and spatial design paradigms in the region. This architectural legacy effectively transformed abstract spiritual ideals into enduring physical forms, creating an environment where art and architecture functioned as an immersive pedagogical tool for advancing religious principles.

Based on the above source, attempt the following five questions.

276. How are the structural and aesthetic elements of Buddhist monuments described in the case study?
(A) As direct spatial translations of profound philosophical concepts
(B) As random decorative features intended purely for visual appeal
(C) As exact copies of pre-existing foreign secular palaces
(D) As temporary structures meant only for short-term communal gatherings

277. What was the intentional purpose behind the specific geometric configurations of ancient stupas?
(A) To display the vast material wealth of the monastic leaders
(B) To serve as defensive military fortresses during regional conflicts
(C) To create physical barriers separating different societal classes
(D) To facilitate deep meditation and promote communal harmony

278. What did early structural innovations provide for an illiterate populace?
(A) A written alphabet specifically designed for secular commercial transactions
(B) A visual lexicon of doctrinal principles
(C) A system of rigid and unchangeable laws governing daily agricultural activities
(D) A standardized currency based on monumental and symbolic architectural designs

279. The evolution of artistic representations in Buddhism reflects a historical synthesis of specific religious requirements and what else?
(A) Modern industrial manufacturing techniques
(B) Extraterrestrial mathematical theories
(C) Indigenous craftsmanship
(D) Unrelated political propaganda campaigns

280. How did art and architecture function within the context of this religious tradition?
(A) As an exclusive and expensive commodity traded among the aristocratic elites
(B) As a subversive mechanism used primarily to overthrow regional governments
(C) As a purely secular and mundane endeavor devoid of any spiritual significance
(D) As a tool for advancing religious principles

Direction : Please read the following source carefully.

NODIA

A socio-historical case study focusing on the expansion of Buddhism outside India illustrates the mechanisms of cross-cultural transmission and religious adaptation. Researchers analyzing this expansion outside India observe that the movement of the tradition was primarily facilitated through established mercantile routes and diplomatic exchanges rather than forceful imposition. The investigation highlights how the core philosophies were systematically translated and structurally adapted to align with the pre-existing cultural and intellectual frameworks of destination regions. Scholars note that this adaptive strategy was crucial for the successful expansion of Buddhism outside India, allowing it to resonate with diverse foreign populaces. By evaluating historical records of transnational monastic interactions, the academic team identifies a fluid exchange of texts, artistic methodologies, and architectural styles that accompanied the philosophical transmission. The study concludes that the expansion of Buddhism outside India represents a highly sophisticated model of cultural integration. This dynamic process of external expansion not only ensured the global survival of the tradition but also resulted in distinct regional variations that continuously enriched the overarching global philosophical discourse.

Based on the above source, attempt the following five questions.

281. What primarily facilitated the movement and expansion of Buddhism outside India?

293. What tools did leaders of the revival strategically utilize to reintegrate Buddhist principles into public consciousness?
(A) Military might, territorial conquest, and economic blockades
(B) Secret societies, underground networks, and violent rebellion
(C) Compulsory international trade tariffs and strict labor laws
(D) Literature, educational institutions, and political advocacy

294. How did the revival of Buddhism successfully assist previously disenfranchised communities?
(A) By promising them immediate and total political domination over all elite classes
(B) By providing a framework for identity
(C) By isolating them completely and permanently from modern and secular society
(D) By encouraging them to abandon all forms of formal and traditional education

295. How does the academic review characterize the recent revival of Buddhism in its conclusion?
(A) As a passive, unorganized, and purely accidental societal trend
(B) As a mere and simple nostalgic return to outdated historical practices
(C) As a calculated sociological phenomenon
(D) As a strictly religious movement with no significant sociological implications

Direction : Please read the following source carefully.

An integrated academic case study explores how the foundational teachings and basic doctrines of Gautama Buddha facilitated the tradition's adaptability and expansion. Researchers posit that the inherent logical structure of the basic doctrines provided a highly flexible framework that could be easily transposed across different cultural contexts. The investigation evaluates the relationship between the empirical nature of the original teaching and its subsequent capacity for broad geographical expansion. Scholars observe that because the basic doctrines were rooted in universal psychological observations rather than rigid cultural dogmas, they maintained their philosophical integrity even when engaging with foreign intellectual traditions. The study demonstrates how practitioners utilized these adaptable teachings to establish new institutional bases, ultimately driving the successful expansion of the tradition. By analyzing this systemic adaptability, the academic team concludes that the seamless integration of fundamental teachings and basic doctrines was the primary catalyst for sustainable global growth. This intrinsic structural flexibility ensured that the core philosophy remained robust, relevant, and highly transmissible, firmly establishing the tradition as a major global intellectual force.

Based on the above source, attempt the following five questions.

296. According to the case study, what provided a highly flexible framework for transposition across different cultural contexts?
(A) The immense material wealth of the early monastic community
(B) The political backing of major ancient military empires
(C) The strict enforcement of localized cultural dietary laws
(D) The inherent logical structure of the basic doctrines

297. Why did the basic doctrines maintain their philosophical integrity when engaging with foreign intellectual traditions?
(A) Because they were rooted in universal psychological observations
(B) Because they actively suppressed all foreign linguistic translations
(C) Because they demanded complete cultural assimilation from foreigners
(D) Because they were completely disconnected from human reality

298. The academic investigation specifically evaluates the relationship between the empirical nature of the original teaching and what capacity?
(A) Its capacity to generate immediate financial profit
(B) Its capacity for broad geographical expansion
(C) Its capacity to violently overthrow established governments
(D) Its capacity to obscure historical facts through mythology

Click Here to Buy book on Amazon

287. What served as a practical microcosm demonstrating a functional model of social equality?
(A) The organizational hierarchy of regional trade guilds
(B) The military command systems of ancient empires
(C) The institutional structure of the monastic community
(D) The exclusive councils of traditional aristocratic leaders

288. What did the dissemination of inclusive social principles offer marginalized demographics?
(A) A guarantee of unlimited personal wealth and property ownership
(B) An unprecedented avenue for spiritual and social participation
(C) Complete exemption from all ethical and moral responsibilities
(D) The immediate right to govern neighboring foreign territories

289. What fostered a strong sense of civic duty and social cohesion within lay populations?
(A) The strict and mandatory enforcement of complex and secret esoteric rituals
(B) The constant fear of severe and unavoidable divine retribution and punishment
(C) The mandatory and required participation in violent regional military campaigns
(D) Compassion and ethical responsibility

290. By prioritizing moral integrity and social equity, what did the Buddhist tradition ultimately establish?
(A) An influential communal architecture
(B) A highly isolated and secretive community detached from all cultural affairs
(C) A rigidly stratified society where personal birthright dictated religious authority
(D) A purely theoretical and abstract framework with no practical social applications

Direction : Please read the following source carefully.

A contemporary academic review examines a documented case study regarding the revival of Buddhism in modern socio-political contexts. Researchers analyzing the revival of Buddhism identify a strategic intellectual movement aimed at recontextualizing ancient philosophies to address current societal challenges. The investigation reveals that this modern revival of Buddhism heavily emphasizes the rational, egalitarian, and socially progressive elements of the tradition, distinctly distancing itself from esoteric rituals. Scholars observe that leaders of the revival strategically utilized literature, educational institutions, and political advocacy to reintegrate Buddhist principles into the public consciousness. By evaluating demographic shifts and institutional growth, the academic team demonstrates how the revival of Buddhism successfully mobilized previously disenfranchised communities, providing them with a robust framework for cultural identity and social emancipation. The study concludes that the recent revival of Buddhism is not a mere nostalgic return to historical practices but a dynamic, calculated sociological phenomenon. This resurgence effectively transforms traditional doctrines into a potent ideological tool for modern social reform, ensuring the continued relevance of the philosophy in contemporary public discourse.
Based on the above source, attempt the following five questions.

291. What is the primary aim of the strategic intellectual movement associated with the modern revival of Buddhism?
(A) To reinstate ancient and hereditary monarchies and traditional political rulers
(B) To aggressively convert followers of other religions through the use of coercion
(C) To recontextualize ancient philosophies
(D) To mandate the daily practice of complex and secret esoteric rituals globally

292. Which specific elements of the tradition does the modern revival of Buddhism heavily emphasize?
(A) Rational, egalitarian, and socially progressive elements
(B) Strict mystical, mythological, and supernatural elements
(C) Exclusive, hierarchical, and fiercely traditional elements
(D) Purely financial, material, and commercial elements

NODIA

(A) A rapid decline in the number of active monastic practitioners
(B) A complete integration with various external indigenous religions
(C) A unified doctrinal standard
(D) A deliberate abandonment of original philosophical source texts

260. For modern scholars, what does the organized literary corpus of the Pali Tipitaka primarily provide?
(A) The most authentic representations of original philosophy and guidelines
(B) A fragmented and unreliable account of historical events and dates
(C) A purely mythological narrative devoid of any practical applications
(D) The definitive source for artistic inspiration in contemporary structures

Direction : Please read the following source carefully.

An academic symposium on Buddhist textual evolution recently focused on a case study regarding the emergence and conceptual integration of the Mahayana Sutra-s. Researchers posit that the development of the Mahayana Sutra-s represents a critical philosophical expansion from earlier textual traditions, introducing broader ideals of universal salvation and elevated states of spiritual altruism. The study demonstrates how these texts structurally redefined the ultimate spiritual goal, shifting the emphasis toward guiding all sentient beings to liberation. By analyzing the narrative and rhetorical strategies within the Mahayana Sutra-s, scholars observe the introduction of expansive cosmic frameworks and a multiplied pantheon of enlightened figures. This textual shift functioned to accommodate a wider lay audience while deepening the philosophical complexities of earlier doctrines. The case study concludes that the Mahayana Sutra-s were not merely supplementary texts but served as the foundational bedrock for an entirely new sectarian trajectory. Consequently, the proliferation of these sutras is interpreted as a dynamic response to evolving socio-religious needs, effectively transforming the textual landscape and redefining the operational parameters of Buddhist spiritual practice.

Based on the above source, attempt the following five questions.

261. The emergence of the Mahayana Sutra-s represents which type of expansion from earlier textual traditions?
(A) A restrictive disciplinary expansion limiting the total number of practitioners
(B) A solely linguistic expansion focused on translating texts into foreign dialects
(C) A minimal geographic expansion focused entirely on neighboring border provinces
(D) A critical philosophical expansion

262. How did the Mahayana Sutra-s structurally redefine the ultimate spiritual goal?
(A) By shifting the emphasis toward individual isolation and extreme asceticism
(B) By focusing on guiding all sentient beings
(C) By shifting the emphasis toward acquiring immense and lasting material prosperity
(D) By shifting the emphasis toward political domination and total societal control

263. What specific narrative and rhetorical strategy was introduced in the Mahayana Sutra-s according to the scholars?
(A) The complete elimination of all complex metaphorical language and symbolism
(B) The strict documentation of empirical agricultural systems and trade practices
(C) Expansive cosmic frameworks and a pantheon
(D) The reduction of spiritual figures to a single, localized historical entity

264. What was the functional purpose of introducing this textual shift in the Mahayana Sutra-s?
(A) To actively discourage the lay population from engaging with the primary philosophy
(B) To simplify the doctrines so that deep and rigorous philosophical study was unnecessary
(C) To create exclusive textual property meant only for the use of foreign diplomats
(D) To reach a wider lay audience

265. How is the proliferation of the Mahayana Sutra-s ultimately interpreted by the scholars in the symposium?
(A) As a dynamic response to evolving socio-religious community needs
(B) As an accidental divergence caused by poor translation techniques

Downloaded from www.pdf.tube

299. How did practitioners actively utilize these adaptable teachings?
(A) To enforce a singular, unchanging global language
(B) To establish new institutional bases that drove successful expansion
(C) To deliberately isolate themselves from all cultural interactions
(D) To strictly regulate the artistic expression of neighboring nations

300. What does the academic team conclude was the primary catalyst for the sustainable global growth of the tradition?
(A) The integration of core doctrines
(B) The total monopoly over essential and limited transnational trade resources
(C) The creation of exclusive, secret, and highly influential societies across the world
(D) The immediate and total rejection of all prior forms of philosophical logic

NODIA

www.nodia.in

ANSWERS

1. (A) Both A and R are true and R is the correct explanation of A.
Gautama Buddha fundamentally questioned the traditional authority of the Vedas, emphasizing that spiritual truth should be found through personal observation rather than ancient scriptures. He advocated for a path based on rational inquiry and direct individual experience. This philosophical stance directly supported his rejection of Vedic rituals as the primary means for achieving liberation from the cycle of rebirth.

2. (A) His great departure from his home
Mahabhinishkramana refers to the Great Departure of Siddhartha Gautama from his palace in Kapilavastu at age twenty-nine. Seeking an end to human suffering, he renounced his princely life, family, and inheritance to live as a wandering ascetic. This pivotal event marks the transition from his worldly life toward the spiritual quest that eventually led to his supreme enlightenment.

3. (A) Both Statement I and Statement II are correct
Historical Buddhist traditions identify Queen Mahamaya, a princess from the Koliyan republic, as the biological mother of Siddhartha Gautama. Following her untimely death shortly after his birth, her sister Mahapajapati Gotami took on the role of raising the young prince. Both statements accurately reflect the family history and early upbringing of the figure who later became known as the Buddha.

4. (D) P-3, Q-4, R-1, S-2
Significant events in the life of the Buddha are traditionally represented by specific symbols in art and scripture. The lotus and bull signify his birth, while a horse represents his renunciation of worldly life. Enlightenment is symbolized by the Bodhi tree, and the first sermon at Sarnath is depicted by the wheel, representing the movement of the eternal Dharma.

5. (C) Nirodha teaches that suffering can be ended by satisfying desires.
The Third Noble Truth, known as Nirodha, teaches that the cessation of suffering is achieved by completely eliminating desire and craving, rather than satisfying them. Buddhist philosophy posits that as long as cravings persist, suffering will continue to arise. Therefore, liberation requires the total abandonment and letting go of the thirst for sensual pleasures and continued existence in samsara.

6. (B) Lumbini - Birthplace of Gautama Buddha
Lumbini, located in modern-day Nepal, is recognized as the historical birthplace of Siddhartha Gautama. Other significant sites include Sarnath, where he delivered his first sermon, and Bodh Gaya, where he attained supreme enlightenment under the Bodhi tree. Kushinagar is the sacred location where the Buddha achieved Mahaparinirvana, marking his final passing from the cycle of birth and death.

7. (A) I, II, and III only
The Noble Eightfold Path includes Right View, Right Resolve, and Right Speech as essential components of ethical and mental development. However, Right Wealth is not a part of this framework; instead, Right Livelihood is emphasized as the ethical way to earn a living. The path focuses on transforming one's internal state and external behavior to achieve spiritual liberation.

8. (A) Dependent origination of all phenomena
Pratityasamutpada, or dependent origination, is a central tenet of Buddhist philosophy explaining that all phenomena arise in dependence upon causes and conditions. It asserts that nothing exists independently or permanently; everything is part of a complex web of interconnected events. This doctrine provides a rational framework for understanding how suffering originates and how it can eventually be brought to cessation.

Click Here to Buy book on Amazon

9. (C) Ajatashatru - King of Vatsa
Ajatashatru was the powerful king of Magadha who succeeded his father, Bimbisara, during the later years of the Buddha's life. He played a significant role in political and religious history but was never the king of Vatsa. King Udayana was the actual ruler of Vatsa, while Prasenajit governed the kingdom of Kosala as a contemporary Buddhist supporter.

10. (A) I, II, III, and IV only
The Panchavaggiya were the five ascetics who practiced extreme austerities with Siddhartha before his enlightenment. They initially abandoned him when he adopted the Middle Path, but they later became his first disciples after hearing his sermon at Sarnath. Among them was Kondanna, who was the first to fully comprehend the teachings and achieve the initial stage of spiritual awakening.

11. (D) Sighting an old man, a sick man, a corpse, and an ascetic
Siddhartha Gautama's decision to renounce his royal life was triggered by four specific sightings outside the palace. Seeing an old man, a sick man, and a corpse made him realize the inevitability of suffering and decay. Finally, the sight of a serene ascetic inspired him to seek a path of liberation, eventually leading to his quest for enlightenment.

12. (B) Extinction of desire and liberation from rebirth
Nirvana represents the ultimate spiritual goal in Buddhism, characterized by the total extinction of the fires of greed, hatred, and delusion. It is not a physical heaven but a state of liberation from the endless cycle of suffering and rebirth. By achieving this state, a practitioner finds permanent peace and an end to the causes that perpetuate worldly existence.

13. (A) III, II, I, IV
The correct sequence of major events begins with Mahabhinishkramana, when Siddhartha renounced his princely life. This was followed by his Enlightenment at Bodh Gaya after years of meditation. He then delivered his First Sermon at Sarnath to share his realization. Finally, his life concluded with Mahaparinirvana at Kushinagar, marking his passing away and final release from rebirth.

14. (D) He used Magadhi Prakrit/Pali to reach the common people.
Gautama Buddha deliberately chose to teach in Magadhi Prakrit or Pali, the vernacular languages spoken by common people during his time. By avoiding the formal Sanskrit used by the priestly class, he ensured his message of liberation was accessible to all social strata. This inclusive approach to communication was instrumental in the rapid spread of his various philosophical teachings.

15. (A) Sensual indulgence and self-mortification
The Middle Path, or Madhyama Pratipad, is a core Buddhist principle that advocates for a life of moderation. It specifically rejects the two extremes of self-indulgence in sensual pleasures and the harsh practice of self-mortification or extreme asceticism. By following this balanced approach, a practitioner creates the ideal conditions for mental clarity, ethical conduct, and the achievement of enlightenment.

16. (B) Teacher of meditation who taught Gautama
Alara Kalama was one of the first teachers Siddhartha Gautama sought out after leaving his palace in search of truth. He was a specialist in meditation who taught Siddhartha how to achieve a state of nothingness through deep concentration. Although Siddhartha mastered these techniques quickly, he eventually moved on because they did not provide a permanent solution to suffering.

17. (B) Karma
The Triple Gem or Three Jewels of Buddhism consists of the Buddha, the Dhamma, and the Sangha. These represent the teacher, the teachings, and the monastic community, respectively. While karma is a fundamental concept in Buddhist philosophy regarding the law of cause and effect, it is not formally categorized as one of the three foundational refuges for a practitioner.

18. (C) Statement I is correct but Statement II is incorrect
Sujata offered milk-rice to Siddhartha when he was physically depleted after years of extreme asceticism. While this nourishment restored his strength, it did not cause immediate enlightenment. Instead, it allowed him to sit in deep meditation under the Bodhi tree with a

Downloaded from www.pdf.tube

37. (C) Cullavagga
The Cullavagga is a section of the Vinaya Pitaka that contains important historical information, including detailed accounts of the First and Second Buddhist Councils. It describes how the early Sangha met to recite and codify the Buddha's teachings shortly after his passing. This text is crucial for understanding the institutional history and the early preservation efforts of the Buddhist monastic community.

38. (B) Bhikkhuni Patimokkha in the Vinaya Pitaka
The Bhikkhuni Patimokkha is the specific set of rules governing the conduct and ordination of nuns within the Buddhist tradition. It is found within the Vinaya Pitaka, which serves as the authoritative source for monastic discipline. These regulations were established to ensure the harmonious functioning of the female monastic order while maintaining a structured relationship with the community of male monks.

39. (D) Fourth Council - Finalization of the Pali Canon in Sri Lanka
The Fourth Buddhist Council associated with the finalization of the Pali Canon took place in Sri Lanka under King Vattagamani Abhaya. Earlier councils were held in Rajagriha, Vaishali, and Pataliputra to compile and organize the teachings. The council in Kashmir under Kanishka's patronage focused on Sarvastivada doctrines and commentaries, rather than the finalization of the traditional Sri Lankan Pali canon.

40. (A) Ashvaghosha
Ashvaghosha was a renowned Buddhist poet and philosopher who authored the Buddhacarita, a classic Sanskrit epic detailing the life and teachings of the Buddha. His work is celebrated for its literary beauty and served to popularize the Buddha's story among the elite and educated classes of ancient India. He lived during the Kushan period and was a contemporary of King Kanishka.

41. (C) Statement I is correct but Statement II is incorrect
The Kathavatthu was compiled by Moggaliputta Tissa during the Third Buddhist Council to refute the heterodox views of various rival sects. Although it is a foundational text of the Theravada tradition, it belongs to the Abhidhamma Pitaka rather than the Sutta Pitaka. This work highlights the philosophical rigor and the internal debates that shaped the early Buddhist schools of thought.

NODIA

42. (A) Sukhavativyuha Sutra
The Sukhavativyuha Sutra is the primary Mahayana text that describes the Pure Land of Amitabha Buddha, known as Sukhavati. It outlines the vows made by Amitabha to create a realm where beings can easily achieve enlightenment. This sutra is the foundational scripture for Pure Land Buddhism, emphasizing faith and the recitation of Amitabha's name as a path to spiritual salvation.

43. (D) Therigatha
The Therigatha is a unique collection of poems composed by early Buddhist nuns who attained enlightenment. These verses provide personal accounts of their spiritual journeys, challenges, and the profound joy they experienced upon achieving liberation. As part of the Khuddaka Nikaya, this text is one of the earliest examples of women's religious literature and highlights their significant role in early Buddhism.

44. (B) Samannaphala Sutta
The Samannaphala Sutta is a famous discourse found in the Digha Nikaya of the Pali Canon, making it part of the early Buddhist tradition rather than Mahayana. It explains the fruits of the contemplative life to King Ajatashatru. In contrast, the Lankavatara, Surangama, and Vimalakirti Sutras are major Mahayana texts that focus on advanced philosophical concepts like mind-only and emptiness.

45. (C) Systematic philosophical framework for sutta teachings
The Abhidhamma Pitaka became prominent in Buddhist scholasticism because it provided a highly systematic and analytical framework for understanding the core teachings found in the Suttas. By categorizing mental and physical phenomena into their ultimate constituents, it allowed scholars to engage in deep philosophical inquiry. This rigorous approach helped the Sangha defend and clarify its doctrines during intense intellectual debates.

28. (C) Statement I is correct but Statement II is incorrect
The Sutta Pitaka is organized into five main collections called Nikayas, each serving a different purpose. While the Digha Nikaya contains long discourses that explore complex philosophical and social themes, it is actually the Khuddaka Nikaya that features shorter, miscellaneous sayings and verses. This organizational structure helped the early monastic community effectively preserve the vast range of the Buddha's teachings.

29. (C) P-2, Q-1, R-4, S-3
The Nikayas are categorized based on the length or theme of the Buddha's discourses. The Digha Nikaya contains long sermons, while the Majjhima Nikaya features middle-length teachings. The Samyutta Nikaya organizes discourses by specific themes, and the Anguttara Nikaya arranges them numerically. This systematic classification allowed the early Sangha to memorize and preserve the scriptures more efficiently over generations.

30. (D) Mahavagga
The Khuddaka Nikaya is a diverse collection of shorter texts including the Dhammapada, Jataka tales, and the Therigatha. The Mahavagga, however, is a major division of the Vinaya Pitaka, which deals primarily with monastic discipline and the historical development of the Sangha. This distinction is important for understanding the different categories of scriptures within the broader Pali Canon of Buddhism.

31. (A) They are accepted as canonical by Theravada Buddhism.
Mahayana Sutras are a distinct body of literature that emerged several centuries after the Buddha's time and are not recognized as canonical by the Theravada tradition. These texts, often written in Buddhist Hybrid Sanskrit, emphasize the Bodhisattva ideal and concepts like universal compassion. While vital to Mahayana followers in East Asia, they remain separate from the earlier Pali Canon teachings.

32. (B) I, III, and IV only
The Prajnaparamita Sutras are foundational Mahayana texts that focus on the perfection of wisdom and the concept of Sunyata, or emptiness. They teach that all phenomena lack inherent existence and are dependently originated. Well-known texts like the Heart Sutra belong to this category. They are not part of the Theravada canon, which relies on the earlier Pali Tipitaka for its doctrine.

33. (B) Nagasena
The Milinda Panha is a significant Buddhist text recording a philosophical dialogue between the Indo-Greek King Menander I and the monk Nagasena. In this work, Nagasena uses logical analogies to explain complex Buddhist concepts like non-self and rebirth to the curious king. The text is highly regarded for its clarity and serves as an important bridge between Greek and Indian thought.

34. (A) Enlightened being helping others achieve salvation
In Mahayana Buddhism, a Bodhisattva is a person who has generated the spontaneous wish to attain Buddhahood for the benefit of all sentient beings. Rather than seeking personal liberation alone, they vow to remain in the cycle of rebirth to assist others in achieving salvation. This ideal emphasizes universal compassion and the perfection of various virtues over many lifetimes of dedicated practice.

35. (A) I, II, III, and V only
The Lotus Sutra is a highly influential Mahayana text that introduced the concept of 'Upaya' or skillful means. It teaches the Ekayana doctrine, suggesting that all Buddhist paths ultimately lead to the same goal. The text portrays the Buddha as an eternal being and is widely venerated in East Asian traditions. It was composed in Sanskrit, not in the Pali language.

36. (D) Dhammapada - Collection of ethical verses
The Dhammapada is one of the most popular Buddhist texts, consisting of ethical verses that provide practical guidance for daily life. Unlike the Jatakas, which tell stories of past lives, or the Mahavamsa, which is a historical chronicle of Sri Lanka, the Dhammapada focuses on moral conduct and mental discipline. It remains a central source of inspiration for practitioners across various traditions.

Click Here to Buy book on Amazon

55. (D) Hinayana introduced the worship of bodhisattva statues before Mahayana did.
Mahayana Buddhism is characterized by the widespread worship of various Bodhisattvas and the use of Sanskrit for its primary scriptures. It emphasizes the transfer of merit and the Bodhisattva ideal over the Hinayana goal of becoming an Arhat. The iconic representation and worship of Bodhisattvas were major developments within Mahayana, rather than appearing in the earlier Hinayana traditions first.

56. (A) Sautrantika - Relied solely on the Suttas, rejecting the Abhidhamma as authoritative
The Sautrantika school derived its name from its exclusive reliance on the Suttas, rejecting the Abhidhamma as the literal word of the Buddha. Unlike the Sarvastivadins, who believed in the existence of past and future dharmas, the Sautrantikas argued that only the present moment is real. This emphasis on the original discourses significantly influenced the later development of Buddhist logic and epistemology.

57. (A) I, II, and IV only
Vajrayana, also known as Tantric Buddhism, became prominent in India under the Pala dynasty and later spread to Tibet. It utilizes esoteric rituals, mudras, and mandalas to accelerate the path to enlightenment. Far from rejecting the Bodhisattva ideal, Vajrayana is built upon the Mahayana foundation, incorporating the wish to liberate all sentient beings through specialized and powerful spiritual techniques.

58. (A) Mahayana
The Trikaya doctrine, or "Three Bodies" of the Buddha, is a central concept in Mahayana Buddhism. It explains the nature of the Buddha as having a physical body (Nirmanakaya), a celestial body (Sambhogakaya), and an absolute, ultimate body (Dharmakaya). This framework helped reconcile the historical existence of the Buddha with the Mahayana belief in his eternal and transcendental spiritual essence.

59. (D) Maitreya - The Buddha of the past
Maitreya is recognized across various Buddhist traditions as the future Buddha who will eventually appear in the world to teach the Dharma when it has been forgotten. He is currently believed to be a Bodhisattva residing in the Tushita heaven. Avalokiteshvara, Manjushri, and Amitabha are other prominent figures in the Mahayana pantheon, representing compassion, wisdom, and infinite light, respectively.

60. (A) I, II, III, and IV only
The Pudgalavada sect was unique among early schools for proposing the existence of a 'pudgala' or person that transmigrates across lifetimes. They argued this person was neither identical to nor different from the five aggregates. Although once popular, this view was widely criticized as heretical by other schools for contradicting the non-self doctrine. It did not survive in Sri Lanka.

61. (C) Yogacara
The Yogacara school is centered on the philosophy of Cittamatra, or "Mind-Only," which asserts that all perceived external objects are actually projections of the mind. This school emphasizes deep meditation and psychological analysis to understand how consciousness constructs reality. By realizing that there is no separation between the subject and object, a practitioner can overcome the delusions that cause suffering.

62. (D) Attains enlightenment independently but does not teach
A Pratyekabuddha is an individual who attains supreme enlightenment through their own effort and realization, without the guidance of a teacher during their final lifetime. Unlike a Samyaksambuddha, such as Gautama Buddha, they do not establish a Sangha or teach the Dharma to others. They are respected as solitary realizers who demonstrate the possibility of achieving liberation through independent contemplation and discipline.

63. (A) II, IV, III, I
The history of Buddhist sects began with the split between the Sthaviravada and Mahasanghika. This was followed by the dominance of the Sarvastivada school during the Fourth Council in Kashmir. Later, Nagarjuna formulated the Madhyamaka philosophy of emptiness. Finally, Vajrayana emerged as a distinct Tantric tradition during the early medieval period, marking a significant shift in Buddhist practice and iconography.

NODIA

46. (D) Features a layperson with wisdom exceeding senior monks
The Vimalakirti Nirdesa Sutra is a celebrated Mahayana text that features Vimalakirti, a wealthy layperson whose understanding of the Dharma surpasses even the most advanced monks. It challenges the notion that enlightenment is exclusively reserved for the monastic community. The sutra uses humor and paradox to teach the concept of non-duality and the importance of skillful means in spiritual practice.

47. (A) Visuddhimagga
The Visuddhimagga, or Path of Purification, is a comprehensive manual of Buddhist doctrine and meditation practice compiled by the scholar Buddhaghosa in the 5th century. It provides a detailed guide on ethics, concentration, and wisdom based on the Theravada tradition. This text remains the most authoritative non-canonical work in Theravada Buddhism, synthesizing the vast teachings of the Pali Tipitaka.

48. (B) They serve to illustrate the perfection of virtues (Paramitas).
Jataka tales are popular stories narrating the previous lives of Gautama Buddha, depicting him as both human and animal. They are used to illustrate the cultivation of virtues, known as Paramitas, across many lifetimes. While they are part of the Khuddaka Nikaya and widely used in art, they do not exclusively feature the Buddha in a human form throughout history.

49. (B) All observable phenomena are illusory and lack inherent existence.
The Diamond Sutra is a foundational text in the Prajnaparamita literature, teaching that all perceived phenomena are like illusions or dreams. It emphasizes that things lack an independent, unchanging essence and only exist through dependent origination. By realizing this emptiness, a practitioner can overcome attachment and achieve true wisdom, which is necessary for liberation from the cycle of suffering.

50. (A) Vasubandhu
Vasubandhu was a highly influential Buddhist philosopher who authored the Abhidharmakosha, which systematically summarized the complex doctrines of the Sarvastivada school. This work became a standard textbook for Buddhist studies across various traditions. Later in his life, Vasubandhu converted to Mahayana and, along with his brother Asanga, played a crucial role in developing the Yogacara school of thought in India.

51. (A) Both A and R are true and R is the correct explanation of A.
Hinayana, specifically the Theravada tradition, views the Buddha as an exceptional human being who attained supreme wisdom through his own efforts. This school emphasizes the original teachings of the Pali Canon, which focus on personal discipline and meditation to achieve Nirvana. By following the Buddha's example as a teacher rather than a deity, practitioners seek to end their own suffering.

52. (D) Sarvastivada
The Sarvastivada school is well-known for its unique ontological theory that all dharmas exist in the past, present, and future simultaneously. Their name literally means "the school that teaches that all exists." This perspective was a major point of debate among early Buddhist schools, as it challenged other traditions that believed only the present moment has a real and functional existence.

53. (A) Both Statement I and Statement II are correct
The Mahasanghika sect emerged after the first major split in the Sangha and is considered a forerunner to later Mahayana Buddhism. They introduced the concept that the Buddha was a transcendental and supramundane being whose worldly appearance was merely a manifestation. This shift from seeing Buddha as a human teacher to a divine figure significantly influenced the development of Mahayana theology.

54. (B) P-1, Q-2, R-3, S-4
Different Buddhist schools are defined by their unique philosophies and practices. Madhyamaka, founded by Nagarjuna, focuses on emptiness. Yogacara, developed by Asanga and Vasubandhu, emphasizes the mind-only doctrine. Theravada maintains the Arhat ideal and the Pali Canon. Vajrayana introduces Tantric practices and mantras. This diversity reflects the historical and philosophical evolution of Buddhism as it spread throughout Asia.

Downloaded from www.pdf.tube

healthy body and mind, which eventually led to his spiritual awakening during the night of the full moon.

19. (C) Rahula - Brother
Rahula was the only son of Siddhartha Gautama and his wife, Yashodhara, born shortly before Siddhartha's renunciation. He later became a monk and was known as one of the Buddha's foremost disciples. Suddhodana was the Buddha's father and king of the Shakyas, while Mahamaya was his biological mother who passed away shortly after giving him birth in Lumbini.

20. (D) Vinaya
The Vinaya refers to the specific set of disciplinary rules and regulations established for the conduct of monks and nuns within the Buddhist Sangha. It covers everything from daily behavior and monastic organization to the procedures for resolving disputes. These rules were compiled into the Vinaya Pitaka to maintain order and purity within the community of ordained practitioners over centuries.

21. (C) Dhammacakkappavattana
The first sermon delivered by the Buddha at Sarnath is known as the Dhammacakkappavattana Sutta, which means "Setting the Wheel of Dharma in Motion." During this event, he introduced the Middle Path and the Four Noble Truths to his five former ascetic companions. This marked the formal beginning of his career as a teacher and the establishment of his teachings.

22. (B) Awareness of body, feelings, mind, and phenomena
Right Mindfulness, or Samma Sati, is a key component of the Eightfold Path that involves maintaining a continuous and clear awareness of one's current state. This practice requires a practitioner to observe the body, feelings, thoughts, and various mental phenomena without attachment or judgment. Through this disciplined awareness, one develops the insight necessary to understand the true nature of reality.

23. (D) Anicca - Impermanence
Anicca is a fundamental Buddhist concept stating that all conditioned things are impermanent and in a constant state of flux. This principle applies to the physical world, thoughts, and emotions alike. Recognizing anicca is essential for overcoming attachment, as understanding that nothing lasts forever helps practitioners let go of the cravings that lead to suffering and the cycle of rebirth.

24. (A) A Gana-Sangha (republic)
The Shakya clan, to which the Buddha belonged, functioned as a Gana-Sangha, which was a type of oligarchic republic in ancient India. Decisions were typically made by a council of elders or nobles who met in an assembly hall. This political environment, characterized by collective discussion and consensus, likely influenced the democratic structure and communal organization of the Buddhist Sangha.

25. (C) Granting women equal administrative power immediately
Initially, the Buddha was hesitant to admit women into the monastic community, but he eventually agreed after the persistent intervention of his disciple Ananda. While women were ordained as nuns, with Mahapajapati Gotami being the first, the Sangha maintained specific rules that kept the administrative power of the nunnery subservient to the male-dominated monastic order for several centuries.

26. (C) A is true but R is false.
The Pali Tipitaka is indeed the foundational collection of scriptures for the Theravada tradition, containing the Buddha's discourses and monastic rules. However, it was not finalized during his lifetime; instead, it was preserved orally for centuries and committed to writing much later. The formal canon was organized during various Buddhist councils held after the Buddha had already achieved Mahaparinirvana.

27. (D) Abhidhamma Pitaka
The Abhidhamma Pitaka is the third basket of the Tipitaka, focusing on a systematic and philosophical analysis of the Buddha's teachings. Unlike the narrative style of the Suttas, it breaks down reality into ultimate constituents, exploring the nature of mind, matter, and mental factors. It provides a detailed psychological framework intended to deepen a practitioner's understanding of Buddhist doctrine.

NODIA

64. (B) Early sees it as cessation; Mahayana sees it as non-dual
Early Buddhism generally describes Nirvana as the cessation of craving and the final ending of the cycle of rebirth. In contrast, Mahayana philosophy, especially in the Madhyamaka school, views Nirvana as a non-dual state that is not ultimately separate from the world of Samsara. This perspective emphasizes that liberation is found by realizing the empty nature of all phenomena right now.

65. (B) Prasangika Madhyamaka
The Prasangika Madhyamaka school is known for its rigorous use of logical negation, or 'reductio ad absurdum,' to show that all philosophical positions are inherently contradictory. They argue that all things are empty of independent existence and refuse to assert any positive metaphysical claims. This approach aims to exhaust the conceptual mind, leading to a direct, non-conceptual realization of the ultimate truth.

66. (A) Their Vinaya is still followed by monks and nuns in East Asia (China, Korea).
The Dharmaguptaka was one of the early Buddhist schools that had a significant influence on the spread of the religion to Central and East Asia. Their specific code of monastic discipline, or Vinaya, was adopted in China and continues to be the standard followed by ordained monks and nuns in East Asian traditions today. This historical legacy highlights their enduring impact on Buddhist institutional life.

67. (C) Vallabhi
Vikramashila, Odantapuri, and Somapura were major centers of Vajrayana Buddhist learning in eastern India under the patronage of the Pala kings. These monastic universities became hubs for Tantric study and practice before the decline of Buddhism in the region. Vallabhi, located in Gujarat, was a renowned center but was primarily associated with the Hinayana and Sthaviravada traditions rather than Vajrayana.

68. (C) Statement I is correct but Statement II is incorrect
The Vaibhashika school is named after the Mahavibhasa, a monumental commentary that systematically organized Sarvastivada Abhidhamma. Unlike the Sautrantikas, the Vaibhashikas maintained that dharmas exist in all three periods of time: past, present, and future. They believed that while the function of a dharma changes, its underlying essence remains real across these temporal stages, providing a unique ontological perspective within Buddhism.

69. (C) Yogacara - Pre-Islamic Arabia
Yogacara was a major philosophical school of Mahayana Buddhism that flourished in India and spread extensively to East Asia, but it never had a prominent presence in pre-Islamic Arabia. Theravada remains dominant in Southeast Asia, while Vajrayana is the primary tradition in Tibet and Mongolia. Zen Buddhism is a significant school in China and Japan, emphasizing direct experience and meditation practice.

70. (B) Dharmakaya
The Dharmakaya represents the absolute, unconditioned reality of the Buddha, often described as the "Truth Body" or the embodiment of the Dharma itself. It is the ultimate nature of all Buddhas and is beyond form or description. The Nirmanakaya refers to the physical manifestation in the world, while the Sambhogakaya is the celestial body enjoyed by advanced practitioners in visionary experiences.

71. (D) No unchanging, permanent soul or essence in beings
The doctrine of Anatta is a cornerstone of Buddhist philosophy, asserting that there is no permanent, unchanging soul or independent self in any living being. Instead, what we call a "self" is a collection of constantly changing physical and mental processes. Understanding this lack of an inherent essence is considered vital for overcoming the attachment and ego that lead to suffering and rebirth.

72. (A) Form, Sensation, Perception, Formations, Consciousness
In Buddhism, a sentient being is viewed as a combination of five aggregates, or Panca Skandha: form, sensation, perception, mental formations, and consciousness. These components are in a constant state of flux and interconnectedness. By analyzing experience through these aggregates, a practitioner can see that there is no permanent self behind them, helping to dismantle the illusion of a solid and unchanging identity.

Click Here to Buy book on Amazon

90. (A) Deep-seated clinging to sensual pleasures, views, or self
In Buddhist psychology, Upadana refers to the intense clinging or grasping that follows craving in the chain of dependent origination. It involves a deep-seated attachment to sensual pleasures, philosophical views, rituals, or the belief in a permanent self. This clinging provides the fuel for the process of becoming and continued existence, thereby ensuring that the cycle of suffering and rebirth persists.

91. (D) Karuna (Compassion)
Asravas are mental taints or "outflows" that keep the mind bound to the cycle of Samsara. They traditionally include sensual desire (kama), the desire for existence (bhava), and ignorance (avidya). Karuna, or compassion, is not a taint but a sublime and positive quality that practitioners are encouraged to cultivate. Eliminating the asravas is synonymous with achieving enlightenment and becoming an Arhat, free from all mental defilements.

92. (C) Statement I is correct but Statement II is incorrect
The 'Two Truths' doctrine distinguishes between conventional truth, which describes our everyday functional reality, and ultimate truth, which recognizes the emptiness of all phenomena. While conventional truth is seen as limited, it is not considered entirely false or useless. Instead, it serves as an essential stepping stone or skillful means that allows practitioners to eventually realize the ultimate nature of reality.

93. (C) It encompasses Right View and Right Intention.
Within the framework of the Noble Eightfold Path, Prajna, or wisdom, consists of Right View and Right Intention. Right View involves understanding the Four Noble Truths and the nature of reality, while Right Intention refers to the commitment to ethical and mental self-improvement. Together, these two steps provide the intellectual and volitional direction necessary for successful spiritual practice and the eventual attainment of enlightenment.

94. (D) One must abstain from consuming solid food after noon.
The Five Precepts are the basic ethical guidelines for Buddhist laypersons, including abstaining from killing, stealing, sexual misconduct, lying, and intoxicants. Abstaining from food after noon is a more advanced rule typically followed by monks or laypeople during special observance days. These precepts are designed to minimize harm to oneself and others while creating a stable foundation for the practice of meditation and wisdom.

95. (A) Craving (Tanha/Trishna) based on ignorance
The Second Noble Truth identifies Tanha, or craving, as the primary cause of suffering. This craving is rooted in ignorance of the true nature of reality, leading beings to grasp at things that are impermanent. Whether it is a desire for pleasure, existence, or non-existence, this thirst keeps individuals trapped in the cycle of samsara. Overcoming this craving is essential for achieving liberation and peace.

96. (A) I and III only
The Tathagatagarbha doctrine posits that all sentient beings possess the innate potential to become a Buddha. This concept became highly influential in East Asian Mahayana traditions, providing a positive and hopeful framework for spiritual practice. It is distinct from the earlier non-self doctrine and remains a key element in many Mahayana schools, as well as being incorporated into some Vajrayana systems rather than being rejected.

97. (B) Yogacara
The Yogacara school developed the concept of Alaya-vijnana, or "storehouse consciousness," to explain how the seeds of past actions are carried forward into future lives without a permanent soul. This unconscious level of mind stores all karmic imprints until they ripen as experiences. This sophisticated psychological model helped the school reconcile the doctrine of non-self with the observable continuity of individual karmic history across multiple rebirths.

98. (A) Kasina (totality)
Kasina is a traditional meditation practice that involves focusing the mind on a specific physical object, such as a colored disk representing an

NODIA

82. (B) II, III, and IV only
Sunyata, or emptiness, is a profound concept systematized by Nagarjuna, stating that all things lack an independent, inherent existence (svabhava). It is not nihilism but a description of how things exist through dependent origination. By understanding that everything is empty of a solid self, a practitioner can overcome the attachments and delusions that lead to suffering, realizing the interconnected nature of all reality.

83. (C) All sentient beings, recognizing their capacity for suffering
The Buddhist principle of Ahimsa, or non-violence, is based on the recognition that all sentient beings have the capacity to feel pain and desire happiness. Therefore, practitioners are encouraged to avoid causing harm to any living creature, whether human or animal. This ethical stance fosters universal compassion and is a fundamental requirement for anyone following the path toward spiritual awakening and final liberation.

84. (C) Statement I is correct but Statement II is incorrect
Madhyamaka philosophy describes the Middle Way as a path that avoids the logical extremes of eternalism and annihilationism. Nagarjuna used the tetralemma, or four-fold negation, to show that ultimate truth transcends conventional logic and cannot be captured by linguistic descriptions. This method was designed to demonstrate that reality is empty of inherent existence and can only be realized through direct, non-conceptual insight.

85. (A) I, II, III, and IV only
The Bodhipakkhiya Dhamma are 37 qualities conducive to enlightenment, including the foundations of mindfulness, the five faculties, and the seven factors of enlightenment. These qualities provide a comprehensive roadmap for spiritual practice. Notably, they also include all elements of the Noble Eightfold Path. Cultivating these factors systematically leads a practitioner toward the direct realization of truth and the final cessation of suffering.

86. (B) Samatha - Cultivation of calm and concentration
Samatha is a type of Buddhist meditation specifically designed to calm the mind and develop deep states of concentration, known as Jhana. It often involves focusing on a single object, such as the breath or a visual disk. This practice provides the stable and peaceful mental foundation necessary for Vipassana, or insight meditation, which allows a practitioner to see the true nature of reality.

87. (D) Anatta (Doctrine of Non-Self)
The doctrine of Anatta was specifically established by the Buddha to challenge the prevailing Brahmanical belief in an eternal and unchanging soul (Atman). By teaching that no such permanent essence exists in sentient beings, Buddhism offered a radically different view of identity and liberation. This realization is central to Buddhist practice, as it helps dismantle the ego-centered attachments that are seen as the root of suffering.

88. (A) The three marks of existence: Impermanence, Suffering, and Non-self
Vipassana meditation is practiced to develop penetrative insight into the true nature of reality. Through this disciplined observation of body and mind, a practitioner directly realizes the three marks of existence: that all things are impermanent, inherently unsatisfactory, and lack a permanent self. This experiential understanding is the key to breaking free from the delusions and cravings that perpetuate the cycle of rebirth.

89. (C) Samsara - Absolute Bliss
The 'Three Marks of Existence' in Buddhism are Anicca (impermanence), Dukkha (suffering or unsatisfactoriness), and Anatta (non-self). These concepts describe the fundamental nature of all conditioned phenomena. Samsara, far from being absolute bliss, is the cycle of repeated birth and death characterized by these three marks. Liberation from this cycle through Nirvana is the only state considered to be truly peaceful and free from suffering.

NODIA

73. (D) Statement I is incorrect but Statement II is correct
Buddhist Karma is not deterministic; instead, it emphasizes that current actions and intentions can shape and change future outcomes. The Buddha defined karma specifically as 'cetana,' which is the volition or intention behind an act. This means that the ethical quality of one's mind during an action is the primary factor that determines the resulting karmic fruit, rather than the act alone.

74. (A) Samskara (Mental Formations/Karmic activities)
In the twelve-fold chain of Dependent Origination, Avidya (ignorance) is the root cause that leads directly to Samskara (mental formations or karmic activities). These formations are the driving force that propels the cycle of birth and death. By understanding how ignorance fuels these mental patterns, a practitioner can begin the process of breaking the chain and achieving liberation from the cycle of suffering.

75. (D) Upekkha implies attachment to loved ones
The Brahma-viharas are four sublime mental states: loving-kindness (Metta), compassion (Karuna), sympathetic joy (Mudita), and equanimity (Upekkha). Upekkha specifically refers to a balanced and impartial mind that remains steady in the face of both pleasure and pain, rather than having attachment or aversion. These qualities are cultivated to promote harmony and spiritual growth while reducing the influence of the self-centered ego.

76. (A) Both A and R are true and R is the correct explanation of A.
The principle of Pratityasamutpada, or Dependent Origination, is the Buddhist explanation of causality, stating that all phenomena arise only when specific causes and conditions are met. This means that no event occurs in isolation or without a prior reason. This rational framework is used to explain the origin of suffering and demonstrates how removing specific causes can lead to the end of suffering.

77. (C) Virya - Energy/Vigour
The Paramitas are perfections or virtues cultivated by a Bodhisattva. Dana refers to generosity, Sila to ethical conduct, and Virya to energy or persistent effort in spiritual practice. Prajna represents the perfection of wisdom, while Dhyana refers to the perfection of meditation. Developing these qualities over many lifetimes is considered essential for achieving full Buddhahood and effectively assisting all other sentient beings.

78. (A) I, II, and III only
In the Noble Eightfold Path, the division of Sila, or ethical conduct, comprises Right Speech, Right Action, and Right Livelihood. These steps provide the moral foundation necessary for any spiritual progress. Right Concentration, along with Right Effort and Right Mindfulness, belongs to the division of Samadhi, which focuses on mental discipline and the development of a calm and focused mind during meditation.

79. (A) P-3, Q-2, R-1, S-4
The twelve links of Dependent Origination describe the process of rebirth and suffering. Jati refers to birth, while Bhava represents the process of becoming or existence. Upadana is the clinging or grasping that fuels this cycle, and Sparsha is the sensory contact that leads to feeling. Understanding these links allows a practitioner to see where the cycle can be broken to achieve final liberation.

80. (B) Perception and Inference only
Influential Buddhist logicians like Dignaga and Dharmakirti established that only perception and inference are valid means of knowledge (Pramana). They argued that other means, like verbal testimony, are actually forms of inference. By limiting valid knowledge to these two sources, they provided a rigorous philosophical foundation for Buddhist epistemology that emphasized direct experience and logical reasoning over blind faith in traditional scriptures.

81. (B) Dharma-trishna (Craving for perfection)
Trishna, or craving, is identified as the root cause of suffering and is traditionally categorized into three forms: kama-trishna (sensual desire), bhava-trishna (desire for continued existence), and vibhava-trishna (desire for non-existence). While the desire for spiritual progress is encouraged, "Dharma-trishna" is not a formal category of craving. Instead, practitioners are taught to eventually let go of all forms of thirst to achieve Nirvana.

Downloaded from www.pdf.tube

element like earth or fire. By staring at the disk and then visualizing it internally, a practitioner develops intense concentration. This method is used to achieve the states of meditative absorption known as Jhana, which provide the mental stability needed for further insight.

99. (C) Sotapanna - Stream-enterer (will be reborn max 7 times)
In early Buddhism, the Sotapanna, or stream-enterer, is a person who has attained the first stage of enlightenment and is guaranteed to achieve full liberation within seven lifetimes. Other stages include the once-returner and the non-returner. An Arhat is one who has achieved the final goal and will not be reborn again. These stages represent the progressive levels of spiritual attainment on the Buddhist path.

100. (D) Sphere of Infinite Form
The four formless realms, or Arupa Jhanas, are advanced meditative states characterized by the complete absence of material form. They include the spheres of infinite space, infinite consciousness, nothingness, and neither-perception-nor-non-perception. "Infinite Form" is a contradiction in this context, as these realms are defined by their purely mental nature. Achieving these states requires refined concentration and provides a profound sense of tranquility beyond the physical world.

101. (A) Both A and R are true and R is the correct explanation of A.
Early Buddhist art, known as the aniconic phase, avoided direct human depictions of the Buddha. Instead, artists used symbolic representations like the empty throne, footprints, or the Bodhi tree to indicate his presence and major life events. This approach reflected a profound respect for his transcendental state after enlightenment and the belief that he could not be captured by mere physical, human forms in artistic works.

102. (B) Anda
The Anda is the massive hemispherical dome of a Buddhist Stupa, representing the mound that originally covered the Buddha's relics. It symbolizes the universe and the infinite nature of the cosmos. As a central architectural element, the dome serves as a focal point for circumambulation, where devotees walk around it to show respect and meditate on the teachings of the Buddha and the path to enlightenment.

103. (C) Statement I is correct but Statement II is incorrect
The Gandhara school of art was uniquely influenced by Greco-Roman traditions, resulting in Buddha images with realistic features and wavy hair. In contrast, the Mathura school, which developed simultaneously in central India, was characterized by the use of distinct spotted red sandstone rather than blue-grey schist. These two schools represent the first major traditions to depict the Buddha in human form during the Kushan period.

104. (A) P-3, Q-1, R-2, S-4
Buddhist Stupa architecture is rich with symbolism and specific structural components. The Harmika is the square railing on top of the dome, while the Torana refers to the intricately carved gateways. The Pradakshina Patha is the walkway used for ritual circumambulation, and the Chhatra is the umbrella-like structure at the very top. Together, these elements transform the Stupa into a sacred representation of the Buddhist cosmos.

105. (C) It completely avoided depicting the Buddha in human form throughout its history.
The Amaravati school of art flourished in the Krishna-Guntur region and is famous for its elegant white limestone sculptures and narrative reliefs. While it began with aniconic symbols, it eventually incorporated human depictions of the Buddha as the tradition evolved under the Satavahana and Ikshvaku dynasties. The school is celebrated for its sophisticated portrayal of dynamic movement and complex scenes from the Jataka tales and Buddha's life.

106. (A) Chaitya - A hall for congregational worship containing a stupa
In ancient Buddhist rock-cut architecture, a Chaitya refers specifically to a prayer or assembly hall that houses a stupa at one end. These halls were designed for communal worship and ritual circumambulation. On the other hand, a Vihara was a monastery intended as a residence for monks. These rock-cut structures provided durable and serene environments for the

NODIA

This historical event transformed the social and religious identity of millions, creating a new and vibrant Buddhist community in modern India.

173. (C) Statement I is correct but Statement II is incorrect
Buddhism is characterized by the spirit of inquiry, encapsulated in the term 'Ehipassiko,' which encourages people to investigate the teachings for themselves rather than accepting them on blind faith. The Buddha famously advised his followers to test his words as a goldsmith tests gold. This emphasis on rational investigation and personal experience is a hallmark of Buddhist philosophy, distinguishing it from traditions that demand unquestioning obedience to canonical scriptures or dogmas.

174. (D) Deplorable condition of the Mahabodhi Temple
Anagarika Dharmapala was moved to create the Maha Bodhi Society after visiting Bodh Gaya in 1891 and witnessing the neglected and deplorable state of the Mahabodhi Temple, the site of the Buddha's enlightenment. His lifelong mission was to restore this and other sacred sites to Buddhist control and revitalise the Dharma in its ancestral home. This movement was a major catalyst for the modern international revival of Buddhist pilgrimage and practice in India.

175. (C) Monks were allowed to inherit and accumulate vast personal wealth.
Buddhist monasticism is based on the principles of simplicity and renunciation, with monks and nuns required to rely on alms for their daily food. They are prohibited from accumulating personal wealth or owning land individually; instead, all resources are held communally by the Sangha. Rituals like the Uposatha ensure that practitioners regularly reflect on their discipline, maintaining the purity and organizational integrity of the monastic community over generations.

176. (A) Both A and R are true and R is the correct explanation of A.
Buddhism's eventual decline in India was partly due to its gradual assimilation into the broader Hindu fold. Philosophical giants like Adi Shankaracharya adopted Buddhist logic and monastic structures to strengthen Hinduism, while the Buddha was eventually incorporated into the Hindu pantheon as an avatar of Vishnu. This process made it difficult for Buddhism to maintain a distinct social identity, leading to its slow absorption by the dominant Brahmanical tradition.

177. (B) Prajnaparamita
The Prajnaparamita literature, or "Perfection of Wisdom," is a vast collection of Mahayana sutras that explore the nature of reality and the concept of Sunyata. These texts, including the Diamond and Heart Sutras, provided the philosophical foundation for the Madhyamaka school and the entire Mahayana tradition. They emphasize that true wisdom is the non-conceptual realization of the emptiness of all phenomena, which is essential for the path of a Bodhisattva.

178. (C) I, III, and IV only
The World Fellowship of Buddhists was established in 1950 in Sri Lanka to foster unity and cooperation among all Buddhist traditions and schools worldwide. One of its lasting contributions was the creation of the universal six-color Buddhist flag, which symbolizes the aura of the Buddha. The organization continues to promote the study and practice of Buddhism as a means to achieve world peace and social harmony, rather than focusing on any single tradition.

179. (C) P-3, Q-1, R-2, S-4
The First Buddhist Council was held shortly after the Buddha's death, presided over by Mahakashyapa. During this assembly, Upali recited the Vinaya Pitaka (monastic discipline) and Ananda recited the Sutta Pitaka (discourses). The Patimokkha is the specific code of discipline that monks must follow. These recitations were essential for the early oral preservation and standardization of the Buddha's teachings and the rules governing the life of the Sangha community.

180. (D) Sayings of Buddha in verse used as an ethical manual
The Dhammapada is an immensely popular collection of the Buddha's sayings, composed in 423 verses that provide clear and practical ethical guidance. It is widely used by both monastics and laypeople as a manual for daily life and spiritual practice. Covering themes like mindfulness,

Click Here to Buy book on Amazon

in Buddhist art as it transitioned from symbolic to iconic representations. During this time, the Gandhara and Mathura schools began creating the first statues of the Buddha in human form. This change reflected the growing influence of Mahayana ideas and the need for a more direct and personal focal point for religious devotion.

116. (D) It produced exquisite bronze sculptures and palm-leaf manuscript paintings.
The Pala school of art flourished in eastern India between the 8th and 12th centuries, becoming a major center for Mahayana and Vajrayana Buddhism. It is particularly famous for its high-quality bronze sculptures and delicately illustrated palm-leaf manuscripts. This school's artistic style had a profound influence on the development of Buddhist art in Tibet and Southeast Asia, continuing long after Buddhism had declined in the Indian plains.

117. (C) Udaigiri (Odisha)
Western India is renowned for its spectacular rock-cut Buddhist caves at sites like Karle, Bhaja, and Kanheri, which served as important monastic centers. In contrast, the Udaigiri caves in Odisha are primarily known for their significant early Jain and Hindu structures and inscriptions. These different regional sites highlight the diverse geographical spread and the varied patronage of different religious traditions across the ancient Indian subcontinent.

118. (A) Both Statement I and Statement II are correct
The Lion Capital of Ashoka at Sarnath is a masterpiece of Mauryan sculpture, featuring four majestic lions symbolizing the Buddha's royalty and the spread of Dharma. The circular abacus below the lions is decorated with four animals—a bull, elephant, lion, and horse—which represent different directions or stages of the Buddha's life. This iconic structure now serves as the national emblem of modern India, signifying power and peace.

119. (D) Polonnaruwa - Thailand
Polonnaruwa is a major historical city and archaeological site located in Sri Lanka, not Thailand. It served as the capital and a great center of Buddhist culture during the medieval period. Other listed sites like Borobudur in Indonesia, Dunhuang in China, and Angkor Thom in Cambodia are correctly paired and represent the vast geographical reach and cultural impact of Buddhism across ancient Asia's diverse regions.

120. (A) Athletic physique and sheer robes revealing the body
The Mathura school of art is characterized by Buddha figures with powerful, athletic physiques and thin, transparent robes that cling to the body. Unlike the heavy Greco-Roman style of Gandhara, Mathura art grew out of indigenous Indian traditions, often using spotted red sandstone. These images typically convey a sense of energy and spiritual confidence, marking a significant development in the human depiction of the Buddha.

121. (C) To serve as an assembly and prayer hall containing a Stupa
A Chaitya was primarily designed as a hall for congregational worship, often featuring a stupa at one end as the main object of devotion. The architectural layout, usually including a vaulted roof and an aisle for circumambulation, allowed large numbers of practitioners to gather for rituals and chanting. These halls were central to the religious and communal life of both monastic residents and visiting lay followers.

122. (A) Using visually appealing narratives and majestic iconography to guide laypeople toward Dharma
In Buddhist art, the concept of Upaya, or skillful means, is applied by using beautiful and engaging visual narratives to inspire and educate the faithful. By depicting the life of the Buddha and various Bodhisattvas in majestic and accessible forms, art serves as a powerful tool for spiritual guidance. This approach helps communicate profound philosophical truths to laypeople who may not be well-versed in complex monastic scriptures.

123. (D) Urna - The tuft of hair or dot between the eyebrows
The Urna is a symbolic feature in Buddhist iconography, represented as a tuft of hair or a dot between the eyebrows, signifying the Buddha's supernatural wisdom and spiritual vision. Other key features include the Ushnisha, which is the cranial protuberance on top of the head, and elongated earlobes. These specific physical marks

NODIA

monastic community to live and practice their spiritual disciplines.

107. (D) I, II, III, and IV
The Ajanta Caves are a spectacular complex of rock-cut Buddhist monasteries featuring world-renowned murals and sculptures. These paintings primarily depict various Jataka tales and scenes from the Buddha's life, including the famous Bodhisattva Padmapani. Patronized by the Vakataka dynasty, the caves were created exclusively for Buddhist use, serving as a major center for religious life and artistic expression in ancient India for several centuries.

108. (B) Sarnath
One of the most iconic sculptures in Buddhist history is the seated Buddha from Sarnath, shown in the Dharmachakra Pravartana Mudra. This gesture symbolizes the first sermon delivered at the Deer Park, where the Buddha set the wheel of dharma in motion. The sculpture is celebrated for its serene expression and refined Gupta-style craftsmanship, representing the pinnacle of classical Indian art and the spiritual authority of the Buddha.

109. (C) Varada - Defensive posture against Mara
Buddhist Mudras are symbolic hand gestures with specific meanings used in iconography. The Bhumisparsha mudra represents the calling of the earth to witness enlightenment, and Abhaya signifies reassurance or fearlessness. Varada, however, is the gesture of granting boons or charity, rather than being a defensive posture. These mudras help communicate complex spiritual concepts and historical events to practitioners through the visual language of sacred Buddhist art.

110. (A) I, II, and III only
The Sanchi Stupa is one of India's most significant Buddhist sites, originally commissioned by Emperor Ashoka and later expanded with stone facing and ornate gateways. These four Toranas are masterfully carved with scenes from the Buddha's life and previous births. While located in Madhya Pradesh, it is famous for housing the relics of prominent disciples like Sariputta and Moggallana, making it a major historical center for pilgrimage.

111. (A) Ashoka
Emperor Ashoka is traditionally credited with the immense task of redistributing the Buddha's original relics by constructing 84,000 stupas throughout his vast empire. This act was a key part of his effort to promote the Dhamma and unify his subjects under a shared spiritual vision. His patronage transformed Buddhism from a regional sect into a major imperial religion, leaving a permanent architectural and cultural legacy across South Asia.

112. (B) A residential complex or monastery for monks
A Vihara was a fundamental architectural structure in ancient Buddhism, serving as a residential complex for monks and nuns. Originally designed as temporary shelters during the rainy season retreat, they evolved into permanent stone or rock-cut monasteries with central courtyards and surrounding cells. These sites became important centers for daily communal living, academic study, and the preservation of the Buddha's teachings within the organized Sangha.

113. (A) I, II, III, IV
The evolution of Buddhist art began with the monolithic pillars of Ashoka, followed by the aniconic narrative reliefs at sites like Bharhut and Sanchi. During the Kushan period, the first iconic human images of the Buddha emerged in the Gandhara and Mathura schools. Finally, the development of sophisticated murals and complex cave architecture reached its peak at sites like Ajanta during the Vakataka period of the Gupta era.

114. (A) Gandhara and Sassanian/Central Asian
The Bamiyan Buddha statues in Afghanistan were a remarkable synthesis of Gandharan artistic styles with Sassanian and other Central Asian influences. Carved directly into sandstone cliffs, these massive figures represented the flourishing of Buddhist culture along the Silk Road. They served as a major pilgrimage site for centuries, reflecting the diverse cultural exchanges that occurred at the crossroads of ancient Indian, Persian, and Hellenistic civilizations.

115. (C) Kushana period
The Kushana period, particularly under the reign of King Kanishka, marked a critical turning point

Downloaded from www.pdf.tube

early 5th century. Under royal patronage, he led a massive project to translate numerous Sanskrit Buddhist texts into Chinese, focusing on clarity and capturing the essence of Mahayana philosophy. His translations of foundational works like the Diamond Sutra and the Lotus Sutra remain highly influential and are still widely studied across East Asia today.

133. (C) Ability to blend with Daoism and Confucianism
A primary reason for the successful expansion of Buddhism in East Asia was its remarkable flexibility in blending with indigenous belief systems like Daoism and Confucianism. Rather than seeking to replace local traditions, Buddhist teachers used familiar concepts to explain the Dharma, a practice known as skillful means. This synthesis allowed Buddhism to address various spiritual and social needs while becoming deeply integrated into the cultural fabric of Chinese, Korean, and Japanese societies.

134. (B) Zen - Sri Lanka
Zen Buddhism is a major tradition in East Asian countries like China, Japan, and Korea, where it focuses on meditation and direct experience. Sri Lanka, however, is a bastion of the Theravada tradition, which emphasizes the Pali Canon and the Arhat ideal. While other pairings like Vajrayana in Bhutan and Mahayana in Vietnam are accurate, Zen has never been a dominant or traditional school within the Sri Lankan religious landscape.

135. (A) I, II, III, and IV only
Buddhism's spread to Southeast Asia involved a complex mix of Mahayana, Vajrayana, and Theravada traditions alongside Hinduism. The Srivijaya Empire was a renowned center for Mahayana learning, while regions like Myanmar and Thailand eventually established Theravada as their primary state religion. However, it is incorrect to say that Mahayana eradicated Theravada in Cambodia; instead, Theravada became the dominant and enduring tradition there by the 14th century, replacing earlier influences.

136. (A) Xuanzang (Hiuen Tsang)
Xuanzang was a famous Chinese monk who undertook a perilous journey to India in the 7th century to study at Nalanda University and collect authentic Buddhist scriptures. During his sixteen years in India, he received the patronage of King Harsha and traveled extensively. His detailed travelogue, "Records of the Western Regions," remains an invaluable historical source for understanding the state of Buddhism and Indian society during that period.

137. (C) Honji Suijaku
The concept of Honji Suijaku was a theological framework used in Japan to harmonize Buddhism with indigenous Shinto beliefs. It suggested that local Shinto deities, or Kami, were actually manifestations (suijaku) of original Buddhist figures (honji), such as Buddhas and Bodhisattvas. This integration allowed both religions to coexist and support each other, facilitating the deep assimilation of Buddhist thought into Japanese society without rejecting its existing spiritual heritage.

138. (A) Devanampiya Tissa - Sri Lanka
King Devanampiya Tissa of Sri Lanka was a crucial contemporary and ally of Emperor Ashoka, and he was the first monarch on the island to convert to Buddhism. His patronage led to the establishment of the Mahavihara monastery and the planting of the sacred Bodhi tree. This royal support was essential for making Buddhism the state religion and ensuring its long-term survival and cultural dominance in Sri Lanka.

139. (D) Srivijaya
The Srivijaya Empire, based on the island of Sumatra, was a major maritime power that controlled key trade routes between India and China. It became a world-renowned center for Buddhist learning, particularly for Mahayana and Vajrayana traditions. Monks from across Asia, including the famous Chinese traveler Yijing, visited Srivijaya to study Sanskrit and Buddhist philosophy, highlighting the empire's pivotal role in the maritime transmission of the Dharma.

140. (B) Kanchipuram
Dunhuang, Turfan, and Kashgar were essential oasis cities along the northern and southern Silk Road routes, serving as vital hubs for the transmission of Buddhism between India and East Asia. While Kanchipuram was a significant

NODIA

are intended to distinguish the Buddha as a Great Being who has achieved supreme enlightenment.

124. (B) Sailendra
The massive Borobudur temple in Indonesia was constructed by the Sailendra dynasty in the 8th and 9th centuries. Designed as a colossal three-dimensional mandala, it guides pilgrims through various levels representing different stages of the path to enlightenment. Covered in thousands of narrative reliefs and stupas, it remains one of the world's greatest Buddhist monuments, reflecting the profound influence of Mahayana and Vajrayana traditions in ancient Java.

125. (C) They were exclusively erected inside pre-existing caves.
Ashokan Pillars were majestic, freestanding monolithic structures carved from single blocks of sandstone and highly polished to a mirror-like finish. They were erected in public spaces and along major trade routes, rather than inside caves, to display imperial edicts promoting the Dhamma. These pillars represent a high point in Mauryan engineering and artistry, serving as permanent symbols of Ashoka's commitment to Buddhist principles and moral governance.

126. (A) Both A and R are true and R is the correct explanation of A.
Under the patronage of Emperor Ashoka, Buddhism transformed from a local sect into a major world religion through organized missionary efforts. He sent his own children, Mahinda and Sanghamitta, to Sri Lanka and dispatched missions to Central Asia and as far as the Hellenistic kingdoms of the West. These diplomatic and religious missions were instrumental in the initial global expansion of Buddhist thought and monastic institutions.

127. (A) Mahinda and Sanghamitta
Traditionally, Emperor Ashoka's son Mahinda and daughter Sanghamitta are credited with bringing Buddhism to Sri Lanka. Mahinda introduced the teachings to King Devanampiya Tissa, while Sanghamitta later brought a sapling of the original Bodhi tree from Bodh Gaya. Their mission established a lasting connection between India and Sri Lanka, ensuring the preservation and flourishing of the Theravada tradition on the island for many centuries.

128. (D) Statement I is incorrect but Statement II is correct
Buddhism entered China primarily via the Silk Road land routes rather than maritime routes in the 1st century CE. The White Horse Temple in Luoyang is traditionally recognized as the first Buddhist temple in China, established under the patronage of Emperor Ming of Han. From this initial beginning, Buddhism gradually integrated with Chinese culture, eventually becoming one of the major pillars of Chinese religious and philosophical life.

129. (B) P-2, Q-1, R-4, S-3
The spread of Buddhism to different regions is linked to legendary figures: Padmasambhava is central to Tibetan Vajrayana, while Bodhidharma is the legendary founder of Chan/Zen in China. Buddhaghosa is the most important commentator in Sri Lankan Theravada, and Kukai introduced the esoteric Shingon tradition to Japan. Each of these figures played a pivotal role in adapting and establishing the Dharma within their respective cultural and geographic contexts.

130. (A) Central Asian Buddhism was exclusively Theravada.
Buddhism in Central Asia was remarkably diverse, including not only early schools like the Sarvastivada but also significant Mahayana and later Vajrayana influences. The region served as a vital bridge between India and China, with cities like Khotan and Kucha becoming major centers of translation and learning. This multicultural environment allowed various Buddhist traditions to thrive and interact with other religions along the busy Silk Road trade networks.

131. (A) I, II, and III only
Padmasambhava, or Guru Rinpoche, is a legendary figure who was invited to Tibet in the 8th century to help establish the first Buddhist monastery, Samye. He is credited with introducing the Vajrayana or Tantric teachings and founding the Nyingma school, the oldest tradition in Tibetan Buddhism. His influence is so profound that he is often referred to as the "Second Buddha" by his many dedicated followers.

132. (D) Kumarajiva
Kumarajiva was a brilliant scholar and translator from Kucha who was brought to China in the

Click Here to Buy book on Amazon

invasions led by Bakhtiyar Khalji. The destruction of its massive library and the dispersal of its scholars marked a catastrophic blow to Buddhist intellectual life in India.

149. (C) Odantapuri - Ashoka (Mauryan Dynasty)
Odantapuri was a major Buddhist university established in Bihar, but it was founded by the Pala King Gopala in the 8th century, not by Emperor Ashoka. While Ashoka was a great patron of Buddhism, his contributions focused on stupas and pillars rather than these later large-scale monastic universities. Nalanda, Vikramashila, and Somapura are correctly paired with their respective royal patrons from the Gupta and Pala dynasties.

150. (B) Rejection of hierarchies in favor of moral worth
The social philosophy of early Buddhism was revolutionary for its time, as it rejected the rigid caste hierarchies of the Brahmanical system. The Buddha taught that a person's value and spiritual potential are determined by their ethical conduct and wisdom rather than their birth or social status. This inclusive approach allowed individuals from all backgrounds to join the Sangha and seek liberation on an equal footing.

151. (A) Both A and R are true and R is the correct explanation of A.
Buddhism emerged as a powerful challenge to the complex ritualism and animal sacrifices prevalent in ancient Brahmanical tradition. By emphasizing Ahimsa, or non-violence, and the importance of internal mental purity, the Buddha offered a more ethical and rational path to spiritual liberation. This focus on individual responsibility and compassion directly countered the idea that salvation could be achieved through external ceremonies and the mediation of priests.

152. (A) Upasaka
An Upasaka is a lay male follower of Buddhism who has taken refuge in the Triple Gem and committed to following the Five Precepts. While they do not join the monastic Sangha as monks (Bhikkhus), they play a vital role in supporting the community through donations and the practice of generosity. This relationship ensures the survival of the monastic order while providing laypeople with a path toward spiritual merit and eventual awakening.

153. (C) Statement I is correct but Statement II is incorrect
The Buddhist Sangha was organized on democratic principles, with major decisions made through consensus or a formal voting process among the ordained members. The Buddha specifically refused to appoint a personal successor, famously stating that the Dhamma and Vinaya should be the guide for the community after his passing. This decentralized structure helped the Sangha adapt and survive as it spread across various cultures and regions.

154. (A) P-1, Q-3, R-4, S-2
Modern Buddhist history is shaped by key leaders: B.R. Ambedkar led the Navayana movement in India, and Anagarika Dharmapala founded the Maha Bodhi Society to revive Buddhist sites. The 14th Dalai Lama represents Tibetan Buddhism in exile, while Thich Nhat Hanh popularized Engaged Buddhism and mindfulness. These figures have collectively worked to modernize Buddhist practice and apply its principles to contemporary social and political issues globally.

155. (D) Accepted traditional Karma and rebirth exactly
Dr. B.R. Ambedkar's Navayana Buddhism involved a significant reinterpretation of traditional doctrines to emphasize social justice and human equality. While he embraced the Buddha's ethical teachings, he rejected traditional concepts of karma and rebirth that he felt were used to justify the caste system. For Ambedkar, Buddhism was primarily a rational and emancipatory path for the oppressed to achieve dignity and social transformation in the modern world.

156. (B) Maha Bodhi Society - Founded in 1891 to restore Bodh Gaya
The Maha Bodhi Society was founded by the Sri Lankan reformer Anagarika Dharmapala in 1891 with the primary goal of restoring and reclaiming ancient Buddhist sites in India, especially the Mahabodhi Temple at Bodh Gaya. This organization played a pivotal role in the global revival of Buddhism and re-established a Buddhist presence in its land of origin. It

Downloaded from www.pdf.tube

continues to be an important international center for Buddhist activities and pilgrimage.

157. (D) I, II, III, and IV
Navayana Buddhism, established by Dr. B.R. Ambedkar, is a modern movement that interprets the Dharma through the lens of social justice and rationality. It emphasizes the quest for equality and human rights while often re-evaluating traditional doctrines like the Four Noble Truths. The seminal text, "The Buddha and His Dhamma," serves as the guiding scripture for this movement, which remains a significant force for social change among marginalized communities in India.

158. (B) Acknowledge women as capable of spiritual liberation
Early Buddhism was pioneering in its recognition that women are just as capable of attaining spiritual liberation and enlightenment as men. Despite the patriarchal social norms of the time, the Buddha eventually allowed women to join the monastic Sangha as Bhikkhunis. The Therigatha, a collection of poems by enlightened nuns, stands as a historical testament to their successful spiritual achievements and the egalitarian potential within the Buddha's original teachings.

159. (A) Usury (Moneylending) - Completely banned and heavily punished
Early Buddhism generally maintained a pragmatic and supportive attitude toward trade, commerce, and responsible economic activity. While it prohibited the trade in weapons or living beings, it did not issue a total ban on moneylending for laypeople; instead, it encouraged fair dealing and ethical business practices as part of Right Livelihood. Many of the Buddha's most prominent supporters were wealthy merchants who used their resources to fund the Sangha's activities.

160. (A) I, II, III, and IV only
The decline of Buddhism in India was caused by a combination of factors, including the loss of royal patronage, a strong Brahmanical revival, and internal monastic issues. These problems were compounded by the devastating Turkic invasions that destroyed major educational hubs like Nalanda. However, it is incorrect to say Buddhism was banned by the Mauryas; in fact, the Mauryan period under Ashoka was the era of Buddhism's greatest state-supported expansion.

161. (B) Applying mindfulness and non-violence to social issues
Engaged Buddhism is a modern movement that seeks to apply the core Buddhist principles of mindfulness and compassion to social, political, and environmental challenges. Coined by the Vietnamese monk Thich Nhat Hanh during the Vietnam War, it emphasizes that spiritual practice should not be separate from active social responsibility. Practitioners work toward peace and justice, using non-violent means to address suffering and inequality in the contemporary world.

162. (A) S.N. Goenka
S.N. Goenka was a highly influential teacher who played a seminal role in popularizing Vipassana meditation among laypeople around the world in the 20th century. Born in Myanmar and trained in the tradition of Ledi Sayadaw, he established a global network of meditation centers that offered intensive ten-day courses. His non-sectarian approach made the practice accessible to individuals of all backgrounds, significantly contributing to the modern mindfulness movement.

163. (A) III, I, II, IV
The modern revival of Buddhism began with the 1879 publication of "The Light of Asia," which sparked Western interest. This was followed by the 1891 founding of the Maha Bodhi Society. In the 20th century, the 1956 mass conversion led by B.R. Ambedkar marked a major shift in Indian social history, followed by the 14th Dalai Lama's 1959 flight to India, which brought Tibetan Buddhism to a global audience.

164. (D) Stimulated Western interest in the Buddha's life
Sir Edwin Arnold's epic poem "The Light of Asia," published in 1879, played a critical role in introducing the life and philosophy of the Buddha to a wide Western audience. Its poetic beauty and sympathetic portrayal of the Buddha's quest for truth resonated deeply in Europe and America, leading to a surge of interest in Buddhist

NODIA

studies. This work was a key factor in the early globalization of Buddhist ideas and imagery.

165. (C) Flourished with urbanization, appealing to merchants
Early Buddhism flourished alongside the "second urbanization" of ancient India, finding a strong base of support among the rising merchant class and city dwellers. Its emphasis on individual effort and rejection of traditional caste barriers appealed to those in the dynamic urban economy. The growth of cities provided the necessary resources and audience for the rapid spread of the Dharma, making Buddhism a predominantly urban-centered movement in its formative centuries.

166. (B) Founded by Rhys Davids to study Pali in the West
The Pali Text Society was founded in 1881 by the British scholar T.W. Rhys Davids to promote the study and translation of Pali Buddhist literature in the West. Over more than a century, the society has published edited versions of the Pali Canon and many commentaries, along with English translations and dictionaries. This scholarly endeavor has been instrumental in making the foundational texts of Theravada Buddhism accessible to researchers and practitioners worldwide.

167. (D) Heavy patronage from the Chola empire
Buddhism survived in the Himalayan regions due to geographic isolation and strong cultural ties with Tibet, where it remained deeply integrated into local life. These factors protected the community from the invasions and social changes that led to its decline in the Indian plains. However, the Chola Empire in South India was primarily known for its grand Hindu temples and Shaivite patronage, rather than being a significant supporter of Himalayan Buddhist traditions.

168. (C) Statement I is correct but Statement II is incorrect
The Sigalovada Sutta is a famous discourse in the Digha Nikaya that outlines the ethical duties and social responsibilities of a householder. It is highly regarded as a practical guide for laypeople, emphasizing healthy relationships between family members, friends, and employees. Contrary to monastic rules, this sutta encourages lay practitioners to live ethical and productive lives within society rather than commanding them to abandon their families for the monastery.

169. (C) Sunyata - Unrestrained capitalist accumulation
Buddhist concepts like Ahimsa, Metta, and Right Livelihood provide a strong ethical framework for modern issues such as peacebuilding and environmental protection. However, the philosophy of Sunyata, which emphasizes the lack of inherent existence and the interconnectedness of all things, is fundamentally opposed to unrestrained capitalist accumulation and greed. Instead, it encourages a perspective of moderation and concern for the well-being of others, rather than the selfish pursuit of material wealth.

170. (A) Ecological Interdependence
The Buddhist doctrine of Pratityasamutpada, or Dependent Origination, teaches that all things arise in dependence upon causes and conditions, highlighting a profound sense of interconnectedness. This ancient concept strongly parallels modern ecological interdependence, which recognizes that all living beings and their environments are part of a complex and fragile web. Both perspectives emphasize that no individual part of the system exists in isolation and that actions within the web affect the whole.

171. (D) He prohibited the trade in human beings as part of Right Livelihood.
While early Buddhist texts reflect a society where slavery existed, the Buddha explicitly prohibited the trade in human beings as an unethical way to earn a living within the framework of Right Livelihood. By including this in the Eightfold Path, he categorized the slave trade alongside the trade in weapons and poisons as harmful activities. This moral stance represented a significant ethical challenge to the widespread social and economic practices of his time.

172. (B) Dalits (Mahars)
The 1956 mass conversion movement led by Dr. B.R. Ambedkar primarily involved hundreds of thousands of people from the Mahar community, a marginalized group within the Dalit population. By adopting Buddhism, they sought to escape the systematic oppression of the caste system and embrace a faith that offered equality and dignity.

Click Here to Buy book on Amazon

center of Buddhist and Hindu learning in South India, it was not located on the Silk Road. The Silk Road sites are famous for their caves, libraries, and artistic treasures that document the journey of the Dharma.

141. (A) Both Statement I and Statement II are correct
The Pali Canon was originally preserved through an oral tradition by generations of monks who memorized the teachings. It was finally committed to writing in the 1st century BCE at the Aluvihara rock temple in Sri Lanka to ensure its preservation during a time of famine and political instability. This monumental task, supported by King Vattagamani Abhaya, was crucial for safeguarding the Theravada scriptures for future generations.

142. (D) It heavily relies on the extensive academic study of texts rather than direct experience.
Zen Buddhism, or Chan in China, is known for its emphasis on direct, non-conceptual experience and meditation rather than the academic study of scriptures. It trace its origins to a silent transmission between the Buddha and Mahakashyapa. While it uses texts and paradoxes like Koans, the primary goal is a sudden awakening to one's true nature, achieved through disciplined sitting meditation and the guidance of an enlightened master.

143. (A) Gelugpa - Tsongkhapa (Yellow Hat sect, lineage of the Dalai Lama)
The Gelugpa school was founded in the 14th century by the scholar-reformer Tsongkhapa and eventually became the dominant tradition in Tibet. Known as the "Yellow Hat" sect, it emphasizes rigorous philosophical study and monastic discipline. The lineage of the Dalai Lama belongs to this school, which continues to provide spiritual and intellectual leadership for many followers of Tibetan Buddhism both inside Tibet and in exile worldwide.

144. (B) Systematically translated Sanskrit texts into Chinese
During the Tang Dynasty, the capital city of Chang'an hosted massive translation bureaus where Indian and Chinese scholars worked together to translate thousands of Sanskrit Buddhist texts. These state-sponsored projects were led by famous monks like Xuanzang and helped create a vast and accurate library of Buddhist literature in Chinese. This intellectual endeavor was essential for the systematic study and the cultural integration of sophisticated Buddhist philosophy in East Asia.

145. (B) The gradual Islamization of the Silk Road regions and invasions
The decline of Buddhism in Central Asia was largely driven by the gradual spread of Islam along the Silk Road and the subsequent military conquests by various Turkic and Arab forces. As trade routes shifted and royal patronage moved toward the new religion, Buddhist monasteries and learning centers were slowly abandoned or destroyed. This historical process fundamentally altered the religious landscape of the region, leading to the eventual disappearance of Central Asian Buddhism.

146. (A) It is the endless cycle of birth, death, and rebirth driven by karma.
Samsara is the foundational Buddhist concept describing the continuous cycle of birth, death, and rebirth in which all sentient beings are trapped. This wandering is driven by ignorance, craving, and the consequences of one's past actions, known as karma. The primary goal of Buddhist practice is to achieve liberation from this cycle of suffering by attaining enlightenment and entering the unconditioned state of Nirvana.

147. (C) Kashi Vidyapeeth
Nalanda, Takshashila, and Valabhi were world-renowned centers of early Buddhist education that attracted students from across Asia to study philosophy, medicine, and the arts. These institutions were supported by royal patronage and maintained vast libraries. Kashi Vidyapeeth, however, is a modern university established in the 20th century during the Indian independence movement and was not part of the network of ancient Buddhist monastic universities that flourished in previous millennia.

NODIA

148. (A) Both Statement I and Statement II are correct
Nalanda University was a premier center of higher learning in ancient India, specializing in Mahayana philosophy while also teaching subjects like logic, grammar, and astronomy. It flourished for centuries until it was finally destroyed in the late 12th century during the

vigilance, and moral conduct, it distills the essence of the Buddha's teachings into a form that is easy to memorize and apply in various social situations.

181. (C) Mahayana scholars as a term for early schools
The term "Hinayana," or "Lesser Vehicle," was coined by emerging Mahayana scholars to distinguish their own "Great Vehicle" (Mahayana) from the earlier Buddhist schools. While the term was originally used with a sectarian tone to suggest a more limited goal, modern scholars often use "Early Buddhism" or "Nikaya Buddhism" to avoid bias. The Theravada tradition is the only one of these early schools that continues to exist today as a major world tradition.

182. (A) I, II, and III only
Nagarjuna was a revolutionary ancient Indian philosopher who founded the Madhyamaka school, which is central to Mahayana Buddhism. In his most famous work, the Mulamadhyamakakarika, he systematically argued for the doctrine of Sunyata, or emptiness, showing that all things lack inherent existence. His philosophy was built upon the Buddha's non-self doctrine and aimed to show that everything arises dependently, directly contradicting any belief in a permanent, unchanging soul or essence.

183. (D) His enlightenment
In early, aniconic Buddhist art, the 'Empty Throne' was a powerful symbol used to represent the Buddha's enlightenment under the Bodhi tree. By leaving the seat vacant, artists emphasized his transcendental nature and his departure from the physical, human form after achieving supreme awakening. This symbol invited devotees to meditate on the Buddha's presence and his spiritual achievement without relying on a literal, anthropomorphic depiction of the teacher.

184. (A) Both Statement I and Statement II are correct
The Second Buddhist Council took place in Vaishali roughly a century after the Buddha's passing, primarily to address growing disputes over monastic conduct. The council focused on ten specific points of Vinaya, or discipline, that a group of monks was accused of practicing incorrectly. This event was a major turning point in Buddhist history, as it highlighted the internal tensions that eventually led to the first major schisms within the early Sangha.

185. (A) I, II, III, and V only
Maitreya is universally recognized as the future Buddha who will appear on Earth to restore the Dharma in a future age. He is currently believed to be a Bodhisattva residing in the Tushita heaven, awaiting his final birth. Iconographically, he is often depicted with a stupa in his crown, representing his future role. His anticipated arrival is a source of hope and inspiration for practitioners across all major Buddhist traditions and cultures.

186. (A) Vedana - Feeling or sensation
Vedana is one of the five aggregates in Buddhist philosophy, referring specifically to the mental feeling or sensation that arises upon contact with a sense object. These sensations are categorized as pleasant, unpleasant, or neutral. Understanding vedana is crucial because it is the stage where craving and attachment typically begin. By observing sensations mindfully, a practitioner can prevent the automatic reaction that leads to continued suffering and the cycle of rebirth.

187. (D) A beautiful woman
The 'Four Sights' witnessed by Siddhartha Gautama that led to his renunciation were an old man, a sick man, a corpse, and a serene wandering ascetic. These sights confronted him with the harsh realities of aging, illness, and death, while the ascetic showed him that a spiritual alternative to worldly life was possible. Together, these experiences shattered his illusions of palace life and motivated his search for a permanent solution to human suffering.

188. (B) A one-pointed concentration and tranquility of mind
Samatha is a fundamental type of Buddhist meditation aimed at developing one-pointed concentration and profound mental tranquility. By focusing the mind on a single object, practitioners learn to still the wandering thoughts and emotional disturbances that normally cloud consciousness. This state of calm provides the necessary foundation for the practice of Vipassana, or insight meditation, which leads to

Downloaded from www.pdf.tube

the direct realization of truth and final liberation from the cycle of suffering.

189. (C) It strictly limits salvation to monks alone.
The Avatamsaka Sutra is a monumental Mahayana text that portrays a vast and interconnected cosmos where all phenomena mutually interpenetrate one another. It describes a reality where even the smallest atom contains all the worlds in the universe, a concept famously illustrated by Indra's Net. Far from being restrictive, it emphasizes that all beings have the potential for Buddhahood and that salvation is accessible to everyone through the Bodhisattva path.

190. (D) Delaying Nirvana until all beings are liberated
The Bodhisattva Vow is the ethical heart of Mahayana Buddhism, where a practitioner commits to attaining full enlightenment for the benefit of all sentient beings. This involves a profound dedication to universal compassion, where the individual chooses to delay their own final Nirvana to remain in the cycle of rebirth and assist others. This ideal shifts the focus from personal liberation toward a collective and altruistic vision of spiritual salvation.

191. (A) Patacara
Patacara was a prominent early Buddhist nun whose life was marked by extreme tragedy and loss, eventually leading her to seek refuge in the Buddha's teachings. After attaining enlightenment, she composed moving poems that are now preserved in the Therigatha. Her story and verses serve as a powerful example of the transformative and liberating potential of the Dharma, particularly for women facing profound emotional and social challenges in ancient Indian society.

192. (C) Statement I is correct but Statement II is incorrect
In the Milinda Panha, the monk Nagasena uses the famous analogy of a chariot to explain the concept of non-self to King Menander. He argues that a chariot has no inherent essence or "self" outside of its various parts, such as wheels and axles. Similarly, a person is just a collection of changing physical and mental processes. This logical demonstration is used to show that the idea of an unchanging soul is a mental construction.

193. (B) Using parables to guide people to safety and truth
Upaya, or skillful means, is a key Mahayana concept where a teacher uses various creative methods or parables to explain the Dharma to people according to their specific needs and level of understanding. A classic example is the parable of the burning house, where a father uses toys to lure his children to safety. This approach emphasizes that the ultimate goal of liberation justifies the use of flexible and accessible teaching tools.

194. (A) Kushinagar - Madhya Pradesh
Kushinagar, the sacred site of the Buddha's Mahaparinirvana, is located in the modern state of Uttar Pradesh, not Madhya Pradesh. The other sites are correctly identified: Lumbini in Nepal is the birthplace, Sarnath in Uttar Pradesh is where the first sermon was delivered, and Bodh Gaya in Bihar is the place of enlightenment. These four locations remain the most important pilgrimage destinations for Buddhists from around the world.

NODIA

195. (B) I, II, and IV only
Dharmakirti was a highly influential 7th-century Buddhist philosopher and logician who significantly advanced the field of epistemology. His masterpiece, the Pramanavarttika, provides a rigorous defense of the validity of perception and inference as the only reliable means of knowledge. Far from rejecting logic, he used it to establish the rationality of Buddhist doctrines, leaving a lasting impact on both Buddhist and non-Buddhist philosophical traditions in ancient India and Tibet.

196. (D) Karma
The doctrine of Karma explains that every intentional action, whether mental, verbal, or physical, produces consequences that shape an individual's future experiences and rebirth. It is the law of moral causation that ensures that one's current status and circumstances are the direct result of their past actions. By understanding karma, practitioners are encouraged to act ethically and cultivate positive mental states to improve their future and eventually achieve liberation from samsara.

197. (C) Anicca (Impermanence)
The ritual creation and subsequent destruction of a complex sand mandala is a profound symbolic practice in Vajrayana Buddhism, primarily intended to illustrate the concept of Anicca, or impermanence. After spending days creating the intricate design, the monks carefully sweep up the sand and release it into water, demonstrating that all things, no matter how beautiful or complex, are temporary and subject to inevitable change and dissolution.

198. (B) It incorporates the chanting of mantras, use of mudras, and visualization of deities.
Vajrayana Buddhism, which emerged several centuries after the Buddha's time, is characterized by its use of specialized and esoteric techniques to accelerate spiritual progress. These include the chanting of sacred mantras, the performance of symbolic hand gestures called mudras, and the detailed visualization of various Buddhas and deities. These practices are designed to transform the practitioner's body, speech, and mind into those of an enlightened being through direct ritual experience and deep meditation.

199. (D) Vipassana meditation as the sole path to salvation
Pure Land Buddhism is centered on the figure of Amitabha Buddha and the aspiration for rebirth in his Western Paradise, Sukhavati. This tradition emphasizes reliance on the "other-power" of Amitabha's vows rather than solely on one's own meditative efforts. While Vipassana is central to Theravada, Pure Land practitioners focus on the Nembutsu, or chanting Amitabha's name, as the primary means to achieve spiritual salvation and eventual enlightenment in the Pure Land.

200. (A) A paradoxical anecdote or riddle used to provoke enlightenment by exhausting the analytical intellect.
A Koan is a unique teaching tool used in Zen Buddhism, especially in the Rinzai school, consisting of a paradoxical question or story that cannot be resolved through logical reasoning. By intensely contemplating a Koan, such as "the sound of one hand clapping," a student is pushed to transcend the limits of the dualistic and analytical mind. This process is intended to trigger a direct, non-conceptual experience of spiritual awakening or Satori.

201. (C) A is true but R is false.
Jataka tales were immensely popular among the Buddhist laity because they used engaging narratives of the Buddha's past lives to teach simple moral lessons. These stories were a major source of inspiration for artists, appearing on the gateways and railings of stupas across India. However, they were not designed to convey esoteric philosophical logic like Sunyata; instead, they focused on illustrating basic virtues like generosity and patience in an accessible way.

202. (A) Vassa (Varshavasa)
Vassa, or the rainy season retreat, is a three-month period when Buddhist monks and nuns remain in a single location to avoid trampling on young plants and insects during the monsoon. Originating in the time of the Buddha, this retreat is dedicated to intensive meditation, study, and the communal recitation of monastic rules. It also provides an opportunity for the lay community to offer increased support and receive teachings from the resident Sangha.

203. (A) Both Statement I and Statement II are correct
The Kathina ceremony is an important annual event held at the conclusion of the Vassa retreat, where laypeople offer new robes and other necessities to the monastic community. This ritual serves as a profound expression of generosity and gratitude, reinforcing the vital interdependent relationship between the Sangha and the laity. It also marks the successful completion of the monks' period of intensive practice and provides merit for the supporting community.

204. (B) P-2, Q-1, R-4, S-3
The Tipitaka is divided into three functional categories: the Sutta Pitaka contains the Buddha's discourses, while the Vinaya Pitaka details the rules for monks and nuns. The Abhidhamma Pitaka provides a systematic philosophical and psychological analysis of the teachings. Jataka tales, which narrate stories of the Buddha's previous lives, are part of the Khuddaka Nikaya within the Sutta Pitaka. Together, these texts form the comprehensive foundation of Buddhist scripture.

205. (C) It refers to a supreme creator god.
In early Buddhism, 'Dhamma' is a multifaceted term that primarily refers to the Buddha's

Click Here to Buy book on Amazon

rejecting karma, the law of cause and effect is a central tenet of the school, guiding the ethical conduct and spiritual practice of both monks and laypeople in their daily lives.

236. (B) It is considered the foundation of spiritual practice and a means to overcome greed.
Dana, or generosity, is the foundational virtue in Buddhism, practiced by both monastics and laypeople to cultivate a selfless heart and overcome the poison of greed. It is considered the first of the perfections and a primary way to accumulate spiritual merit. By giving freely to others and the Sangha, a practitioner weakens the ego and prepares the mind for the more advanced stages of ethical conduct, meditation, and the eventual development of wisdom.

237. (C) Satipatthana Sutta
The Satipatthana Sutta is the foundational discourse that provides the philosophical basis and practical instructions for the practice of Vipassana, or insight meditation. It outlines the four foundations of mindfulness: observation of the body, feelings, mind, and mental phenomena. By following these instructions, a practitioner develops the clear seeing necessary to realize the three marks of existence—impermanence, suffering, and non-self—leading to the direct experience of truth and spiritual liberation from the cycle of rebirth.

238. (D) He was the Buddha's cousin and most devoted attendant.
Ananda was the Buddha's cousin and served as his primary personal attendant for many years, famously memorizing almost all of the Buddha's discourses. His devotion and exceptional memory were crucial during the First Buddhist Council, where he recited the Sutta Pitaka to preserve the teachings. He is also remembered for his pivotal role in advocating for the entry of women into the monastic community, demonstrating his compassion and deep understanding of the Buddha's message.

239. (A) Mana (Pride/Arrogance)
The Paramitas are the perfections or virtues cultivated on the Buddhist path, including patience (Khanti), truthfulness (Sacca), and equanimity (Upekkha). These qualities are developed to transform the mind and prepare it for enlightenment. Mana, or pride and arrogance, is not a virtue but a mental defilement or fetter that practitioners must overcome. Eliminating pride is essential for achieving a humble and selfless state of mind, which is required for true spiritual progress and the attainment of Nirvana.

240. (A) Both Statement I and Statement II are correct
The Buddha famously maintained a practical silence regarding certain metaphysical questions, such as the finitude of the universe or the survival of the self after death. He argued that pursuing these speculative answers is like a person wounded by a poisoned arrow refusing treatment until they know the archer's name. For the Buddha, such inquiries were a distraction from the urgent and essential task of understanding and ending human suffering through spiritual practice.

NODIA

241. (B) Borobudur - Thailand
Borobudur is a world-renowned Buddhist monument located in Indonesia, specifically on the island of Java, rather than in Thailand. It is the largest Buddhist temple in the world and serves as a monumental representation of the Mahayana cosmos. Other sites like the Ajanta Caves in Maharashtra, Sanchi in Madhya Pradesh, and Amaravati in Andhra Pradesh are correctly identified and represent the immense architectural and artistic heritage of Buddhism across the ancient Indian subcontinent.

242. (A) I, II, and III only
Avadana literature consists of various narrative stories that illustrate the law of karma through the past and present lives of individuals. The Divyavadana is a prominent example of this genre, which was especially popular within the Sarvastivada school of Buddhism. These stories were used to teach the moral consequences of actions and the importance of faith and generosity. Far from rejecting rebirth, the entire genre is built upon the fundamental concept of multiple lifetimes and karmic continuity.

243. (C) The psychophysical organism (mind and body)
In Buddhist philosophy, Namarupa refers to the psychophysical organism, where 'Nama' represents the mental components and 'Rupa' represents the physical form. It is one of the links

Panha. The Mahayana Prajnaparamita Sutras emerged as a significant new body of literature several centuries later. Finally, the systematic Abhidharmakosha was authored by Vasubandhu in the 4th or 5th century CE. This sequence reflects the intellectual evolution of Buddhism from its foundational discourses to complex philosophical treatises and the emergence of the Mahayana tradition.

214. (B) Nirvana achieved through ethical conduct and wisdom
Buddhist soteriology, or the doctrine of salvation, teaches that liberation from the cycle of suffering is achieved through a systematic path of ethical conduct, mental discipline, and the development of wisdom. By following the Eightfold Path, a practitioner can eradicate the ignorance and craving that cause rebirth. This process leads to the state of Nirvana, which is characterized by the permanent cessation of suffering and the realization of ultimate peace and truth.

215. (D) Engaging in Guru Yoga and Deity Yoga visualizations
The Tantric path, or Vajrayana, is characterized by specialized practices such as Guru Yoga and Deity Yoga, where practitioners visualize themselves as enlightened Buddhas. These methods are designed to transform ordinary perception into enlightened awareness by utilizing the power of imagination and ritual. Under the guidance of a qualified teacher, or Guru, these advanced techniques are believed to significantly accelerate the journey toward Buddhahood for the benefit of all sentient beings.

216. (A) It is the mind focused on attaining awakening for the benefit of all sentient beings.
Bodhicitta is the fundamental motivation of a Bodhisattva in Mahayana Buddhism, representing the spontaneous wish to attain supreme enlightenment specifically to help all other sentient beings achieve liberation. It is often described as the "mind of awakening." This altruistic intention provides the spiritual energy and direction for all a practitioner's actions, ensuring that their quest for wisdom is always grounded in the perfection of universal and selfless compassion.

217. (C) Gargi Vachaknavi
Mahapajapati Gotami, Khema, and Uppalavanna were all prominent female figures in the early Buddhist tradition, serving as the first nun and leading female disciples who attained enlightenment. Gargi Vachaknavi, however, was a renowned ancient Indian philosopher mentioned in the Upanishads, representing the Brahmanical rather than the Buddhist tradition. These examples highlight the different religious and intellectual contexts in which influential women played significant roles in ancient Indian spiritual history and public debate.

218. (C) Statement I is correct but Statement II is incorrect
The Sramana movement, which included Buddhism and Jainism, was characterized by its rejection of the Vedas and the ritual authority of the Brahmanical priesthood. Unlike the traditional system that emphasized caste-based duties, the Sramanas believed that spiritual liberation was possible for anyone through personal effort, meditation, and ethical living. This inclusive and ascetic-focused movement provided a radical alternative to the established social and religious order of ancient Indian society for several centuries.

219. (D) Naraka - The eternal, inescapble hell
In Buddhist cosmology, Naraka refers to various hell realms where beings experience intense suffering due to their negative karma. However, unlike some other religious traditions, these realms are not eternal or inescapable. Beings remain in Naraka only until their specific bad karma is exhausted, after which they are reborn in another realm according to their past actions. Other cosmographical realms include the desire realm, the fine-material form realm, and the purely mental formless realm.

220. (A) I, II, and IV only
Mara is a mythological figure in Buddhism who symbolizes the internal forces of desire, fear, and delusion that prevent spiritual progress. He famously attempted to distract Siddhartha Gautama before his enlightenment, representing the psychological struggle of the practitioner. While Mara plays a role similar to an antagonist, he is not considered eternally evil or unredeemable in the same way as some

NODIA

251. (B) The direct observation of existential suffering after a sheltered life
Historical evaluations identify the transition from a protected environment to the firsthand experience of human misery as the fundamental motivation for his journey. This exposure to reality prompted a shift in perspective, moving him away from worldly comforts toward a dedicated spiritual search for truth. This specific catalyst highlights the transformative nature of personal experience in shaping foundational philosophies.

252. (A) As a profound philosophical framework addressing the human condition
Scholars interpret these instructions as a systematic intellectual system rather than mere religious mandates. This classification emphasizes how the teachings offer an analytical approach to understanding human existence and the nature of suffering. By framing the doctrine as an intellectual structure, researchers highlight its capacity to address universal concerns through rational and logical methods of investigation.

253. (C) Empirical observation and rational analysis over dogmatic belief
The educational approach used in this tradition focuses on firsthand evidence and logical scrutiny rather than the unquestioning acceptance of established doctrines. This methodological preference allowed for a more grounded understanding of reality, emphasizing the importance of verifying truths through experience. Such a structured technique ensured that the resulting knowledge remained accessible and intellectually rigorous for all practitioners.

254. (D) It allowed his teachings to resonate across diverse social strata
The emphasis on logical reasoning and observable facts enabled the core philosophy to appeal to individuals from various backgrounds. By moving away from exclusive religious dogmas, the message became accessible to a broader audience, transcending social and economic barriers. This inclusive approach was instrumental in ensuring that the principles could be understood and adopted by people across different communities.

255. (C) Their role in addressing universal human suffering
The story of the figure's early life and background is vital for understanding how the core teachings remain applicable to the shared human experience. This narrative provides a necessary context for the development of a framework designed to alleviate existential dissatisfaction. By linking personal history with doctrinal goals, the analysis confirms why these teachings continue to hold global relevance.

256. (B) To understand its role in preserving doctrine
Linguistic and textual investigations focus on the organizational patterns of these ancient scripts to determine how they maintained the integrity of original teachings. Analyzing this structure helps researchers identify the mechanisms used to keep philosophical concepts intact over long periods. This study highlights the importance of literary organization in protecting the core message from external changes or internal errors.

257. (D) To prevent doctrinal dilution and ensure consistent teaching transmission
The specific arrangement of the literary corpus was intended to maintain the purity of the teachings as they were passed down through time. By creating distinct categories, the community could ensure that the original intent remained unchanged across different generations. This systematic approach provided a safeguard against the loss of vital information and the introduction of conflicting interpretations.

258. (A) Complex psychological analyses of the human mental condition
Beyond managing the behavior of followers and recording various discussions, the foundational texts include intricate explorations of the human mind. This component of the literature provides a detailed map of mental processes and conscious experience. By incorporating these analytical elements, the framework offers a holistic approach that connects daily conduct with profound insights into the nature of human perception.

259. (C) A unified doctrinal standard
As the tradition spread to new territories, the organized nature of the literature served as a stabilizing force that kept the core message

Downloaded from www.pdf.tube

228. (C) Statement I is correct but Statement II is incorrect
The Khuddaka Nikaya is a diverse and highly important collection within the Sutta Pitaka, containing famous texts like the Dhammapada, the Jataka tales, and the Therigatha. While it is titled the "Collection of Small Texts," it is actually the most voluminous part of the Sutta Pitaka and holds immense ethical and literary value. These scriptures provide a wide range of teachings and narratives that have deeply influenced the daily lives and practices of Buddhists throughout history.

229. (C) P-2, Q-1, R-4, S-3
Core Buddhist concepts have specific literal meanings: Nirvana means "blowing out" the fires of desire, and Samsara refers to the "wandering" through the cycle of rebirth. Dukkha describes the inherent suffering or unsatisfactoriness of worldly life, while Karuna represents compassion for others. Understanding these literal definitions helps practitioners grasp the fundamental philosophical goals and ethical values that underpin the entire Buddhist tradition as they seek final liberation from the cycle of samsara.

230. (B) It encourages trance-like states induced by intoxicants.
Samadhi, or concentration, is a division of the Eightfold Path that focuses on developing a calm, clear, and one-pointed mind through disciplined meditation. Far from using intoxicants, Buddhist practice strictly prohibits them, as they cloud the mind and hinder awareness. By achieving states of deep meditative absorption known as Jhana, a practitioner creates the stable mental environment necessary for the development of Prajna, or wisdom, which is required to realize the true nature of reality.

231. (A) I, II, and III only
The Middle Path is the foundational principle of Buddhism, advocating for a balanced life that avoids the two extremes of sensual indulgence and harsh self-mortification. It is directly synonymous with the Noble Eightfold Path, which provides a comprehensive guide for ethical and mental development. This moderate approach is designed to produce mental clarity and spiritual progress, whereas harmful actions like stealing or lying are strictly prohibited by the foundational Buddhist precepts and moral guidelines.

232. (A) Tibetan Buddhism (Vajrayana)
The concept of Bardo refers to the intermediate state between death and the next rebirth, a doctrine most prominently developed and emphasized in the Tibetan Buddhist tradition. Texts like the Bardo Thodol, or Tibetan Book of the Dead, provide detailed guidance for the consciousness as it travels through various visionary experiences during this transition. This focus on the intermediate state is central to Tibetan practices aimed at achieving liberation or a favorable rebirth during the process of dying.

233. (C) A wandering ascetic who seeks spiritual liberation through personal effort
A Sramana was a wandering ascetic in ancient India who rejected the traditional Brahmanical rituals and social hierarchy to seek ultimate truth through personal discipline and meditation. Both the Buddha and Mahavira belonged to this broad movement, which emphasized individual responsibility over priestly mediation. The Sramana tradition played a crucial role in the development of the major non-Vedic religions, offering a radical and influential alternative to the established religious practices of the period for many centuries.

234. (A) Sutta Pitaka - Sermons and discourses of the Buddha
The Tipitaka, or "Three Baskets," is organized by subject matter: the Sutta Pitaka contains the actual sermons and discourses delivered by the Buddha, while the Vinaya Pitaka focuses on the rules of monastic discipline. The Abhidhamma Pitaka provides a systematic philosophical and psychological analysis of the doctrine. This classification was essential for the early Sangha to memorize and preserve the vast body of the Buddha's teachings in a structured and accessible manner across different regions.

235. (A) I, II, and IV only
Theravada Buddhism is the dominant tradition in Sri Lanka and much of Southeast Asia, utilizing Pali as its sacred liturgical language. It emphasizes the Arhat ideal, where the practitioner seeks personal liberation from suffering through the original teachings of the Pali Canon. Far from

NODIA

Western religious concepts. Overcoming Mara is the ultimate victory over one's own mental defilements.

221. (C) The birth, enlightenment, and passing away of the Buddha
Buddha Purnima, or Vesak, is the most sacred day in the Buddhist calendar, as it traditionally commemorates the birth, supreme enlightenment, and final passing away (Mahaparinirvana) of Gautama Buddha. These three major life events are believed to have occurred on the full moon day of the Indian month of Vaisakha. This festival is celebrated with great devotion worldwide, involving acts of generosity, chanting, and meditation to honor the Buddha's life and teachings.

222. (D) Realizing that all phenomena are merely projections of the mind (Cittamatra)
The Yogacara school's meditation practice is focused on the realization of Cittamatra, or "Mind-Only," which teaches that all perceived external objects are actually transformations of consciousness. By engaging in deep introspection and psychological analysis, practitioners learn how the mind constructs a dualistic world of subject and object. Achieving insight into this process allows one to overcome the fundamental delusions that fuel craving and suffering, leading to the direct realization of the ultimate non-dual truth.

223. (A) Anda - The cosmic mountain/egg
In Buddhist Stupa architecture, the Anda is the large hemispherical dome that symbolizes the cosmic mountain or the primordial egg of the universe. It represents the infinite nature of the cosmos and the mound covering the Buddha's relics. This structural element serves as the primary focal point for devotees, who perform ritual circumambulation around it to honor the Buddha's transcendental presence and the universal law of the Dharma he taught for all beings.

224. (B) Eight Great Events (Ashtamahasthana) in Buddha's life
The scene of a monkey offering honey to the Buddha at Vaishali is one of the Eight Great Events, or Ashtamahasthana, traditionally depicted in Buddhist art. These events represent the key moments and miraculous occurrences in the Buddha's career, serving as important focal points for devotion and artistic narrative. Together, they provide a comprehensive visual biography of the Buddha, illustrating his spiritual authority and the wide reach of his teachings across various ancient Indian kingdoms.

225. (B) They are exclusively reserved for monks and cannot be practiced by laypeople.
The Four Divine Abodes, or Brahmaviharas, are positive mental states—loving-kindness, compassion, sympathetic joy, and equanimity—that all Buddhists, both monks and laypeople, are encouraged to cultivate. These qualities are practiced through specific meditations intended to develop a boundless and impartial heart toward all sentient beings. Far from being exclusive to monastics, these abodes provide an essential ethical and psychological framework for anyone seeking to reduce conflict and foster social harmony and spiritual growth.

226. (A) Both A and R are true and R is the correct explanation of A.
Buddhism's historical decline in India resulted from a loss of royal support and a powerful Brahmanical revival that eventually assimilated the religion. In contrast, it flourished in East and Southeast Asia because it was able to adapt to diverse local cultures while receiving strong patronage from various powerful monarchs. This geographical shift ensured that while Buddhism faded in its land of origin, it became a foundational and enduring spiritual force in many other parts of Asia.

227. (B) 8
The Dharmacakra, or Wheel of Dharma, is typically depicted with eight spokes to represent the Noble Eightfold Path, which is the core framework for Buddhist practice. These spokes symbolize the integrated steps of ethical conduct, mental discipline, and wisdom that lead to the end of suffering. As a universal symbol of the Buddha's teachings, the wheel signifies the movement of the Dharma throughout the world and the ongoing effort to achieve spiritual liberation for all beings.

Click Here to Buy book on Amazon

in the chain of Dependent Origination, explaining how consciousness manifests as an individual being. Understanding the interdependence of mind and body is essential for a practitioner to see that there is no permanent self within this complex and constantly changing collection of various mental and physical processes.

244. (D) Nagarjuna
Nagarjuna was a profound philosopher who authored the Mulamadhyamakakarika, a text that uses rigorous logical arguments to prove the emptiness (Sunyata) of all phenomena. He systematically deconstructed concepts like motion, time, and identity to show that they lack an independent, inherent existence. By demonstrating that everything arises only in dependence upon other factors, Nagarjuna provided the philosophical foundation for the Mahayana tradition and the Middle Way, which avoids the extremes of eternalism and nihilism.

245. (C) The title means "Ocean of Wisdom."
The title "Dalai Lama" is a combination of Mongolian and Tibetan words meaning "Ocean of Wisdom." He is recognized as the spiritual leader of the Gelug school of Tibetan Buddhism and is believed by his followers to be a manifestation of Avalokiteshvara, the Bodhisattva of Compassion. The position is not hereditary; instead, it is based on a tradition of reincarnation, where the successor is identified as the rebirth of the previous Dalai Lama.

246. (B) The Four Noble Truths and the Middle Way
The Dhammacakkappavattana Sutta is the record of the Buddha's first sermon, in which he laid out the essential foundations of his teaching. During this discourse, he introduced the Middle Way, which avoids the extremes of self-indulgence and self-mortification, and the Four Noble Truths regarding the nature and cessation of suffering. This sermon set the "wheel of dharma" in motion and established the core philosophical and ethical framework for the entire Buddhist tradition across all subsequent centuries.

247. (D) Strict reliance on intense personal meditation (Zen) without divine aid
The Pure Land tradition is characterized by its emphasis on rebirth in Sukhavati through the grace and "other-power" of Amitabha Buddha. Practitioners focus on chanting the Nembutsu and cultivating faith as the primary means to achieve spiritual salvation. This approach is distinct from Zen, which relies on "self-power" and intense personal meditation to achieve awakening. While both are Mahayana traditions, Pure Land provides a path accessible to those who may find formal monastic meditation practices difficult.

248. (D) Statement I is incorrect but Statement II is correct
Early Buddhism strongly rejected fatalism, teaching that while past karma influences the present, human beings possess the free will to make ethical choices that change their future. The Buddha emphasized that one's destiny is not fixed by fate or divine decree. Instead, through conscious effort, mental discipline, and right action, an individual can overcome negative patterns and eventually achieve the state of Nirvana, demonstrating a dynamic and optimistic view of human potential for spiritual transformation.

NODIA

249. (C) Rebirth - He was immediately reborn as an emperor
Upon his death at Kushinagar, the Buddha achieved Mahaparinirvana, which is the final liberation from the cycle of birth, death, and rebirth. This state means he would not be reborn as an emperor or any other being within the realm of samsara. His remains were divided among eight kingdoms, and the First Council was convened at Rajagriha to preserve his teachings. The concept of Mahaparinirvana signifies the ultimate goal of the Buddhist path, which is the total cessation of all suffering.

250. (A) To attain awakening and liberation from suffering
The ultimate objective across all major Buddhist traditions is the attainment of awakening and liberation from the cycle of suffering. Whether through the Arhat ideal of early schools or the Bodhisattva path of Mahayana, the focus remains on transforming the mind and heart. This spiritual goal involves eradicating the root causes of ignorance and craving to achieve a state of lasting peace and realization known as Nirvana, which is free from all conditioned phenomena.

teachings and the universal law that governs reality. It also describes the various physical and mental elements that constitute the world. However, Buddhism is a non-theistic tradition and does not use the term Dhamma to refer to a supreme creator god. Following the Dhamma means living in accordance with the truth to achieve liberation from suffering.

206. (A) Tendai - China/Japan (Based on the Lotus Sutra)
The Tendai school is a major tradition in East Asian Buddhism that originated in China as Tiantai and was later introduced to Japan. It is uniquely based on the comprehensive philosophy of the Lotus Sutra, teaching that all beings have the potential for enlightenment. The school is known for synthesizing various Buddhist doctrines and practices, making it one of the most influential and foundational traditions in the history of Japanese and Chinese Buddhism.

207. (A) I, II, and III only
Nichiren Buddhism is a Japanese tradition founded in the 13th century that regards the Lotus Sutra as the supreme and final teaching of the Buddha. Its primary practice is the rhythmic chanting of the phrase "Nam-myoho-renge-kyo," which is believed to awaken the innate Buddha-nature within all individuals. Unlike Zen, it does not emphasize silent sitting meditation, instead advocating for active engagement and the audible expression of faith to achieve social and personal transformation.

208. (B) Prajnaparamita
The statement "Form is emptiness, emptiness is form" is the most famous line from the Heart Sutra, which belongs to the Prajnaparamita literature of Mahayana Buddhism. It illustrates the profound realization that all physical phenomena lack an independent essence and that this emptiness is the true nature of form. This non-dual perspective is central to understanding the perfection of wisdom, which is necessary for a Bodhisattva to achieve full enlightenment and assist all beings.

209. (B) Jagaddala - Maharashtra
Jagaddala was a renowned Buddhist monastery and university located in ancient Varendra, which is part of modern-day Bangladesh and West Bengal, rather than Maharashtra. It was a major center for Vajrayana learning during the Pala period. Other listed universities like Nalanda and Vikramashila in Bihar, and Valabhi in Gujarat, are correctly paired and represent the flourishing of Buddhist intellectual and monastic life across different regions of ancient and early medieval India.

210. (B) I, II, III, and V only
A Cetiya, or Chaitya, refers to any object or place that is worthy of veneration, including stupas, sacred trees, or shrines containing relics. The concept predates Buddhism and was later adapted to include sites associated with the Buddha's life. Ashoka famously built numerous Cetiyas to spread the Dharma. Visiting these sites is a significant and encouraged practice for both monastics and laypeople, serving as a means to cultivate faith and merit.

211. (C) The need to write down the oral teachings due to famine and war threatening the monks' lives.
The Fourth Buddhist Council in Sri Lanka was convened during a time of extreme crisis, as famine and civil war threatened the survival of the monastic community. Realizing that the oral transmission of the Tipitaka was in danger of being lost if the memorizing monks died, the Sangha decided to commit the entire Pali Canon to writing on palm leaves. This historic decision ensured the permanent preservation of the Theravada scriptures for the entire world.

212. (D) Generation of Karma through volition or will
In the five aggregates of Buddhist philosophy, Samskara, or mental formations, is the factor primarily responsible for the generation of karma. It encompasses the various mental impulses, habits, and intentions that drive an individual's actions. Because these formations are characterized by volition or will, they determine the ethical quality of an act and its subsequent karmic consequences. Disciplining the samskaras is essential for breaking the habitual patterns that lead to continued suffering and rebirth.

213. (A) I, III, II, IV
The chronological development of Buddhist literature began with the early Suttas, followed by dialogue-based works like the Milinda

Downloaded from www.pdf.tube

consistent. This textual anchor allowed practitioners in distant locations to follow the same set of principles and guidelines. Consequently, the preservation of these scripts prevented fragmented interpretations, ensuring a common understanding regardless of geographic distance.

260. (A) The most authentic representations of original philosophy and guidelines
For researchers today, this structured collection of texts serves as the primary resource for identifying the earliest intentions and institutional rules of the tradition. The integrity of the literary body makes it the most reliable source for reconstructing historical doctrines. This authoritative status allows academics to distinguish between later developments and the fundamental concepts that shaped the early community.

261. (D) A critical philosophical expansion
The development of these particular texts signifies a significant broadening of earlier concepts, introducing new ideals regarding altruism and spiritual achievement. This shift represents more than just a change in language or geography; it indicates a deeper intellectual evolution within the tradition. By incorporating these new perspectives, the literary tradition expanded its scope to include more comprehensive and inclusive viewpoints.

262. (B) By focusing on guiding all sentient beings
These texts altered the primary objective of spiritual practice by emphasizing the importance of assisting others in achieving liberation. Instead of pursuing purely individual goals, the new framework encouraged practitioners to prioritize the welfare of every living entity. This structural change redefined the ideal path, making collective enlightenment the ultimate aim for those following these updated philosophical and ethical guidelines.

263. (C) Expansive cosmic frameworks and a pantheon
Scholars observe that these writings introduced vast conceptual environments and a diverse array of enlightened figures to illustrate their message. This rhetorical approach created a more complex and imaginative setting for the teachings, contrasting with simpler earlier traditions. By utilizing these wide-ranging narratives, the texts were able to convey multifaceted philosophical ideas through a more visually and conceptually rich medium.

264. (D) To reach a wider lay audience
The introduction of these new textual elements was designed to make the core message accessible to those living outside formal monastic settings. By expanding the narrative scope and simplifying certain aspects of the goal, the tradition could attract a broader demographic of followers. This shift ensured that the philosophy remained relevant and applicable to the daily lives of everyday people.

265. (A) As a dynamic response to evolving socio-religious community needs
The spread of these sutras is seen as an active adaptation to the changing requirements of society over time. Rather than being a static tradition, it evolved to address new challenges and cultural contexts as they arose. This growth reflects the ability of the philosophy to remain flexible and responsive, ensuring its continued efficacy and popularity among diverse groups of people.

266. (B) Individual liberation
Historically, this specific tradition focused on the attainment of personal freedom through a disciplined life and strict adherence to established rules. This approach emphasized the responsibility of the practitioner to achieve their own spiritual goals through rigorous effort and study. By concentrating on this objective, the sect maintained a clear focus on the foundational methods of early monastic life and practice.

NODIA

267. (B) By prioritizing collective salvation over strictly individual liberation
This group modified the traditional spiritual objective by emphasizing the well-being and enlightenment of all people rather than just the self. This change redefined the role of the practitioner, turning them into a guide for others. By shifting the focus toward a more inclusive goal, the movement fundamentally altered how the ultimate purpose of the path was understood and practiced.

17. Which term defines the first five books of the Hebrew Bible?
(A) Nevi'im
(B) Pentateuch
(C) Ketubium
(D) Mishnah

18. Which of the following is the correct statement about the 'Feast of Weeks' (Shavuot)?
(A) It celebrates the giving of the Torah at Mount Sinai.
(B) It commemorates the wandering of the Israelites in the desert.
(C) It is a solemn day of fasting and repentance.
(D) It marks the beginning of the Jewish New Year.

19. Identify the incorrect statement concerning Jewish ethics.
(A) Covenant consciousness is central to ethical behavior in Judaism.
(B) The Mosaic Laws cover both ritual purity and moral guidelines.
(C) Promotion of asceticism and social withdrawal.
(D) Ethical principles are derived heavily from the Torah and rabbinic teachings.

20. Which of the following correctly pairs a Jewish practice with its purpose?
(A) Sabbath - Commemorating the Exodus plague of darkness
(B) Passover - Celebrating the harvest of fruits
(C) Midrash - Structuring the synagogue liturgy
(D) Jubilee - Freeing slaves and debt forgiveness

21. Identify the incorrect pair of Jewish denominations and their key characteristic.
(A) Reform - Adapts Jewish law to modern societal norms
(B) Orthodox - Views Torah as directly given by God, requiring strict obedience
(C) Conservative - Rejects the concept of God entirely while maintaining culture
(D) Reconstructionist - Views Judaism as an evolving religious civilization

22. Which of the following is not one of the Ten Commandments?
(A) You shall have no other gods before Me.
(B) You shall fast on the Day of Atonement.
(C) Honor your father and your mother.
(D) You shall not commit adultery.

23. What is the most appropriate description of a 'Synagogue' in early and contemporary Judaism?
(A) A central place strictly for offering animal sacrifices.
(B) A temporary structure used only during the Feast of Tabernacles.
(C) The high court of Jewish law located exclusively in Jerusalem.
(D) Assembly for prayer, study, and gathering.

24. Which competency is essential for a 'Mohel' in Judaism?
(A) Performing the ritual of Brit Milah (circumcision) correctly
(B) Reading the Torah with exact musical cantillation
(C) Writing a kosher Torah scroll
(D) Leading the High Holy Day services

25. Read the given statements and select the correct option:
Statement I: The Jubilee stipulations included the returning of ancestral land to its original owners every 50th year.
Statement II: The Jubilee year emphasizes that the land ultimately belongs to God, not human beings.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true but Statement II is false.
(D) Statement I is false but Statement II is true.

26. An individual reads a biblical text and then studies a rabbinic story that fills in the gaps of the narrative to derive a moral lesson.
Which Jewish concept is being applied?
(A) Aggadic Midrash
(B) Kosher
(C) Halakhah
(D) Kabbalah

27. Match the Jewish festivals to their primary historical commemoration.
List I: (Festivals)
P. Passover (Pesach)
Q. Feast of Weeks (Shavuot)
R. Feast of Tabernacles (Sukkot)
S. Purim

Click Here to Buy book on Amazon

philosophical principles through their surroundings, turning the physical environment into a symbolic representation of the doctrine.

277. (D) To facilitate deep meditation and promote communal harmony
The specific shapes and layouts used in these structures were carefully chosen to create an environment suitable for mental focus and peace. By providing a serene and balanced setting, the architecture helps individuals quiet their minds and practice spiritual exercises. Additionally, these designs encourage a sense of unity and cooperation among the people who gather there for shared activities.

278. (B) A visual lexicon of doctrinal principles
For people who could not read, the art and buildings provided a way to understand the core messages of the tradition through sight. These visual symbols served as a shared language that communicated important ideas without the need for written texts. This method of teaching ensured that everyone, regardless of their education level, could access and comprehend the primary values.

279. (C) Indigenous craftsmanship
The development of religious art was a result of combining specific spiritual needs with the skills and traditions of local artisans. This blending of ideas and techniques allowed the philosophy to be expressed in ways that were familiar to the people in each region. By utilizing existing artistic talents, the tradition created unique and beautiful forms that honored both religious goals and cultural heritage.

280. (D) As a tool for advancing religious principles
In this context, artistic and structural works were used as active methods for spreading and reinforcing spiritual values. Every statue and building served an educational purpose, helping to guide practitioners and keep the core message in public view. Rather than being separate from daily practice, these creations were integral to the process of learning and living according to the tradition's guidelines.

281. (A) Established mercantile routes and diplomatic exchanges
The spread of these ideas beyond their original borders was mostly made possible by trade paths and formal relations between different governments. Travelers, traders, and officials carried the message along with their goods and political missions. This peaceful method of sharing information allowed the philosophy to reach new areas naturally, following the same paths used for commerce and international cooperation.

282. (B) They were translated and adapted
When the core ideas reached new regions, they were modified and written in local languages to make them more understandable. This process involved adjusting the concepts to fit the intellectual and cultural habits of the destination. By being flexible rather than rigid, the tradition ensured that its primary messages remained clear and meaningful to people with very different historical backgrounds.

283. (B) It allowed resonance with foreign populations
Being able to adjust the message to suit different cultures was essential for the philosophy to be accepted by new groups of people. This flexibility meant that the ideas did not feel alien or forced upon them. Instead, the teachings could connect with local values and traditions, making it much easier for the foreign public to understand and embrace the new principles.

284. (A) An exchange of texts, methods, and styles
As the philosophy moved across borders, it was accompanied by a continuous sharing of literature, artistic techniques, and architectural designs. This mutual influence between different communities led to a rich variety of expressions. These interactions were not one-sided; they involved a healthy flow of information and creativity that benefited both the original practitioners and those in the new host countries.

285. (C) Regional variations enriching the discourse
The long-term effect of the tradition's expansion was the creation of many unique local versions of the core teachings. These differences did not weaken the overall message but instead added more depth and perspective to the global conversation. By incorporating various cultural viewpoints, the philosophy became a more comprehensive and diverse system of thought that continues to thrive in many forms.

Downloaded from www.pdf.tube

286. (D) By advocating for ethical egalitarianism
The tradition introduced a new way of looking at social status, focusing on a person's behavior and character instead of their family background. This approach directly questioned the existing systems that gave power only to those born into certain classes. By promoting the idea that everyone is equal based on their moral choices, it encouraged a more inclusive and fair society.

287. (C) The institutional structure of the monastic community
The way the group of practitioners organized themselves served as a real-world example of how equality and fair governance could work. In this setting, people from different backgrounds lived and made decisions together without the usual social barriers. This small-scale model showed the rest of society that a community based on shared values and democratic principles was both possible and effective.

288. (B) An unprecedented avenue for spiritual and social participation
The introduction of inclusive principles gave people who were usually excluded from important roles a new chance to be involved in community life. It provided them with a path to achieve personal growth and take part in religious activities that were previously off-limits. This change was significant because it offered hope and opportunity to many who had been historically ignored or mistreated.

289. (D) Compassion and ethical responsibility
Emphasizing the importance of caring for others and acting correctly helped build a strong sense of duty among the general population. When people felt a shared commitment to these values, they were more likely to work together and support their community. This focus on kindness and moral duty acted as a bond that kept society united and encouraged people to help.

290. (A) An influential communal architecture
By placing a high value on moral behavior and fairness for everyone, the tradition created a strong and lasting social structure. This framework not only helped the practitioners but also had a significant effect on the wider culture. It provided a stable and attractive model for living together that influenced how people interacted and how their communities were organized over time.

291. (C) To recontextualize ancient philosophies
The goal of this modern movement is to adapt traditional ideas so they can be used to solve the problems people face today. Instead of just repeating the past, leaders look for ways to make the core teachings relevant to the current world. This strategy ensures that the philosophy continues to be useful and meaningful in a rapidly changing social environment.

292. (A) Rational, egalitarian, and socially progressive elements
The modern version of this tradition focuses on logic, equality, and making society better for everyone. By moving away from mysterious rituals, the movement highlights the parts of the philosophy that encourage fair treatment and clear thinking. This approach appeals to people who want a spiritual path that is both intellectually satisfying and supportive of human rights and social justice for all.

293. (D) Literature, educational institutions, and political advocacy
Leaders of this resurgence used books, schools, and active support for social causes to bring their message back into the spotlight. By using these modern methods, they were able to reach a large number of people and influence public opinion. This combined effort allowed the principles to be integrated into everyday life and the systems that govern how a society functions today.

294. (B) By providing a framework for identity
For groups that had been left out of mainstream society, this movement offered a way to build a sense of belonging and pride. It gave them a set of values and beliefs they could call their own, which helped them gain more influence and freedom. This new sense of self and community was vital for their efforts to improve their situation.

295. (C) As a calculated sociological phenomenon
The academic review describes the recent growth of this tradition as an intentional and well-planned development within society. It is not just a simple religious comeback, but a deliberate effort to use traditional ideas for social change. This perspective highlights how the movement

NODIA

has been carefully managed to address contemporary issues and achieve specific goals within the modern socio-political landscape of today.

296. (D) The inherent logical structure of the basic doctrines
The way the primary ideas are organized makes them very easy to apply in many different cultures and settings. Because the logic behind the teachings is clear and consistent, it can be understood and accepted by people with various backgrounds. This built-in flexibility is what allowed the tradition to move smoothly from its place of origin to many other parts of the world.

297. (A) Because they were rooted in universal psychological observations
The core teachings remained strong even when they met new ideas because they were based on common human experiences and mental patterns. Since these observations apply to everyone, they did not clash with local customs or beliefs. This universal foundation allowed the philosophy to keep its main message intact while still being able to connect with many different ways of thinking and living.

298. (B) Its capacity for broad geographical expansion
The study looks at how the fact that the original lessons were based on evidence and logic helped the tradition spread over large distances. This characteristic made the message attractive to many different people, regardless of where they lived. By evaluating this link, researchers can see how the practical and observable nature of the teachings was key to their successful global journey.

299. (B) To establish new institutional bases that drove successful expansion
Followers used the adaptable nature of the teachings to set up new schools and communities in different regions. These organizations served as centers where the message could be shared and practiced locally. By creating these strong foundations in many locations, the tradition was able to grow and reach even more people, ensuring that its influence would continue to spread and remain strong.

300. (A) The integration of core doctrines
The study concludes that combining the fundamental lessons into a single, unified system was the main reason the tradition could grow so successfully around the world. This integration created a solid base that was both easy to understand and hard to break. It provided a clear and reliable guide for practitioners, which helped the philosophy maintain its strength as it expanded globally.

www.nodia.in

Click Here to Buy book on Amazon

CHAPTER 07
Judaism

1. According to the Hebrew scripture, which of the following best defines the concept of 'Creation' in Judaism?
(A) An eternal process of cosmic emanation without a specific beginning
(B) A deliberate act by God creating the universe ex nihilo
(C) The result of a struggle between primordial chaos monsters
(D) An illusion constructed by human consciousness

2. Match the following Jewish texts with their correct description.
List I: (Texts)
P. Torah
Q. Nevi'im
R. Ketubim
S. Talmud
List II: (Descriptions)
1. The Prophets
2. The Writings
3. The Pentateuch
4. Oral Law and rabbinic discussions
(A) P-3, Q-1, R-2, S-4
(B) P-1, Q-3, R-2, S-4
(C) P-3, Q-2, R-1, S-4
(D) P-2, Q-1, R-4, S-3

3. Identify the correct statement regarding the Call of Abraham in Judaism.
(A) Abraham was called by God in Egypt to serve as a high priest for the local Israelites.
(B) Abraham received the Ten Commandments immediately upon reaching the borders of Canaan.
(C) God commanded Abraham to leave Ur of the Chaldeans for a land He would show him.
(D) The call of Abraham occurred after the destruction of the First Temple in the city of Jerusalem.

4. Identify the incorrect statement regarding the Exodus event.
(A) The liberation of the Israelites from their period of slavery in Egypt.
(B) Moses serving as the primary human leader and mediator during this event.
(C) The culmination of the journey leading towards the biblical Promised Land.
(D) The commemoration of the event during the festival of Sukkot.

NODIA

5. Which of the following correctly pairs a biblical figure with their major covenantal sign?
(A) Noah - The sign of circumcision
(B) Abraham - The sign of the rainbow
(C) Moses - The Sabbath or Stone Tablets
(D) David - The Ark of the Covenant

6. Identify the incorrect pair regarding the Hebrew Bible.
(A) Genesis - Origins and the patriarchs
(B) Leviticus - Prophetic narratives
(C) Exodus - Departure from Egypt
(D) Deuteronomy - Giving the second Law

7. The following question consists of two statements, an Assertion (A) and a Reason (R). Select the correct option:
Assertion (A): The Covenant on Mount Sinai is considered the foundational event for Jewish law.
Reason (R): It was at Mount Sinai that Moses received the Torah, containing the commandments that bind the Jewish people to God.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

8. In Judaism, which of the following is an exception to the strict observance of Shabbat (Sabbath) laws?
(A) Pikuach Nefesh (saving a human life)
(B) Cooking a meal for a religious festival
(C) Writing sacred texts like a Torah scroll
(D) Traveling to the synagogue for prayer

9. What is the most appropriate description of the 'Midrash' in Jewish tradition?
(A) A mystical text detailing the various structures of the heavens.
(B) A legal code defining the architecture of modern synagogues.
(C) Classical rabbinic interpretation and biblical exegesis.
(D) The final prophetic book located within the Nevi'im section.

10. Consider the following statements regarding the 'Messiah' in traditional Judaism:
I. The Messiah will be a human leader descended from King David.
II. The Messiah will rebuild the Temple in Jerusalem.
III. The Messiah is considered to be a divine being.
IV. The Messianic age will bring universal peace.
Which of the above statements are correct?
(A) I, II and III
(B) I, II and IV
(C) II, III and IV
(D) All of the above

11. Read the given statements and select the correct option:
Statement I: The Talmud consists of two main parts: the Mishnah and the Gemara.
Statement II: The Mishnah is the later commentary on the earlier Gemara.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true but Statement II is false.
(D) Statement I is false but Statement II is true.

12. Consider the following books of the Hebrew Scripture:
I. Genesis
II. Joshua
III. Psalms
IV. Isaiah
V. Proverbs
Which of the above belong(s) exclusively to the 'Ketubim' (Writings)?
(A) I, II, III
(B) III, V
(C) III, IV, V
(D) II, IV

13. Arrange the following events in the chronological order of their occurrence according to biblical history:
I. The Covenant on Mount Sinai
II. The Call of Abraham
III. The Exodus from Egypt
IV. The Creation
V. The building of the First Temple in Jerusalem
(A) IV, II, III, I, V
(B) IV, III, II, V, I
(C) II, IV, III, I, V
(D) IV, II, I, III, V

14. Which Jewish denomination emphasizes strict adherence to Halakha (Jewish Law) as divinely given and unchanging?
(A) Reform Judaism
(B) Conservative Judaism
(C) Reconstructionist Judaism
(D) Orthodox Judaism

15. A Jewish family is celebrating a holiday by building a temporary hut with a roof of branches, where they eat their meals for seven days.
Which festival is being applied in this scenario?
(A) Sukkot
(B) Passover
(C) Shavuot
(D) Yom Kippur

16. What was the primary cause of the Israelite Exodus according to the Book of Exodus?
(A) Severe famine occurring in the land of Canaan.
(B) Israelite oppression and enslavement by Pharaoh.
(C) Divine command to conquer the neighboring empires.
(D) Desire of the Israelites to trade with Midianites.

Downloaded from www.pdf.tube

mourning.
(B) A day of rest from Friday to Saturday evening.
(C) The first day of the week for commercial work.
(D) An annual festival marking the Jewish New Year.

38. Consider the following elements of Jewish belief:
I. Belief in one God
II. Belief in the words of the Prophets
III. Belief that God is a Trinity
IV. Belief in the coming of the Messiah
V. Belief in the resurrection of the dead
Which combination reflects traditional Jewish principles of faith as outlined by Maimonides?
(A) I, II, III, V
(B) I, II, IV, V
(C) II, III, IV, V
(D) I, III, IV, V

39. Read the given statements and select the correct option:
Statement I: The Exodus is purely a historical event with no theological significance in modern Judaism.
Statement II: The Passover Seder is designed to make each participant feel as though they personally left Egypt.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true but Statement II is false.
(D) Statement I is false but Statement II is true.

40. A rabbi is asked to resolve a dispute between neighbors using the civil laws outlined in the Torah and subsequent rabbinic literature.
Which specific body of text is he most heavily relying upon?
(A) The Talmud
(B) The Book of Psalms
(C) The Zohar
(D) The Book of Proverbs

41. What is a primary cause for the reading of the Torah in an annual cycle within the Synagogue Assembly?
(A) To ensure congregation finishes before the Messiah.
(B) To prepare exclusively for the festival of Passover.
(C) To maintain communal engagement with the commandments.
(D) Because it is required by the secular state of Israel.

42. Who is regarded as the lawgiver in Judaism, responsible for transmitting the Torah to the Israelites?
(A) Moses
(B) Isaac
(C) Jacob
(D) Abraham

43. Arrange the following parts of the Hebrew Bible (TaNaKh) in their traditional sequence:
I. Ketubim
II. Torah
III. Nevi'im
(A) I, II, III
(B) II, III, I
(C) III, II, I
(D) II, I, III

NODIA

44. Identify the correct statement about 'Covenant consciousness' in Jewish Ethics.
(A) Ethical duties apply only to interactions with Jews.
(B) Breaking the covenant has no moral consequences.
(C) Introduction during the later rabbinic period.
(D) A binding, reciprocal relationship with God.

45. Identify the incorrect statement regarding the 'Passover' celebration.
(A) It is known as the Festival of Unleavened Bread.
(B) Leavened bread (Chametz) is strictly prohibited during the festival.
(C) It commemorates the giving of the Ten Commandments.
(D) A central ritual is the eating of the Seder meal.

46. Which of the following correctly pairs a Jewish practice with its English translation?
(A) Tikkun Olam - Dietary laws
(B) Mitzvah - Commandment
(C) Halakha - Mysticism
(D) Haggadah - Law code

List II: (Historical Commemorations)
1. Deliverance from Haman's plot in Persia
2. The Exodus from Egypt
3. Protection during the 40 years in the desert
4. Giving of the Torah at Sinai

(A) P-4, Q-2, R-3, S-1
(B) P-2, Q-3, R-4, S-1
(C) P-1, Q-4, R-3, S-2
(D) P-2, Q-4, R-3, S-1

28. What is the primary cause of the sacred significance of Jerusalem in Judaism?
(A) It is the birthplace of Moses.
(B) It was the site of the First and Second Holy Temples.
(C) It is the location where the Ten Commandments were given.
(D) It is the city where the Talmud was compiled.

29. The term 'Torah' literally translates to which of the following?
(A) Prophet
(B) Celebration
(C) Teaching or Instruction
(D) Covenant

30. Identify the correct statement about the 'Ketubium'.
(A) Historical books excluding poetry.
(B) First division of the Hebrew Bible.
(C) Direct teachings of Moses at Sinai.
(D) Books including Psalms, Proverbs, and Job.

31. Identify the incorrect statement about Jewish marriage.
(A) Celibacy is highly praised as the ultimate religious ideal.
(B) It is considered a holy covenant (Kiddushin).
(C) A Ketubah is a Jewish marriage contract.
(D) The ceremony typically takes place under a Chuppah (canopy).

32. The following question consists of two statements, an Assertion (A) and a Reason (R). Select the correct option:
Assertion (A): Conservative Judaism attempts to find a middle ground between Orthodox and Reform Judaism.
Reason (R): Conservative Judaism maintains that Jewish law is binding but is also subject to historical development and reinterpretation.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

33. Which of the following correctly pairs a concept of Jewish ethics with its meaning?
(A) Tzedakah - Ritual slaughter
(B) Shalom Bayit - Marital harmony
(C) Kashrut - Ethical speech
(D) Brit - Study of the Talmud

34. Identify the incorrect pair regarding Hebrew Scriptures.
(A) Talmud - Joshua, Judges, Ruth
(B) Torah - Genesis, Exodus, Leviticus, Numbers, Deuteronomy
(C) Nevi'im - Isaiah, Jeremiah, Ezekiel
(D) Ketubium - Daniel, Ezra, Nehemiah

35. Which of the following is an exception to the dietary laws (Kashrut) of Judaism?
(A) Fish without fins and scales are considered permissible.
(B) Consuming pork is strictly forbidden.
(C) Meat and dairy products must not be cooked or eaten together.
(D) Animals must be slaughtered according to specific rituals (Shechita).

36. Consider the following statements regarding the 'Call of Moses':
I. Moses was called by God through a burning bush.
II. Moses eagerly accepted the mission without any hesitation.
III. God revealed the divine name "I AM WHO I AM" to Moses.
IV. The call took place near Mount Horeb (Sinai).
Which of the statements are correct?
(A) I, II and III
(B) I, III and IV
(C) II, III and IV
(D) All of the above

37. What is the most appropriate description of the 'Sabbath' in Judaism?
(A) A day dedicated solely to fasting and

Click Here to Buy book on Amazon

268. (A) A gradual philosophical branching
Researchers describe the rise of different schools of thought as a slow process of divergence based on various interpretations of core principles. It was not a sudden or violent break from the past, but rather a natural development over time. This interpretation suggests that the diversity within the tradition grew from a shared root, evolving steadily as new perspectives were introduced.

269. (C) Adaptation to varying climates
The presence of multiple perspectives and schools of thought enabled the tradition to flourish in a wide range of cultural and intellectual environments. This flexibility meant that the core philosophy could be tailored to meet the specific needs of different regions. As a result, the tradition was able to expand and survive by adjusting its outward expressions to fit local conditions.

270. (D) Tension and influence between sects
The ongoing interaction and intellectual competition between various groups contributed significantly to the maturation of the overall doctrine. This dynamic relationship forced different schools to refine their arguments and deepen their insights. Ultimately, the exchange of ideas and the resulting debates ensured that the entire philosophical tradition became more robust and sophisticated as it addressed internal and external challenges.

271. (C) As a cohesive philosophical system designed to deconstruct fixed notions
The core teachings operate as a unified intellectual framework aimed at challenging rigid perceptions of reality and the individual self. Rather than being isolated ideas, these principles work together to provide a comprehensive understanding of existence. This structured approach allows individuals to systematically analyze their experiences and move away from conventional, fixed viewpoints that contribute to existential confusion and suffering.

272. (B) Universal impermanence and the interconnected nature of existence
These two central concepts provide the foundation for the entire philosophical architecture, highlighting how all things are constantly changing and linked together. This perspective encourages a deeper understanding of the world as a dynamic and unified process. By recognizing these truths, practitioners can better comprehend the nature of reality and the causal relationships that shape their lives and the environment.

273. (D) To diagnose dissatisfaction and prescribe a cure
The philosophy functions in a medicinal way by identifying the underlying reasons for human unhappiness and offering a systematic method for relief. Using logical cause-and-effect reasoning, it analyzes how certain perceptions lead to suffering. Once the root causes are identified, the framework provides practical steps and mental training to address these issues, leading to a state of improved well-being.

NODIA

274. (A) Rigorous intellectual engagement rather than passive acceptance
Practitioners are expected to actively investigate and analyze the teachings using their own reasoning skills instead of simply believing them without question. This approach requires a deep and focused effort to understand the underlying logic of the principles. By demanding such commitment, the tradition ensures that individuals internalize the philosophy through their own critical thinking and direct personal experience of reality.

275. (C) In their profound logical consistency and empirical accessibility
The lasting power of these doctrines comes from their ability to be verified through experience and their internal coherence. Because the ideas are logically sound and can be observed in the real world, they remain relevant across different eras. This combination of rational structure and practical evidence provides a strong foundation that continues to attract interest and rigorous academic study.

276. (A) As direct spatial translations of profound philosophical concepts
The design and features of these monuments are more than just artistic choices; they represent abstract ideas in a physical form. By using space and structure, the builders aimed to express complex truths about the nature of existence. This approach allows visitors to experience

47. Identify the incorrect statement regarding the divisions of Judaism.
(A) Reform - Adapts Jewish law to modern societal norms
(B) Reform - Promotes strict gender segregation in the synagogue
(C) Orthodox - Maintains traditional Sabbath restrictions
(D) Conservative - Allows for the ordination of female rabbis in modern times

48. The following question consists of two statements, an Assertion (A) and a Reason (R). Select the correct option:
Assertion (A): The Western Wall in Jerusalem is one of the most sacred sites in Judaism.
Reason (R): It is the last remaining support wall of the Second Temple complex destroyed by the Romans.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

49. In the context of Jewish beliefs, which of the following represents an exception to the incorporeal nature of God?
(A) God does not have a physical body.
(B) God is described using anthropomorphic language metaphorically in the Torah.
(C) God incarnated as a human figure to deliver the Israelites.
(D) God is eternal and omnipresent without physical form.

50. What is the most appropriate term for the quorum of ten Jewish adults required for certain religious obligations, such as public prayer in a synagogue?
(A) Minyan
(B) Bimah
(C) Aron Kodesh
(D) Mikveh

51. Consider the following texts:
I. Mishnah
II. Gemara
III. Zohar
IV. Midrash
Which of the above statement(s) is/are correct regarding foundational texts of Rabbinic Judaism?
(A) I and II
(B) III and IV
(C) I, II and IV
(D) I, III and IV

52. Match the following elements of Jewish Marriage and Family with their meanings.
List I: (Terms)
P. Ketubah
Q. Chuppah
R. Kiddushin
S. Get
List II: (Meanings)
1. Betrothal/Sanctification
2. Marriage contract
3. Bill of divorce
4. Wedding canopy
(A) P-4, Q-2, R-1, S-3
(B) P-2, Q-4, R-1, S-3
(C) P-2, Q-1, R-4, S-3
(D) P-3, Q-4, R-1, S-2

53. Read the given statements and select the correct option:
Statement I: The Jubilee stipulations included the returning of ancestral land to its original owners every 50th year.
Statement II: The concept of Jubilee has profoundly influenced modern concepts of debt relief and social justice.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true but Statement II is false.
(D) Statement I is false but Statement II is true.

54. A historian is evaluating the transition of Judaism from a temple-based sacrificial religion to a text-based, synagogue-centric religion.
Which historical event is the primary cause of this transition?
(A) The Exodus from Egypt
(B) The giving of the Torah at Sinai
(C) The Maccabean Revolt
(D) Exile and destruction of the Second Temple

55. Which book of the Torah contains the narrative of the Call of Abraham?
(A) Genesis

NODIA

(C) Noah - Building the Ark
(D) Jacob - Receiving the Law at Sinai

75. The following question consists of two statements, an Assertion (A) and a Reason (R). Select the correct option:
Assertion (A): The family is considered the core institution of Jewish life.
Reason (R): Jewish ethics places strong emphasis on marriage, procreation, and educating children in the Torah.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

76. In the context of Jewish celebrations, which of the following is an exception to the joy typically associated with festivals?
(A) Simchat Torah
(B) Tisha B'Av
(C) Purim
(D) Sukkot

77. Match the Jewish denomination with its defining characteristic.
List I: (Denominations)
P. Orthodox
Q. Reform
R. Conservative
S. Reconstructionist
List II: (Characteristics)
1. Emphasizes personal autonomy and ethical monotheism over ritual law
2. Views Judaism as an evolving civilization, often non-theistic
3. Strictly adheres to Halakha as divinely mandated
4. Considers Halakha binding but subject to historical adaptation
(A) P-3, Q-4, R-1, S-2
(B) P-1, Q-3, R-4, S-2
(C) P-3, Q-1, R-4, S-2
(D) P-4, Q-1, R-3, S-2

78. What is the most appropriate understanding of the 'Covenant' (Brit) in Judaism?
(A) Mutual agreement of protection and obedience.
(B) A financial contract between the High Priest and the King.
(C) A promise that the Jews will dominate all other nations militarily.
(D) An individual's personal enlightenment bypassing communal laws.

79. A Jewish court applies a rabbinic ruling based on a specific verse in the Torah regarding property damage.
This application is an example of:
(A) Kabbalah
(B) Midrash Aggadah
(C) Halakha
(D) Zohar

80. Consider the following statements about the 'Ten Commandments':
I. They are found in the books of Exodus and Deuteronomy.
II. They include prohibitions against idolatry, murder, and theft.
III. They are considered the only laws given by God in Judaism.
IV. They dictate the architectural layout of the Temple.
V. They begin with the declaration "I am the Lord your God."
Which of the above statement(s) is/are correct?
(A) I, II, V
(B) II, III, IV
(C) I, III, V
(D) I, II, IV

81. Read the given statements and select the correct option:
Statement I: The term 'Jubilee' (Yovel) refers to every 50th year when agricultural work on the land is forbidden and property reverts to original owners.
Statement II: The Jubilee laws were designed to ensure permanent wealth accumulation by a small elite class.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true but Statement II is false.
(D) Statement I is false but Statement II is true.

82. Which of the following is the direct cause of the Jewish diaspora?
(A) The Exodus from Egypt

Downloaded from www.pdf.tube

STUDYING FROM PDFs?

THINK AGAIN.

If you are studying only from PDFs,
you are wasting valuable time.

Research shows that learning from

PRINTED BOOKS has up to

4× HIGHER RETENTION

than studying from screens.

PRINT BOOK = BETTER MEMORY

PDF = LOWER RETENTION

Those who study from **PRINTED BOOKS**
move **AHEAD.**

Others are left **BEHIND**
in competition.

In competitive exams,
being average is not enough.

STAY ONE STEP AHEAD.

Statement I: The Feast of Tabernacles (Sukkot) is an agricultural festival of gathering the harvest.
Statement II: Sukkot has no connection to the historical narrative of the Israelites wandering in the desert.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true but Statement II is false.
(D) Statement I is false but Statement II is true.

66. Consider the following commandments from the Decalogue:
I. Remember the Sabbath day, to keep it holy.
II. You shall not murder.
III. You shall wear fringes on the corners of your garments.
IV. You shall not steal.
Which of the above statement(s) is/are included in the Ten Commandments?
(A) I, II and III
(B) I, II and IV
(C) II, III and IV
(D) All of the above

67. The development of 'Synagogue Assembly' became particularly crucial due to which historical cause?
(A) The conquest of Canaan by Joshua
(B) The division of the kingdom into Israel and Judah
(C) The translation of the Torah into Greek (Septuagint)
(D) Babylonian exile and lack of a central Temple

68. Consider the following concepts in Jewish Ethics:
I. Tzedakah (Charity/Justice)
II. Pikuach Nefesh (Saving a life)
III. Bal Tashchit (Do not destroy/waste)
IV. Lashon Hara (Derogatory speech/Gossip)
V. Celibacy
Which of these are promoted as positive ethical obligations or principles (with IV being something to avoid, but recognized as an ethical category)?
(A) I, II, III, IV
(B) I, II, III, V
(C) II, III, IV, V
(D) All of the above

69. What is the Hebrew term for the 'Writings', the third section of the Hebrew Scripture?
(A) Torah
(B) Nevi'im
(C) Ketubim
(D) Mishnah

70. Identify the correct statement regarding 'Reform Judaism'.
(A) Evolving law and ritual autonomy.
(B) It originated in Eastern Europe in the 16th century.
(C) It demands strict adherence to dietary laws without exception.
(D) It does not recognize the concept of a Synagogue.

71. Identify the incorrect statement regarding the 'Creation' narrative in Judaism.
(A) It is primarily detailed in the Book of Genesis.
(B) It states that God created the world in six days and rested on the seventh.
(C) The narrative establishes the theological foundation for the Sabbath.
(D) It portrays humans as insignificant beings created by accident.

72. Arrange the following leaders/figures in chronological order of their appearance in biblical history:
I. Moses
II. Abraham
III. King Solomon
IV. Noah
(A) IV, II, I, III
(B) II, IV, I, III
(C) IV, I, II, III
(D) II, I, IV, III

NODIA

73. Which of the following correctly pairs a biblical section with its primary content?
(A) Torah - The Psalms and Proverbs
(B) Ketubim - The legal codes of the Mishnah
(C) Nevi'im - Historical and prophetic narratives
(D) Talmud - The creation of the world

74. Identify the incorrect pair of biblical figures and their associated actions.
(A) Moses - Parting of the Red Sea
(B) Abraham - Binding of Isaac (Akedah)

113. What is the most appropriate translation/ concept of 'Torah' in its broadest sense?
(A) Merely a history book
(B) Entirety of Jewish teaching and practice.
(C) A collection of prophetic poems
(D) A dietary law

114. If a person applies the concept of 'Jubilee stipulations' to modern economics, they would most likely advocate for:
(A) Debt forgiveness and wealth redistribution.
(B) Permanent slavery
(C) Unregulated capitalism
(D) High interest rates on loans

115. Read the given statements and select the correct option:
Statement I: 'Nevi'im' is divided into Former Prophets and Latter Prophets.
Statement II: The book of Genesis is considered part of the Former Prophets.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true but Statement II is false.
(D) Statement I is false but Statement II is true.

116. The concept of 'Covenant' in Judaism originated primarily with which biblical figure?
(A) David
(B) Solomon
(C) Isaiah
(D) Abraham

117. Consider the following books:
I. Psalms
II. Proverbs
III. Job
IV. Ruth
V. Esther
Which section of the Hebrew Bible contains all these books?
(A) Torah
(B) Nevi'im
(C) Ketubim
(D) Midrash

118. What was a primary effect of the Babylonian Exile on Jewish practices?
(A) The abandonment of circumcision
(B) Compiling texts and synagogue worship.
(C) The adoption of polytheism
(D) The rejection of the Sabbath

119. Who is considered the author of the 'Guide for the Perplexed', a cornerstone of Jewish philosophy?
(A) Rashi
(B) Baruch Spinoza
(C) Hillel
(D) Moses Maimonides

120. Identify the correct statement about 'Conservative Judaism'.
(A) Binding but dynamic and adaptable law.
(B) It relies solely on the Oral Law, rejecting the Written Torah.
(C) It advocates for the complete elimination of Hebrew in services.
(D) It is an exact replica of Orthodox Judaism with no differences.

121. Identify the incorrect statement regarding the Jewish concept of God.
(A) God is considered omnipotent and omniscient.
(B) God is perceived as a Trinity.
(C) God is indivisible and strictly one (Echad).
(D) God is the Creator of the universe.

122. Arrange the following parts of Rabbinic literature in order of their historical compilation:
I. Mishnah
II. Gemara
III. Mishneh Torah (Maimonides)
(A) I, II, III
(B) II, I, III
(C) III, II, I
(D) I, III, II

123. Which of the following correctly pairs a Jewish festival with its English name?
(A) Sukkot - Feast of Lights
(B) Hanukkah - Feast of Tabernacles
(C) Shavuot - Feast of Weeks
(D) Pesach - Day of Atonement

124. Identify the incorrect pair regarding Jerusalem.
(A) First Temple - Built by King Solomon
(B) Second Temple - Destroyed by the Romans in 70 CE
(C) Mount Moriah - Associated with the binding of Isaac

Click Here to Buy book on Amazon

(B) Temple destruction and expulsions.
(C) The giving of the Torah
(D) The decree of Cyrus the Great

83. Which patriarch is considered the biological and spiritual father of the Jewish people?
(A) Moses
(B) David
(C) Aaron
(D) Abraham

84. Identify the correct statement concerning the 'Pentateuch'.
(A) Torah, containing narratives and laws.
(B) It consists of the historical books from Joshua to Kings.
(C) It was written in Greek during the Hellenistic period.
(D) It deals exclusively with the end times and the coming of the Messiah.

85. Identify the incorrect statement regarding the 'Synagogue Assembly'.
(A) Beit Tefillah (House of Prayer).
(B) Beit Midrash (House of Study).
(C) Site for daily animal sacrifices.
(D) Public reading of the Torah scroll.

86. Which of the following correctly pairs a Jewish ethical text/compilation with its author/compiler?
(A) Mishnah - Rabbi Judah the Prince
(B) Torah - King David
(C) Zohar - Maimonides
(D) Guide for the Perplexed - Rashi

87. Consider the following features:
I. Worship in the vernacular language
II. Mixed seating of men and women
III. Strict observance of all Kashrut laws
IV. Ordination of women as rabbis
Which of the above statement(s) is/are typical characteristics of Reform Judaism?
(A) I, II, IV
(B) I, II, III
(C) II, III, IV
(D) I, III, IV

88. The following question consists of two statements, an Assertion (A) and a Reason (R). Select the correct option:
Assertion (A): Midrash plays a crucial role in Jewish scripture study.
Reason (R): Midrash provides interpretations, fills narrative gaps, and derives legal principles from the biblical text.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

89. In the context of Jewish ethics, which of the following is an exception to the prohibition against violating the Sabbath?
(A) Cooking a festive meal
(B) Carrying a prayer book to the synagogue without an eruv
(C) Driving a critically ill person to the hospital
(D) Writing a letter to a relative

90. What is the most appropriate definition of the term 'Exodus' in Jewish history?
(A) Israelite liberation from slavery in Egypt.
(B) The mass migration of Jews to America in the 19th century.
(C) The expulsion of Jews from Spain in 1492.
(D) The journey of Abraham from Ur to Canaan.

91. A Jewish community uses the Talmud to determine how to observe a holiday not fully detailed in the Torah.
This demonstrates competency in understanding:
(A) The superiority of the Ketubim
(B) The rejection of rabbinic authority
(C) The irrelevance of the Pentateuch
(D) Role of Oral Law in interpreting text.

92. Consider the following Jewish festivals:
I. Passover
II. Shavuot
III. Sukkot
IV. Hanukkah
V. Purim
Which of the above statement(s) is/are the three primary pilgrimage festivals (Shalosh Regalim) mentioned in the Torah?
(A) I, II, III
(B) I, IV, V
(C) II, III, IV

NODIA

(D) God called Moses through a dream while he was in Babylon.

134. Identify the correct statement regarding 'Reconstructionist Judaism'.
(A) Evolving civilization over revelation.
(B) It strictly adheres to a literal interpretation of the Torah.
(C) It was founded by Moses Mendelssohn in Germany.
(D) It rejects all traditional Jewish holidays.

135. Identify the incorrect statement regarding the 'Importance of Jerusalem'.
(A) Established as capital by King David.
(B) Site of the Holy of Holies.
(C) Holy city only in Judaism.
(D) Focus of prayer for Jews.

136. Which of the following correctly pairs a section of the Hebrew Bible with a book it contains?
(A) Torah - Isaiah
(B) Ketubim - Genesis
(C) Torah - Psalms
(D) Nevi'im - Joshua

137. Consider the following collection of books:
I. Genesis
II. Exodus
III. Leviticus
IV. Numbers
V. Deuteronomy
Which of the following describes this collection?
(A) The Five Books of Moses (Pentateuch)
(B) The Major Prophets
(C) The Wisdom Literature
(D) The Talmud

138. The following question consists of two statements, an Assertion (A) and a Reason (R). Select the correct option:
Assertion (A): The Ten Commandments hold a unique place in Jewish law.
Reason (R): They are considered the core of the covenant made between God and the Israelites at Mount Sinai.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

139. In Jewish belief, which of the following is an exception to the attributes of God?
(A) Omniscience
(B) Omnipotence
(C) Eternal existence
(D) Physical corporeality

140. What is the most appropriate reason for the celebration of Shavuot?
(A) Harvest and giving of the Torah.
(B) To remember the destruction of the Temple
(C) To celebrate the Jewish New Year
(D) To mark the day of atonement for sins

141. A scholar is studying the legal discussions of rabbis living in Babylon around 500 CE.
Which text are they most likely analyzing?
(A) The Mishnah
(B) The Torah
(C) The Book of Prophets
(D) Babylonian Talmud (Gemara).

142. Read the given statements and select the correct option:
Statement I: Mosaic Laws encompass only spiritual rituals and exclude civil society rules.
Statement II: Mosaic Laws dictate ethical behaviors such as leaving gleaned crops for the poor.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true but Statement II is false.
(D) Statement I is false but Statement II is true.

143. Which of the following is a primary cause for the wearing of a Kippah (Yarmulke) by Jewish men?
(A) To signify marital status
(B) To protect against the sun during agricultural work
(C) Demonstrating reverence for God.
(D) As a requirement for entering the Holy of Holies

144. Which covenant is sealed by the physical act of Brit Milah (circumcision)?
(A) The Covenant with Noah
(B) The Covenant with Abraham
(C) The Covenant with Moses

Downloaded from www.pdf.tube

4. Quorum of ten adults
(A) P-1, Q-2, R-3, S-4
(B) P-3, Q-4, R-2, S-1
(C) P-4, Q-3, R-1, S-2
(D) P-3, Q-1, R-4, S-2

103. Read the given statements and select the correct option:
Statement I: Covenant consciousness in Judaism implies a passive acceptance of fate.
Statement II: Covenant consciousness requires active participation in fulfilling God's commandments (Mitzvot).
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is false but Statement II is true.
(D) Statement I is true but Statement II is false.

104. A Jewish family reads the Haggadah, eats Matzah, and drinks four cups of wine.
What event are they celebrating?
(A) Passover (Pesach)
(B) Hanukkah
(C) Purim
(D) Yom Kippur

105. What is the primary cause of the strict observance of the Sabbath in Judaism?
(A) To commemorate the Exodus only
(B) To allow time for physical exercise
(C) Emulating God's rest and the Covenant.
(D) To avoid paying taxes on the weekends

106. Which of the following represents the term 'Tanak' (TaNaKh)?
(A) Acronym for the three sections of the Bible.
(B) A commentary on the Talmud
(C) A Jewish mystical text
(D) A specific holiday celebrating the harvest

107. Identify the correct statement about 'Orthodox Judaism'.
(A) It rejects the belief in a personal God.
(B) It actively encourages complete assimilation into secular culture.
(C) It originated in the United States in the 20th century.
(D) Belief in the Torah as the exact word of God.

108. Identify the incorrect statement regarding the 'Call of Moses'.
(A) God spoke through a burning bush.
(B) Moses was told to confront Pharaoh.
(C) Moses felt confident and required no help.
(D) God revealed His name as YHWH.

NODIA

109. Which of the following correctly pairs a biblical event with its central location?
(A) Call of Abraham - Mount Sinai
(B) Construction of the First Temple - Egypt
(C) Giving of the Torah - Mount Sinai
(D) The Exodus - Babylon

110. Identify the incorrect pair regarding Jewish beliefs.
(A) Monotheism - One indivisible God
(B) Decalogue - The Ten Commandments
(C) Messianism - A future redeemer
(D) Polytheism - Multiple deities in law.

111. The following question consists of two statements, an Assertion (A) and a Reason (R). Select the correct option:
Assertion (A): The destruction of the Second Temple in 70 CE led to the rise of Rabbinic Judaism.
Reason (R): Without the Temple for sacrifices, religious life centered on the synagogue, prayer, and study of the Torah led by rabbis.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

112. Consider the following statements about Jewish marriage:
I. The marriage document is called a Ketubah.
II. A Chuppah represents the couple's future home.
III. Breaking a glass at the end of the ceremony is a common tradition.
IV. Judaism encourages monasticism over marriage.
Which of the above statement(s) is/are correct?
(A) I, II and IV
(B) I, II and III
(C) II, III and IV
(D) I and III only

(D) I, III, V

93. Read the given statements and select the correct option:
Statement I: The Nevi'im section of the TaNaKh contains the books of the Prophets, such as Isaiah and Jeremiah.
Statement II: The Prophets in Judaism functioned solely as fortune-tellers predicting the distant future.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true but Statement II is false.
(D) Statement I is false but Statement II is true.

94. What is the primary cause of the central importance of marriage in Jewish ethics?
(A) It provides economic stability for the synagogue.
(B) It is required to attain a higher reincarnation status.
(C) It allows individuals to become rabbis.
(D) Command to multiply and pass on tradition.

95. Which of the following is NOT part of the Hebrew Scripture (TaNaKh)?
(A) New Testament
(B) Torah
(C) Nevi'im
(D) Ketubim

96. Identify the correct statement about the 'Feast of Tabernacles' (Sukkot).
(A) Time of fasting and mourning.
(B) Waving of Lulav and Etrog.
(C) Victory of the Maccabees.
(D) Consumption of unleavened bread.

97. Consider the following places:
I. Mount Sinai
II. Egypt
III. Ur of the Chaldeans
IV. Jerusalem
Which place is uniquely associated with the giving of the Covenant and the Law?
(A) I only
(B) I and IV
(C) II and III
(D) IV only

98. Identify the incorrect statement regarding Jewish texts.
(A) Ketubim - The Oral Law
(B) Torah - Five Books of Moses
(C) Talmud - Mishnah and Gemara
(D) Midrash - Rabbinic interpretation

99. The following question consists of two statements, an Assertion (A) and a Reason (R). Select the correct option:
Assertion (A): The role of the Messiah in Judaism differs significantly from that in Christianity.
Reason (R): Judaism views the Messiah as a human political and military leader who will restore Israel, rather than a divine savior dying for sins.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

100. In Jewish history, which of the following is an exception to the locations where the Israelites resided before entering the Promised Land?
(A) Egypt
(B) The Wilderness of Sinai
(C) Goshen
(D) Babylon

101. What is the most appropriate description of 'Zionism' in the context of Judaism?
(A) A mystical movement focusing on Kabbalah
(B) A denomination that rejects the authority of the Talmud
(C) Movement for a Jewish homeland in Israel.
(D) A ritual purity law regarding agriculture

102. Match the following terms with their meaning in Judaism.
List I: (Terms)
P. Kosher
Q. Minyan
R. Rabbi
S. Synagogue
List II: (Meanings)
1. House of assembly
2. Teacher/Spiritual leader
3. Fit or proper (usually concerning food)

Click Here to Buy book on Amazon

(D) Western Wall - Built by Moses in the desert

125. The following question consists of two statements, an Assertion (A) and a Reason (R). Select the correct option:
Assertion (A): The Sabbath is considered the most important holy day in Judaism.
Reason (R): It occurs weekly and is explicitly commanded in the Decalogue as a sign of the covenant.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

126. In the context of Jewish dietary laws, which of the following is an exception to kosher animals?
(A) Cow
(B) Pig
(C) Sheep
(D) Goat

127. Match the biblical figures with their major life event.
List I: (Figures)
P. Adam and Eve
Q. Noah
R. Moses
S. Abraham
List II: (Events)
1. The Flood
2. The Garden of Eden
3. The Exodus
4. Journey from Ur to Canaan
(A) P-1, Q-2, R-3, S-4
(B) P-2, Q-1, R-3, S-4
(C) P-2, Q-3, R-1, S-4
(D) P-4, Q-1, R-3, S-2

128. What is the most appropriate description of the 'Mishnah'?
(A) First written collection of oral traditions.
(B) A commentary on the Quran
(C) A mystical text written in the 13th century
(D) A historical account of the Maccabean revolt

129. A Jewish leader wants to promote ethical behavior within the family according to traditional texts.
Which of the following concepts would they most likely emphasize?
(A) Shechita (Ritual slaughter)
(B) Shalom Bayit (Peace in the home)
(C) Brit Milah (Circumcision)
(D) Tisha B'Av (Mourning)

130. Read the given statements and select the correct option:
Statement I: The 'Sh'ma' (Hear, O Israel) is a central declaration of faith in Judaism affirming monotheism.
Statement II: The Sh'ma is recited only once a year on Yom Kippur.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true but Statement II is false.
(D) Statement I is false but Statement II is true.

131. Consider the following actions during Passover:
I. Eating Matzah (unleavened bread)
II. Telling the story of the Exodus (Haggadah)
III. Fasting for 24 hours
IV. Eating Maror (bitter herbs)
Which of the above are standard components of the Passover Seder?
(A) I, II, III
(B) I, II, IV
(C) II, III, IV
(D) I, III, IV

132. The requirement to free Hebrew slaves and leave agricultural lands fallow every seven years (Sabbatical year), culminating in the 50th year, is known as:
(A) The Hanukkah festival
(B) The Kashrut laws
(C) The Purim celebration
(D) Jubilee stipulations.

133. Which of the following correctly describes the 'Call of Moses'?
(A) Moses was a child when God called him in the Temple.
(B) God spoke to Moses from a burning bush in Midian.
(C) Moses was a king in Jerusalem when he received the call.

Downloaded from www.pdf.tube

(B) Exodus
(C) Leviticus
(D) Deuteronomy

56. Consider the following figures from the Hebrew Bible:
I. Abraham
II. Moses
III. David
IV. Isaiah
V. Ezra
Which of these figures is uniquely associated with receiving the Ten Commandments?
(A) I, II
(B) II only
(C) II, III
(D) III, IV, V

57. Identify the correct statement regarding the 'Talmud'.
(A) It was written entirely by Moses on Mount Sinai.
(B) Record of oral law and commentaries.
(C) It consists only of mystical teachings and spells.
(D) It is considered part of the Nevi'im section of the TaNaKh.

58. Identify the incorrect statement about the Jewish concept of the Messiah.
(A) Mainstream Judaism accepts Jesus of Nazareth as the prophesied Messiah.
(B) The Messiah is expected to be a descendant of King David.
(C) The Messiah will usher in an era of global peace.
(D) The belief in the eventual coming of the Messiah is one of Maimonides' 13 Principles of Faith.

59. Which of the following correctly pairs the Hebrew term for the major divisions of the Hebrew Bible?
(A) Torah - Prophets
(B) Nevi'im - Writings
(C) TaNaKh - The complete Hebrew Bible
(D) Ketubim - Pentateuch

60. Identify the incorrect pair of Jewish holy days and their associated themes.
(A) Rosh Hashanah - The New Year
(B) Yom Kippur - Day of Atonement
(C) Pesach - Liberation from Egypt
(D) Hanukkah - Giving of the Torah

61. The following question consists of two statements, an Assertion (A) and a Reason (R). Select the correct option:
Assertion (A): Jerusalem holds unparalleled importance in Jewish theology and history.
Reason (R): It is the site towards which Jews face during prayer and historically housed the Holy Temple.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

62. Which of the following is an exception to the traditional rules governing Orthodox Jewish synagogue assemblies?
(A) Men and women sit in separate sections.
(B) Instrumental music during Saturday service.
(C) The service is primarily conducted in Hebrew.
(D) A minyan of ten men is required for a complete prayer service.

63. What is the most appropriate description of 'Mosaic Laws' in Jewish ethics?
(A) A set of 10 laws that apply only to the priesthood.
(B) Laws that were created by rabbis in the Middle Ages.
(C) The specific architectural guidelines for building mosaics in the synagogue.
(D) System of 613 commandments for life.

NODIA

64. A family observes a strict day of rest, refraining from kindling fire, driving, or carrying objects outside an eruv.
Which Jewish celebration/observance is being applied here?
(A) Sabbath (Shabbat)
(B) Passover
(C) Purim
(D) Simchat Torah

65. Read the given statements and select the correct option:

(D) The Covenant with David

145. Identify the correct statement regarding Jewish 'Family Ethics'.
(A) Honoring parents is one of the Ten Commandments.
(B) Children are viewed as a blessing rather than a burden.
(C) Intermarriage is strictly mandated in Orthodox Judaism.
(D) Divorce is absolutely prohibited under all circumstances.

146. Identify the incorrect statement regarding the 'Messiah' in Judaism.
(A) The term literally means "anointed one."
(B) Judaism believes the Messiah has already come and resurrected.
(C) The Messiah is expected to be a direct descendant of King David.
(D) The Messianic Age is associated with universal peace and justice.

147. Consider the following attributes:
I. Keeping Kosher
II. Observing Shabbat strictly
III. Rejecting the Talmud
IV. Following traditional gender roles in liturgy
Which of the above statement(s) best describes Orthodox Judaism?
(A) I, II, III
(B) I, II, IV
(C) II, III, IV
(D) I, III, IV

148. Which of the following correctly pairs a biblical concept with its definition?
(A) Decalogue - The Ten Commandments
(B) Exodus - The creation of the world
(C) Shavuot - The Day of Atonement
(D) Halakha - Jewish mysticism

149. Identify the incorrect statement regarding Jewish celebrations.
(A) Rosh Hashanah - Sounding of the Shofar
(B) Yom Kippur - Fasting and repentance
(C) Sukkot - Lighting a nine-branched menorah.
(D) Passover - Eating unleavened bread

150. The following question consists of two statements, an Assertion (A) and a Reason (R). Select the correct option:
Assertion (A): The Synagogue became the central institution of Jewish life after 70 CE.
Reason (R): The destruction of the Second Temple by the Romans made centralized sacrificial worship impossible.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

151. Which of the following is an exception to the typical contents of the 'Torah' (Pentateuch)?
(A) The narrative of Creation
(B) The laws of Kashrut
(C) The poetic psalms of David.
(D) The narrative of the Exodus

152. Match the Jewish denomination with its attitude toward Halakha (Jewish Law).
List I: (Denominations)
P. Orthodox
Q. Conservative
R. Reform
S. Reconstructionist
List II: (Attitude toward Halakha)
1. Binding, but historically evolving
2. Non-binding, emphasizing personal autonomy
3. Folkways of a civilization, not divinely mandated
4. Divinely given and strictly binding
(A) P-1, Q-4, R-2, S-3
(B) P-4, Q-1, R-2, S-3
(C) P-4, Q-2, R-1, S-3
(D) P-3, Q-1, R-2, S-4

153. What is the most appropriate meaning of the term 'Midrash'?
(A) A strict code of dietary laws
(B) The central prayer platform in a synagogue
(C) The scroll of the Book of Esther
(D) Rabbinic literature interpreting biblical texts.

Click Here to Buy book on Amazon

(B) Baking Matzah
(C) Sounding the Shofar
(D) Ritual purification and conversion.

214. Read the given statements and select the correct option:
Statement I: The 'Decalogue' (Ten Commandments) was given to Moses on Mount Sinai.
Statement II: The Decalogue includes the commandment to observe the Sabbath.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true but Statement II is false.
(D) Statement I is false but Statement II is true.

215. Consider the following denominations:
I. Orthodox
II. Conservative
III. Reform
IV. Hasidic
V. Reconstructionist
Which of the above denominations originated primarily as responses to modernity and the Enlightenment (Haskalah) in the 18th/19th centuries?
(A) I, II, III
(B) III, IV, V
(C) I, III, V
(D) II, III, IV

216. The widespread adoption of 'Rabbinic Judaism' and its focus on text over sacrifice was a direct effect of:
(A) The giving of the Torah
(B) The destruction of the Temple
(C) The Exodus
(D) The Call of Abraham

217. Which biblical figure is commanded to sacrifice his son as a test of faith, an event known as the Akedah?
(A) Noah
(B) Moses
(C) Abraham
(D) Jacob

218. Identify the correct statement regarding the 'Exodus'.
(A) Commemorated weekly and annually.
(B) It resulted in the immediate establishment of the First Temple.
(C) It was a peaceful migration orchestrated by the Pharaoh.
(D) It occurred after the Babylonian Exile.

219. Identify the incorrect statement regarding the 'Sabbath' (Shabbat).
(A) It begins on Friday at sundown and ends on Saturday at nightfall.
(B) It is a time for family meals, prayer, and rest.
(C) The Kiddush is recited over wine to sanctify the day.
(D) Orthodox Jews permit driving and using electricity on the Sabbath.

220. Which of the following correctly pairs a section of the TaNaKh with its translation?
(A) Torah - Prophets
(B) Ketubim - Writings
(C) Nevi'im - Writings
(D) TaNaKh - Talmud

221. The following question consists of two statements, an Assertion (A) and a Reason (R). Select the correct option:
Assertion (A): The concept of 'Jubilee' reinforces the idea that humans are merely stewards of the earth.
Reason (R): The Jubilee year mandates that all land reverts to its original tribal owners, signifying that God is the true owner of the land.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

222. Arrange the following events regarding Jerusalem in chronological order:
I. King David establishes Jerusalem as his capital
II. Destruction of the Second Temple by Romans
III. Building of the First Temple by Solomon
IV. Babylonian destruction of the First Temple
(A) I, III, IV, II
(B) I, IV, III, II
(C) III, I, IV, II
(D) I, III, II, IV

NODIA

(B) Day of Rest
(C) Festival of Lights
(D) New Year

165. An individual applies the principle of 'Pikuach Nefesh' (saving a life) to justify eating on Yom Kippur due to a severe medical condition.
This is an application of:
(A) A rejection of Jewish identity
(B) The laws of Jubilee
(C) The mystical teachings of Kabbalah
(D) Overriding a prohibition to save a life.

166. Read the given statements and select the correct option:
Statement I: The Patriarchs of Judaism are Abraham, Isaac, and Jacob.
Statement II: Jacob's name was changed to Israel, and his sons became the twelve tribes.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true but Statement II is false.
(D) Statement I is false but Statement II is true.

167. Consider the following statements about 'Jerusalem':
I. It is the site of the Western Wall.
II. It was the capital of the ancient Kingdom of Israel.
III. It is mentioned frequently in Jewish prayers.
IV. It is considered the spiritual center of the world in Jewish tradition.
V. It was never conquered by foreign empires.
Which of the above statement(s) is/are correct?
(A) I, II, III, V
(B) I, II, III, IV
(C) II, III, IV, V
(D) I, III, IV, V

168. What was the direct effect of the 'Covenant on Mount Sinai' on the Israelites?
(A) Receiving the Torah and being bound by laws.
(B) They immediately conquered the entire world.
(C) They abandoned monotheism.
(D) They returned to Egypt voluntarily.

169. Which of the following correctly describes 'Kashrut'?
(A) The Jewish laws pertaining to marriage
(B) The Jewish dietary laws
(C) The laws governing the Sabbath
(D) The rituals for burying the dead

170. Identify the correct statement regarding 'Hasidic Judaism'.
(A) Joyful worship and attachment to a Rebbe.
(B) It is a branch of Reform Judaism.
(C) It completely rejects the Talmud.
(D) It was founded in the 20th century in America.

171. Identify the incorrect statement regarding the 'Creation' in Jewish thought.
(A) God created the universe in a purposeful manner.
(B) Humanity is created in the image of God (Imago Dei).
(C) The Sabbath is a weekly memorial of Creation.
(D) The material world is inherently evil and must be escaped.

172. Arrange the following texts in the traditional order they appear in the Hebrew Bible:
I. Exodus
II. Genesis
III. Deuteronomy
IV. Leviticus
V. Numbers
(A) II, I, IV, V, III
(B) I, II, III, IV, V
(C) II, I, V, IV, III
(D) II, IV, I, V, III

173. Which of the following correctly pairs a Prophet with his specific action/attribute?
(A) Isaiah - Leading the Exodus
(B) Ezekiel - Building the First Temple
(C) Jeremiah - Prophesying destruction and Exile.
(D) Moses - Writing the Zohar

174. Identify the incorrect pair regarding the divisions of the Hebrew Bible.
(A) Torah - Teaching/Law
(B) Nevi'im - Prophets
(C) Ketubim - Writings
(D) Midrash - Historical books

Downloaded from www.pdf.tube

175. The following question consists of two statements, an Assertion (A) and a Reason (R). Select the correct option:
Assertion (A): The 'Feast of Weeks' (Shavuot) is linked to both agriculture and history.
Reason (R): It historically celebrates the wheat harvest and the giving of the Torah at Mount Sinai.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

176. In Judaism, which of the following is an exception to the typical roles of a Rabbi?
(A) Teaching the Torah
(B) Serving as an intermediary to forgive sins.
(C) Officiating weddings
(D) Answering questions of Halakha

177. Match the Jewish term to its correct definition.
List I: (Terms)
P. Menorah
Q. Shofar
R. Mezuzah
S. Tallit
List II: (Definitions)
1. A prayer shawl
2. A ram's horn blown on Rosh Hashanah
3. A multi-branched candelabrum
4. A parchment inscribed with verses affixed to the doorpost
(A) P-2, Q-3, R-4, S-1
(B) P-3, Q-2, R-4, S-1
(C) P-3, Q-4, R-2, S-1
(D) P-1, Q-2, R-4, S-3

178. What is the most appropriate definition of 'Halakha'?
(A) Body of laws from Written and Oral Torah.
(B) The mystical teachings of Judaism
(C) A festival celebrating the Jewish New Year
(D) The architectural style of ancient synagogues

179. A couple signs a 'Ketubah' prior to their wedding ceremony.
What is the primary purpose of this document?
(A) To list the menu for the wedding feast
(B) To renounce their citizenship
(C) Outlining groom's financial responsibilities.
(D) To declare their adherence to a specific synagogue

180. Read the given statements and select the correct option:
Statement I: Belief in the Resurrection of the Dead is a traditional Jewish belief articulated by Maimonides.
Statement II: All modern denominations of Judaism interpret the Resurrection of the Dead literally.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true but Statement II is false.
(D) Statement I is false but Statement II is true.

181. Consider the following Jewish denominations:
I. Orthodox Judaism
II. Conservative Judaism
III. Reform Judaism
IV. Reconstructionist Judaism
Which of the above denominations generally allow for the ordination of female rabbis today?
(A) II, III, IV
(B) I, II, III
(C) III, IV only
(D) I, IV only

182. What is a primary cause for the wearing of 'Tefillin' (phylacteries) during weekday morning prayers?
(A) Fulfilling the command to bind God's words.
(B) To distinguish rabbis from regular congregants
(C) To protect the wearer from physical harm
(D) To symbolize the wealth of the individual

183. Which Jewish festival is directly associated with the narrative of the Exodus, specifically the passing over of the Israelite homes during the tenth plague?
(A) Sukkot
(B) Purim
(C) Shavuot
(D) Passover (Pesach)

184. Identify the correct statement regarding 'Mosaic Laws'.
(A) 613 Mitzvot covering ritual and ethics.

NODIA

(B) They consist only of the Ten Commandments.
(C) They apply only to the priesthood.
(D) They were abrogated after the destruction of the Second Temple.

185. Identify the incorrect statement regarding the 'Hebrew Scripture'.
(A) It is originally written primarily in Hebrew, with some passages in Aramaic.
(B) It is divided into three main sections: Torah, Nevi'im, Ketubim.
(C) It includes the New Testament.
(D) It is considered the foundational text of Jewish theology.

186. Which of the following correctly pairs a concept with its Jewish context?
(A) Shabbat - Day of rest
(B) Tzedakah - Fasting
(C) Brit Milah - Dietary laws
(D) Seder - Building a temporary hut

187. The following question consists of two statements, an Assertion (A) and a Reason (R). Select the correct option:
Assertion (A): The 'Talmud' consists of both legal discussions (Halakha) and non-legal narratives/folklore (Aggadah).
Reason (R): The rabbis used both legal reasoning and storytelling to comprehensively convey Jewish values and laws.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

188. In the context of Jewish ethics, which of the following is an exception to the principle of preserving life (Pikuach Nefesh)?
(A) Eating non-kosher food to avoid starvation
(B) Driving on Shabbat to take someone to the hospital
(C) Committing murder or idolatry to save life.
(D) Breaking a fast on Yom Kippur for medical reasons

189. What is the most appropriate significance of 'Mount Sinai' in Judaism?
(A) Receiving the Torah and the Covenant.
(B) The site of the First Temple
(C) The birthplace of Abraham
(D) The final resting place of King David

190. A Jewish community practices strict separation of men and women during prayer and adheres completely to the Shulchan Aruch (Code of Jewish Law).
This community most likely belongs to:
(A) Reform Judaism
(B) Reconstructionist Judaism
(C) Secular Humanistic Judaism
(D) Orthodox Judaism

191. Read the given statements and select the correct option:
Statement I: The 'Feast of Tabernacles' (Sukkot) requires living or eating in a temporary structure called a Sukkah.
Statement II: The Sukkah symbolizes the permanent and indestructible nature of human wealth.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true but Statement II is false.
(D) Statement I is false but Statement II is true.

192. Consider the following elements of Jewish belief:
I. Monotheism
II. The divine origin of the Torah
III. The doctrine of Original Sin requiring a divine sacrifice
IV. The coming of a Messianic Age
V. The importance of observing Mitzvot (commandments)
Which of the above statement(s) is/are traditionally affirmed in Judaism?
(A) I, II, IV, V
(B) I, II, III, V
(C) I, III, IV, V
(D) II, III, IV, V

193. The practice of 'Jubilee' (Yovel) as mandated in the Torah has a primary effect on:
(A) Liturgical music in the synagogue
(B) The types of animals used in sacrifices
(C) Economic justice and land ownership.
(D) The dates of the lunar calendar

Click Here to Buy book on Amazon

154. A modern Jewish individual advocates for social justice, citing the prophetic call to care for the widow and the orphan.
This demonstrates a competency in:
(A) Covenant consciousness and Jewish ethics.
(B) Kosher slaughter laws
(C) Temple architecture
(D) Synagogue seating arrangements

155. Read the given statements and select the correct option:
Statement I: The 'Exodus' narrative is central to Jewish identity as it symbolizes God's redemption of His people.
Statement II: The Exodus is completely ignored in modern Jewish liturgy.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true but Statement II is false.
(D) Statement I is false but Statement II is true.

156. Consider the following observances:
I. Sabbath
II. Synagogue Assembly
III. Passover
IV. Feast of Weeks
V. Feast of Tabernacles
Which of the above are agricultural/pilgrimage festivals?
(A) I, II, III
(B) III, IV, V
(C) I, III, V
(D) II, IV, V

157. What is the primary cause of Moses breaking the first set of stone tablets at Mount Sinai?
(A) He saw the Israelites worshipping the Golden Calf.
(B) They were too heavy to carry.
(C) God commanded him to break them as a test.
(D) He tripped on the mountain.

158. Which of the following statements best describes the 'Writings' (Ketubium)?
(A) It contains the direct laws given to Moses.
(B) Collection of poetry and wisdom literature.
(C) It is entirely devoted to the prophecies of Isaiah.
(D) It is a commentary written by medieval rabbis.

159. Identify the correct statement regarding 'Jubilee stipulations'.
(A) They require Jews to fast for 50 days.
(B) Mandate to return property and free slaves.
(C) They dictate the rules for celebrating a Bar Mitzvah.
(D) They were introduced by the Reform movement in the 19th century.

NODIA

160. Identify the incorrect statement regarding the 'Synagogue'.
(A) Serves as a place of prayer.
(B) Exclusive site for animal sacrifices.
(C) Serves as a place of study.
(D) Serves as a community center.

161. Which of the following correctly pairs a biblical text with its primary theme?
(A) Genesis - The laws of sacrifices
(B) Leviticus - The story of King David
(C) Exodus - Departure and reception of Law.
(D) Proverbs - The history of the Maccabees

162. The following question consists of two statements, an Assertion (A) and a Reason (R). Select the correct option:
Assertion (A): The Talmud is central to traditional Jewish life and study.
Reason (R): It provides the comprehensive discussion and application of the Torah's laws to daily life.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

163. In Jewish ethics, which of the following is an exception to the general emphasis on family and community life?
(A) The requirement to marry and have children
(B) The obligation to educate children in the Torah
(C) Asceticism and permanent isolation.
(D) The emphasis on Shalom Bayit (peace in the home)

164. What is the most appropriate translation of 'Yom Kippur'?
(A) Day of Atonement

(B) Both Statement I and Statement II are false.
(C) Statement I is true but Statement II is false.
(D) Statement I is false but Statement II is true.

204. Consider the following parts of the Jewish Bible (TaNaKh):
I. Torah
II. Nevi'im
III. Ketubim
IV. Mishnah
Which of the above statement(s) is/are strictly components of the Written Torah (Hebrew Bible)?
(A) I, II, III
(B) I and II only
(C) I, II, IV
(D) All of the above

205. The transition from biblical, Temple-based Judaism to Rabbinic Judaism was primarily caused by:
(A) The Maccabean Revolt
(B) The splitting of the Red Sea
(C) Destruction of the Second Temple by Romans.
(D) The reign of King Solomon

206. Which of the following is NOT a characteristic of Jewish 'Covenant consciousness'?
(A) A sense of mutual obligation between God and the Jewish people
(B) The belief that the covenant absolves Jews from all ethical responsibilities
(C) A commitment to observe the Mitzvot
(D) The understanding of being chosen for a specific divine purpose and service

207. Identify the correct statement regarding 'Conservative Judaism'.
(A) It was founded by Moses Mendelssohn.
(B) It rejects the authority of the Talmud completely.
(C) It is more strictly observant than Orthodox Judaism.
(D) Conserving tradition with historical awareness.

208. Identify the incorrect statement regarding the 'Talmud'.
(A) It was entirely written during the lifetime of Moses.
(B) It consists of the Mishnah and the Gemara.
(C) There are two versions: the Babylonian and the Jerusalem Talmud.
(D) It is a central text of Rabbinic Judaism.

209. Which of the following correctly pairs a component of the Passover Seder with its symbolic meaning?
(A) Matzah - The wealth of the Pharaohs
(B) Four cups of wine - The four matriarchs
(C) Maror - Bitterness of slavery in Egypt.
(D) Charoset - The parting of the Red Sea

210. The following question consists of two statements, an Assertion (A) and a Reason (R). Select the correct option:
Assertion (A): The 'Feast of Tabernacles' (Sukkot) is often referred to as "The Season of our Rejoicing."
Reason (R): It is an agricultural festival celebrating the harvest and commemorating God's protection in the wilderness.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

NODIA

211. In the context of Jewish ethics, which of the following is an exception to the rule of truth-telling?
(A) Lying to secure a better business deal
(B) Lying under oath in a rabbinic court
(C) Modifying truth for peace or sensitivity.
(D) Forging a religious document

212. What is the most appropriate understanding of 'Messiah' in Reform Judaism?
(A) Metaphor for global peace through human effort.
(B) A supernatural being who will resurrect the dead physically
(C) A specific king descended from David who will rule in Jerusalem
(D) A concept that is entirely rejected and never mentioned in their liturgy

213. A Jewish community uses a 'Mikveh' primarily for:
(A) Storing Torah scrolls

194. Which biblical book provides the detailed laws regarding the priesthood, sacrifices, and purity?
(A) Leviticus
(B) Genesis
(C) Joshua
(D) Proverbs

195. Identify the correct statement regarding the 'Importance of Jerusalem' in contemporary times.
(A) Western Wall as a central site of prayer.
(B) It is of no religious significance to modern Jews.
(C) Jews are prohibited from visiting Jerusalem according to modern Halakha.
(D) It is only important during the festival of Purim.

196. Identify the incorrect statement regarding Jewish 'Marriage and Family'.
(A) Procreation is considered a religious commandment.
(B) Monasticism and lifelong celibacy are considered the highest spiritual ideals.
(C) The family table is often compared to the Temple altar in its holiness.
(D) Parents are obligated to teach their children Torah.

197. Which of the following correctly pairs a key event with its central figure?
(A) The building of the First Temple - Abraham
(B) The giving of the Law - Moses
(C) The Exodus - David
(D) The compiling of the Talmud - Joshua

198. The following question consists of two statements, an Assertion (A) and a Reason (R). Select the correct option:
Assertion (A): Reform Judaism does not require strict adherence to traditional dietary laws (Kashrut).
Reason (R): Reform Judaism views the ethical laws of the Torah as binding, but considers ritual laws as adaptable to modern life.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

199. In Judaism, which of the following is an exception to the rules of reading the Torah in the synagogue?
(A) It is read from a handwritten parchment scroll.
(B) It is read in Hebrew.
(C) It is chanted using specific musical tropes (cantillation).
(D) Reading from a printed book for obligation.

200. What is the most appropriate description of the 'Diaspora' in Jewish history?
(A) Dispersion of Jews beyond the land of Israel.
(B) The unification of all Jewish tribes under King David
(C) The translation of the Torah into Greek
(D) The central prayer of the synagogue service

201. A person wants to study the mystical traditions of Judaism, focusing on the nature of God, the sephirot, and hidden meanings in the Torah. Which text/tradition is most applicable?
(A) Mishnah
(B) Kabbalah / The Zohar
(C) Shulchan Aruch
(D) Nevi'im

202. Match the following terms with their English equivalent or description.
List I: (Terms)
P. Brit Milah
Q. Bar Mitzvah
R. Shiva
S. Huppah
List II: (Equivalents/Descriptions)
1. Coming of age ceremony
2. Seven-day mourning period
3. Covenant of circumcision
4. Wedding canopy
(A) P-3, Q-1, R-2, S-4
(B) P-1, Q-3, R-2, S-4
(C) P-3, Q-2, R-1, S-4
(D) P-2, Q-1, R-4, S-3

203. Read the given statements and select the correct option:
Statement I: The 'Call of Abraham' involved a promise from God to make him a great nation.
Statement II: Abraham immediately rejected the call and stayed in Ur.
(A) Both Statement I and Statement II are true.

Downloaded from www.pdf.tube

223. What is the most appropriate description of a 'Bar Mitzvah'?
(A) A festival celebrating the harvest
(B) The marriage contract
(C) Coming-of-age for a Jewish boy.
(D) The divorce decree

224. If a person strictly adheres to 'Kashrut', they would demonstrate competency by:
(A) Separating meat and dairy in meals.
(B) Eating only vegetables
(C) Fasting every Monday and Thursday
(D) Praying three times a day

225. Read the given statements and select the correct option:
Statement I: 'Covenant consciousness' is a minor, peripheral theme in Jewish theology.
Statement II: 'Covenant' dictates the special relationship, laws, and ethical obligations binding God and the Jewish people.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true but Statement II is false.
(D) Statement I is false but Statement II is true.

226. Consider the following texts:
I. Torah
II. Mishnah
III. Gemara
IV. Quran
Which of these are foundational texts of the Jewish faith?
(A) I, II, III
(B) I and II only
(C) II, III, IV
(D) I, III, IV

227. Match the following terms with their function in the synagogue.
List I: (Terms)
P. Aron Kodesh
Q. Ner Tamid
R. Bimah
S. Siddur
List II: (Functions)
1. Eternal light
2. Holy Ark where Torah is kept
3. Prayer book
4. Elevated reading platform
(A) P-1, Q-2, R-4, S-3
(B) P-2, Q-1, R-4, S-3
(C) P-2, Q-4, R-1, S-3
(D) P-4, Q-1, R-2, S-3

228. Which of the following is a primary cause of the divergence between Orthodox and Reform Judaism?
(A) Approaches to binding nature of Halakha.
(B) Disagreement over the historical existence of Moses
(C) Dispute over the geography of the Exodus
(D) Disagreement on whether to read the Torah or the Quran

229. Who led the Israelites during the Exodus but was not permitted to enter the Promised Land?
(A) Abraham
(B) Joshua
(C) Moses
(D) Aaron

230. Identify the correct statement regarding Jewish 'Beliefs'.
(A) Emphasis on action over abstract belief.
(B) Judaism teaches that humans are born with inescapable original sin.
(C) Judaism believes in a pantheon of gods presided over by YHWH.
(D) Judaism completely rejects the concept of a soul.

231. Identify the incorrect statement regarding the 'Importance of Jerusalem'.
(A) It is known as the City of David.
(B) It is the site of the Temple Mount.
(C) It has been the focus of Jewish yearning during the centuries of Diaspora.
(D) It was given to Abraham immediately upon his arrival in Canaan.

232. Which of the following correctly pairs a Jewish practice with the holiday it belongs to?
(A) Fasting - Hanukkah
(B) Blowing the Shofar - Rosh Hashanah
(C) Eating Matzah - Purim
(D) Waving the Lulav - Shavuot

233. The following question consists of two statements, an Assertion (A) and a Reason (R). Select the correct option:
Assertion (A): The 'Shema' is considered the

NODIA

most important prayer in Judaism.
Reason (R): It explicitly declares the fundamental Jewish belief in monotheism: "Hear, O Israel: The Lord our God, the Lord is one."
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

234. In the context of the Hebrew Scripture, which of the following is an exception to the 'Prophets' (Nevi'im)?
(A) Isaiah
(B) Psalms
(C) Jeremiah
(D) Ezekiel

235. What is the most appropriate description of a 'Mohel'?
(A) Person trained to perform Brit Milah.
(B) A person trained to write Torah scrolls
(C) A ritual slaughterer
(D) The president of a synagogue

236. A scholar interprets a biblical law regarding damages to apply to a modern car accident. This process of legal derivation is best termed:
(A) Kabbalah
(B) Halakhic Midrash / Responsa
(C) Haskalah
(D) Chassidut

237. Read the given statements and select the correct option:
Statement I: 'Reconstructionist Judaism' views Judaism as an evolving religious civilization.
Statement II: Reconstructionist Judaism believes the Torah was dictated word-for-word by God to Moses.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true but Statement II is false.
(D) Statement I is false but Statement II is true.

238. Consider the following Jewish values:
I. Tikkun Olam (Repairing the world)
II. Tzedakah (Charity/Justice)
III. Gemilut Hasadim (Acts of loving-kindness)
IV. Lashon Hara (Gossip)
Which of the above are considered positive ethical imperatives in Judaism?
(A) I, II, III
(B) II, III, IV
(C) I, III, IV
(D) I, II, IV

239. The practice of keeping two separate sets of dishes and utensils in a Jewish home is a direct effect of:
(A) The laws of Shabbat
(B) The laws of Niddah (family purity)
(C) The laws of Passover
(D) Laws of Kashrut separating meat and dairy.

240. Which of the following is the final book of the Torah (Pentateuch)?
(A) Genesis
(B) Deuteronomy
(C) Exodus
(D) Numbers

241. Identify the correct statement regarding 'Passover'.
(A) It marks the end of the agricultural year.
(B) Seder meal including the Haggadah.
(C) It requires building a temporary hut outdoors.
(D) It is a minor holiday with no specific dietary restrictions.

242. Identify the incorrect statement regarding Jewish 'Marriage'.
(A) Jewish law prohibits divorce under any circumstance.
(B) The ceremony usually takes place under a Chuppah.
(C) The groom gives the bride a ring as a symbol of Kiddushin (sanctification).
(D) A Ketubah is read and signed.

243. Which of the following correctly pairs an aspect of Jewish ethics with its translation?
(A) Tzedakah - Fasting
(B) Pikuach Nefesh - Ritual slaughter
(C) Shalom Bayit - Peace in the home
(D) Minyan - Study of text

Click Here to Buy book on Amazon

244. The following question consists of two statements, an Assertion (A) and a Reason (R). Select the correct option:
Assertion (A): The 'Feast of Weeks' (Shavuot) is intricately linked to the 'Passover'.
Reason (R): Shavuot occurs exactly 50 days after the second day of Passover, marking the culmination of the liberation with the giving of the Torah.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

245. In Judaism, which of the following is an exception to the traditional view of the 'Messiah'?
(A) He will be a great political leader descended from King David.
(B) He will rebuild the Temple in Jerusalem.
(C) He will be a divine being, part of a Godhead.
(D) He will gather Jews from the Diaspora back to Israel.

246. What is the most appropriate description of the 'Ten Commandments' in the context of the broader Torah?
(A) They are the only laws Jews are required to follow.
(B) Foundational summary of the 613 Mitzvot.
(C) They were created by medieval rabbis.
(D) They apply only to the Kohanim (priests).

247. A Jewish business owner forgives a debt exactly on the seventh year and allows the poor to glean from his fields.
He is applying the principles of:
(A) The laws of Kashrut
(B) The laws of mourning
(C) The rules of the Eruv
(D) The Jubilee and Sabbatical laws

248. Read the given statements and select the correct option:
Statement I: The 'Mishnah' is the written compilation of the Jewish Oral Law.
Statement II: The Mishnah is divided into six major orders (Sedarim) covering agriculture, festivals, civil law, and more.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true but Statement II is false.
(D) Statement I is false but Statement II is true.

249. Consider the following modern denominations of Judaism:
I. Orthodox
II. Conservative
III. Reform
IV. Reconstructionist
V. Hasidic
Which of the above statement(s) are recognized as major modern denominations/movements of Judaism?
(A) I, II, III
(B) I, II, III, IV, V
(C) I, III, V
(D) II, IV, V

250. The profound grief expressed during the holiday of Tisha B'Av is a direct effect of which historical event(s)?
(A) Destruction of both Temples in Jerusalem.
(B) The giving of the Torah
(C) The Exodus from Egypt
(D) The creation of the world

Direction : Please read the following source carefully.

In an academic symposium evaluating the origin and development of Judaism, scholars focus on foundational narratives beginning with Creation. This cosmic inception sets the stage for a distinct historical trajectory, primarily activated through the Call of Abraham. A case study presented at the conference illustrates how this initial calling established a foundational paradigm for a unique peoplehood. The narrative progression then systematically shifts to the Call of Moses, a pivotal event that transformed a familial lineage into a structured religious community. Researchers analyzing ancient texts note that these developmental milestones are not merely historical records but theological blueprints. The Call of Abraham represents the origin of faith and the promise of lineage, while the Call of Moses signifies the transition to structured leadership and the anticipation of liberation. By examining these sequential events, academics trace how the origin of Judaism is deeply rooted in specific, transformative encounters with the divine. The

NODIA

Passover, a celebration intrinsically linked to the historical narrative of liberation. Following this, researchers observed the transition to the Feast of Weeks, which shifts the thematic focus toward the reception of foundational laws and agricultural first fruits. The cycle of observation concluded with the Feast of Tabernacles, where the community constructed temporary dwellings to commemorate historical wanderings and celebrate the final agricultural harvest. The anthropologists noted that these three celebrations function as a cohesive pedagogical tool. Passover initiates the cycle with the theme of freedom, the Feast of Weeks provides the structural laws necessary for an emancipated people, and the Feast of Tabernacles emphasizes reliance on divine providence and gratitude for sustenance. The research demonstrated that analyzing the sequential progression from Passover through the Feast of Weeks to the Feast of Tabernacles is crucial for understanding how seasonal and historical commemorations are systematically integrated into collective religious life.

Based on the above source, attempt the following five questions.

276. Which three major pilgrimage festivals were analyzed in the anthropological research project?
(A) Passover, Feast of Weeks, and Feast of Tabernacles
(B) Passover, the weekly Sabbath, and the Call of Moses
(C) The Feast of Weeks, the Jubilee, and the Sabbath rest
(D) Creation, Exodus, and the Feast of Tabernacles events

277. According to the case study, the meticulous preparations for Passover are intrinsically linked to what narrative?
(A) The reception of foundational laws
(B) The construction of temporary dwellings
(C) The final agricultural harvest
(D) The historical narrative of liberation

278. What is the thematic focus of the Feast of Weeks as described in the passage?
(A) Commemorating historical wanderings exclusively for the tribe
(B) Receiving foundational laws and agricultural first fruits
(C) Initiating the cycle with the theme of freedom and liberation
(D) Establishing the weekly rhythm of the Sabbath rest for all

279. During the Feast of Tabernacles, why did the observed community construct temporary dwellings?
(A) To prepare for upcoming reception of the Ten Commandments from the divine
(B) To permanently replace traditional synagogue structures within the community
(C) Commemorating wanderings and the final agricultural harvest
(D) To serve as marketplaces during the agricultural first fruits and festivals

280. The anthropologists concluded that the sequential progression of these three celebrations functions as what?
(A) A means to separate agricultural events from theological narratives in practice
(B) A system to enforce strict dietary laws and cultural norms across the region
(C) An isolated set of historical anomalies lacking any internal cohesive logic
(D) A pedagogical tool integrating seasonal and historical commemorations

Direction : Please read the following source carefully.

A legal theology seminar recently explored the parameters of Jewish Ethics by examining a case study centered on Covenant consciousness and its manifestation through Mosaic Laws. The researchers analyzed a historical community whose entire ethical framework was governed by an acute awareness of their covenantal relationship with the divine. This Covenant consciousness functioned as the foundational premise for all moral obligations. To operationalize this abstract consciousness, the community relied strictly on the detailed provisions of the Mosaic Laws. The seminar's findings illustrated that Mosaic Laws served as the practical translation of covenantal obligations, dictating specific ethical behaviors ranging from civil justice to interpersonal conduct. The study highlighted that within this ethical system, adherence to the law was not viewed merely as a legalistic duty, but as a dynamic

Downloaded from www.pdf.tube

(C) A secondary historical footnote in time
(D) An abstract philosophical allegory of faith

257. According to the passage, what event formalized the migrating community's relationship with the divine?
(A) The creation of the entire physical world
(B) The translation of authorized historical documents
(C) The formal appointment of sovereign regional monarchs
(D) Establishing the Covenant on Mount Sinai

258. Within the covenantal framework, what serves as the operational core?
(A) The Ten Commandments
(B) The demographic records of the community
(C) The agricultural calendar
(D) The architectural blueprints of the settlements

259. The study claims that without the Mount Sinai covenant, the Exodus would remain what?
(A) An unparalleled economic triumph
(B) A purely mythical occurrence
(C) An incomplete historical event
(D) A highly contested political victory

260. What function do the Ten Commandments serve in relation to the promise of liberation?
(A) Translating broad promises into actionable principles
(B) Restricting all diverse forms of communal social interaction
(C) Mandating the creation of a permanent hereditary monarchy
(D) Serving solely as historical archival material for scholars

Direction : Please read the following source carefully.

An archival study on Hebrew Scripture reveals a distinct tripartite structural organization that governs textual authority and liturgical application. The case study examines how religious academies classify these texts into the Pentateuch (Torah), the Prophets (Nibium), and the Writings (Ketubium). Academics observed that the Pentateuch forms the foundational legal and narrative bedrock, functioning as the primary source of instruction and early history. Following this, the Prophets (Nibium) serve as the vital communicative link, detailing the historical consequences of adherence or disobedience to the foundational laws, while offering visionary literature. Finally, the study analyzes the Writings (Ketubium), which provide diverse literary genres, including poetry, philosophical reflections, and later historical accounts. Researchers documenting a specific religious curriculum found that this three-tiered categorization of Hebrew Scripture is critical for maintaining theological continuity. The progression from the authoritative Pentateuch to the interpretative Prophets and the reflective Writings creates a comprehensive scriptural corpus. The archival findings suggest that understanding the distinct yet complementary roles of the Torah, Nibium, and Ketubium is essential for scholars attempting to decode how ancient communities preserved their history, regulated their present, and articulated their spiritual reflections within a unified scriptural framework.

Based on the above source, attempt the following five questions.

NODIA

261. The archival study categorizes Hebrew Scripture into which three distinct structural parts?
(A) Genesis, Exodus, and the book of Leviticus
(B) Laws, Narratives, and traditional Poems
(C) History, Philosophy, and Divine Prophecy
(D) Pentateuch, Prophets, and Writings

262. Which section of the Hebrew Scripture functions as the primary source of instruction and early history?
(A) The Prophets
(B) The Pentateuch
(C) The Writings
(D) The Visionary Literature

263. According to the academics, what is the role of the Prophets (Nibium) within the scriptural structure?
(A) Providing the original creation narrative and the earliest genealogy
(B) Offering purely secular administrative records for regional governance
(C) Detailing legal adherence and visionary literature
(D) Presenting modern philosophical reflections on ancient religious text

264. What literary genres are primarily found within the Writings (Ketubium) according to the passage?
(A) Exclusive lists of dietary restrictions and ritual purifications
(B) Detailed blueprints for ancient architecture and urban planning
(C) Primary accounts of the original cosmic creation and human fall
(D) Poetry, philosophy, and later history

265. Why is the three-tiered categorization of Hebrew Scripture deemed critical by researchers?
(A) Maintaining continuity and creating a comprehensive corpus
(B) Simplifying the complex process of modern language translation
(C) Eliminating the need for further systematic theological interpretation
(D) Aligning ancient texts with modern constitutional law requirements

Direction : Please read the following source carefully.

In a contemporary study of Jewish beliefs, religious scholars conducted a textual analysis on the role of interpretative literature and eschatological expectations. The research focused heavily on the Talmud and the Midrash as central instruments for understanding classical texts. The case study demonstrated how a specific community utilizes the Midrash to draw out deeper, homiletic meanings from primary scriptures, thereby expanding their narrative and ethical applications. Simultaneously, the Talmud serves as the exhaustive repository of rabbinic discussions, legal debates, and practical jurisprudence. The researchers noted that these interpretative traditions do not operate in a vacuum but often intersect with profound theological concepts, such as the belief in the Messiah. The anticipation of a Messiah represents a critical forward-looking dimension of Jewish beliefs, providing an eschatological hope for ultimate redemption and global harmony. The study concluded that engaging with the Talmud and Midrash allows scholars to see how historical laws and narratives are continuously debated and revitalized. This dynamic process of interpretation ensures that foundational tenets, including the enduring hope for the Messiah, remain relevant and intellectually robust across successive generations of religious practitioners.

Based on the above source, attempt the following five questions.

266. In the contemporary study, what is the primary function of the Midrash?
(A) To record demographic data of ancient communities and tribes
(B) Drawing homiletic meanings from scriptures
(C) To serve as the final authority on complex agricultural practices
(D) To replace the foundational texts entirely within the community

267. The Talmud is described by the researchers as an exhaustive repository of which elements?
(A) Visionary prophecies and poetic reflections on the divine
(B) Rabbinic discussions, legal debates, and jurisprudence
(C) Historical timelines and detailed genealogical charts of families
(D) Rules for constructing temporary dwellings during sacred festivals

268. According to the passage, what does the anticipation of a Messiah provide for the community?
(A) Hope for redemption and global harmony
(B) An immediate resolution to all current political conflicts
(C) A justification for discarding ancient laws and traditions
(D) A framework for purely secular ethical behavior in society

269. How do the interpretative traditions of the Talmud and Midrash operate in relation to broader theological concepts?
(A) They actively suppress all forms of eschatological expectations
(B) They operate entirely independently of any theological concepts
(C) They intersect with concepts like the Messiah
(D) They focus only on past events and ignore future expectations

Click Here to Buy book on Amazon

270. What is the ultimate outcome of the dynamic process of engaging with the Talmud and Midrash?
(A) Foundational tenets are frozen in time and never debated again
(B) The necessity for a Messiah is systematically eliminated from text
(C) Scriptural reading becomes an entirely solitary practice for all
(D) Tenets remain relevant and robust across generations

Direction : Please read the following source carefully.

A sociological observation of a traditional community was recently conducted to evaluate the function of Jewish Celebration, with a specific focus on the Sabbath and the Synagogue Assembly. The field study documented how the weekly observance of the Sabbath dictates a complete cessation of mundane labor, instituting a rigorous rhythm of rest and spiritual recalibration. Researchers noted that this cessation is deeply intertwined with the institutional role of the Synagogue Assembly. During the Sabbath, the Synagogue Assembly transforms from a mere architectural space into the active focal point of communal identity and collective worship. The case study highlighted that the synergy between the temporal celebration of the Sabbath and the spatial gathering of the Synagogue Assembly reinforces social cohesion. Observations revealed that participation in the assembly during this sacred time allows individuals to collectively reaffirm their shared heritage and values. The concluding sociological report emphasized that the Sabbath is not merely a day of inactivity, but an active, structured celebration that, when combined with the communal dynamics of the Synagogue Assembly, acts as a vital mechanism for sustaining community solidarity and preserving religious continuity in contemporary settings.

Based on the above source, attempt the following five questions.

271. According to the sociological field study, the weekly observance of the Sabbath dictates what specific action?
(A) A mandatory financial contribution to the community
(B) A period of intense agricultural harvesting
(C) A complete cessation of mundane labor
(D) An extended journey to ancient historical sites

272. During the Sabbath, what does the Synagogue Assembly transform into?
(A) A commercial marketplace for the local community and visitors
(B) The focal point of identity and collective worship
(C) A center for political debate and voting on regional matters
(D) A temporary dwelling for agricultural festivals and harvests

273. What is reinforced by the synergy between the temporal celebration of the Sabbath and the spatial gathering of the Synagogue Assembly?
(A) Individual isolation
(B) Economic disparity
(C) Historical revisionism
(D) Social cohesion

274. The researchers noted that participation in the assembly allows individuals to collectively perform what action?
(A) Reaffirm their shared heritage and values
(B) Draft new legal treatises
(C) Challenge the authority of historical texts
(D) Engage in mundane labor collectively

275. The concluding report characterizes the Sabbath as what kind of phenomenon?
(A) A day of total lethargy and passivity within the local community
(B) An outdated practice with no contemporary relevance to the faith
(C) Active celebration sustaining community solidarity
(D) A strictly private event excluding communal interaction of others

Direction : Please read the following source carefully.

An anthropological research project focusing on the annual cycle of Jewish Celebration analyzed the interconnectedness of three major pilgrimage festivals: Passover, the Feast of Weeks, and the Feast of Tabernacles. The case study documented a community's meticulous preparations for

Downloaded from www.pdf.tube

299. The researchers focused on a single denomination to identify the specific mechanisms used for what purposes?

(A) Enforcing Jubilee debt releases and agricultural rules for the region

(B) Fostering identity and managing synagogue services

(C) Managing global financial assets and international trade routes now

(D) Translating ancient poetry into modern languages for the community

300. The study concludes that the distinct practices of a Major Denomination of Judaism reflect what internal capacity of the religion?

(A) Its internal capacity for pluralism and evolution

(B) Its inherent resistance to any form of sociological study

(C) Its inability to maintain core theological tenets

(D) Its strict uniformity without any internal variation

NODIA

expression of Covenant consciousness. By maintaining this constant awareness, individuals understood their actions as having cosmic significance. The concluding analysis posited that Jewish Ethics cannot be properly evaluated without understanding this inseparable link. The Mosaic Laws provide the necessary structural boundaries, while Covenant consciousness provides the enduring motivational force, ensuring that daily ethical decisions continuously reflect the community's foundational spiritual commitments.

Based on the above source, attempt the following five questions.

281. In the legal theology seminar's case study, what functioned as the foundational premise for all moral obligations?
(A) Covenant consciousness
(B) Temporary agricultural laws
(C) Secular civil agreements
(D) Spontaneous visionary experiences

282. How did the historical community operationalize their abstract Covenant consciousness?
(A) By creating new poetic texts for liturgical use in the sanctuary
(B) By relying strictly on the detailed provisions of Mosaic Laws
(C) By abandoning structured rules for personal intuition and feelings
(D) By participating solely in agricultural festivals and tribal rites

283. The Mosaic Laws are described as dictating specific ethical behaviors ranging from civil justice to what else?
(A) International trade negotiations
(B) Interpersonal conduct
(C) Military strategy
(D) Modern scientific inquiry

284. How was adherence to the law viewed by the community in this ethical system?
(A) As a dynamic expression of Covenant consciousness
(B) As a purely legalistic duty
(C) As an oppressive restriction on personal freedom
(D) As an outdated historical curiosity

285. According to the concluding analysis, what provides the enduring motivational force within Jewish Ethics?
(A) The physical structure of the Synagogue Assembly
(B) The historical wandering in the desert
(C) Covenant consciousness
(D) The compilation of historical timelines

Direction : Please read the following source carefully.

A socio-historical investigation into Jewish Ethics focused on the structural dynamics of ancient agrarian societies, particularly examining Jubilee stipulations and the institutions of marriage and family. The case study highlighted how Jubilee stipulations acted as a radical economic corrective, mandating the periodic release of debts and the return of ancestral property. Researchers noted that these stipulations were deeply intertwined with the preservation of familial integrity. By preventing permanent economic disenfranchisement, the Jubilee regulations directly supported the stability of marriage and family units, ensuring that multi-generational households could sustain themselves. The study revealed that in this ethical paradigm, marriage and family were considered the primary locus of religious and social education, necessitating robust economic protections. The socio-historical analysis concluded that Jubilee stipulations were not merely abstract economic policies, but vital ethical mandates designed to safeguard the family structure from the destructive forces of unchecked poverty and land loss. Consequently, evaluating the intersection of property restoration and domestic stability provides profound insights into how Jewish Ethics systematically prioritized the welfare and continuity of marriage and family through structured, periodic economic recalibration.

Based on the above source, attempt the following five questions.

286. The socio-historical investigation noted that Jubilee stipulations acted as a mandate for what actions?
(A) Expanding national borders through conquest and strategic diplomacy
(B) Permanent confiscation of agricultural lands from the local farmers

Click Here to Buy book on Amazon

symposium concluded that understanding the developmental arc from Creation to the successive callings of these two central figures is critical. It provides an essential framework for comprehending how early developmental stages constructed the enduring identity and religious trajectory characterizing the foundational epoch of Judaism.

Based on the above source, attempt the following five questions.

251. According to the passage, what event provides the cosmic inception for the religion's historical trajectory?
(A) The formulation of ancient texts
(B) The narrative of Creation
(C) The transition to leadership
(D) The anticipation of liberation

252. The case study illustrates that the Call of Abraham established which of the following?
(A) A foundational paradigm for unique peoplehood
(B) A structured religious community for the tribes
(C) The final epoch of a distinct religious trajectory
(D) The administrative records of early settlements

253. What pivotal transition is associated with the Call of Moses in the researchers' analysis?
(A) The transition from local nomadic agriculture to stable urban dwelling
(B) The creation of the first authoritative written historical records
(C) Shifting familial lineage to a structured religious community
(D) The shift from cosmic inception to individual philosophical reflection

254. How do researchers categorize the developmental milestones of the calls of Abraham and Moses?
(A) As strictly political treaties between ancient tribal leaders
(B) As mythological constructs lacking any verified historical basis
(C) As purely secular demographic shifts across the regional landscape
(D) As theological blueprints rather than historical records

255. The symposium concluded that understanding the developmental arc from Creation to the successive callings is essential for comprehending what?
(A) Why modern architectural designs mirror diverse ancient practices
(B) How linguistic shifts occurred in early authorized scriptural translations
(C) How early stages constructed enduring identity and trajectory
(D) Why regional trade influenced theological doctrines during that epoch

NODIA

Direction : Please read the following source carefully.

A historical research seminar recently investigated the transformative period encompassing the Exodus and the subsequent establishment of the Covenant on Mount Sinai. The focal point of the seminar was a textual case study analyzing how the Exodus functions as the ultimate narrative of liberation in Jewish history. Following this emancipation, the migrating community entered into the Covenant on Mount Sinai, a defining moment that formalized their relationship with the divine. Within this covenantal framework, researchers emphasized the centrality of the Ten Commandments. These commandments emerged not only as a spiritual code but as a foundational pillar of Jewish beliefs, regulating both divine worship and human interactions. The study highlighted that the Exodus would remain an incomplete historical event without the regulatory structure provided by the Mount Sinai covenant. Furthermore, the Ten Commandments serve as the operational core of this covenant, translating the broad promise of liberation into specific, actionable principles. The seminar's concluding report stated that analyzing the interplay between the Exodus experience, the Covenant on Mount Sinai, and the explicit directives of the Ten Commandments is essential for understanding the structural beliefs that govern community life and individual moral obligation.

Based on the above source, attempt the following five questions.

256. The historical research seminar identified the Exodus primarily as what type of narrative?
(A) A mere demographic migration of tribes
(B) The ultimate narrative of liberation

without any historical weight

293. How is Jerusalem viewed by the community during periods of both sovereignty and geographic displacement?
(A) As an irrelevant historical artifact
(B) As a site requiring complete architectural overhaul
(C) As a location of purely secular significance
(D) As the terrestrial focal point of divine presence

294. According to the research, where do references to Jerusalem permeate the community's practices?
(A) Exclusively within the text of the Ten Commandments and legal codes
(B) Texts, celebrations, and daily supplications
(C) Only within legal debates concerning property return and ownership
(D) Primarily in rules concerning the Sabbath rest and mundane labor

295. The colloquium concluded that Jerusalem acts as a unifying symbol that accomplishes what outcome?
(A) Permanently resolving all internal political debates within the group
(B) Replacing the functional need for the Synagogue Assembly in society
(C) Binding populations to maintain theological unity
(D) Restricting religious practice to a single geographic boundary site

Direction : Please read the following source carefully.

A contemporary sociological survey investigated the structural and ideological diversity within modern religious practice by examining a Major Denomination of Judaism. The research involved a comparative case study analyzing how one specific major denomination negotiates the tension between historical continuity and contemporary adaptation. Scholars observed that this denomination maintains a distinct approach to textual authority, liturgy, and ethical application, which sets it apart from other major groupings within the same faith. The survey documented how the denomination's leadership interprets traditional laws to address modern societal challenges while striving to preserve core theological tenets. By focusing on a single Major Denomination of Judaism, researchers could identify the specific mechanisms used to foster community identity, manage educational institutions, and conduct synagogue services. The study concluded that the existence and distinct practices of this denomination reflect the religion's internal capacity for pluralism and evolution. Understanding the defining characteristics, interpretative frameworks, and institutional structures of a Major Denomination of Judaism is therefore crucial for sociologists attempting to map the complex, multi-faceted landscape of the religion as it is actively practiced in the modern era.

Based on the above source, attempt the following five questions.

296. What tension does the sociological survey observe the Major Denomination of Judaism negotiating?
(A) The tension between agricultural practices and urban living
(B) The tension between the Prophets and the Writings
(C) The tension between creating temporary dwellings and permanent structures
(D) The tension between historical continuity and contemporary adaptation

297. The denomination studied maintains a distinct approach to textual authority, liturgy, and what other element?
(A) Ethical application
(B) Geographic migration
(C) Agricultural taxation
(D) Military conscription

298. How does the denomination's leadership attempt to address modern societal challenges?
(A) By completely rejecting all traditional laws in favor of secularism
(B) Interpreting laws to preserve core theological tenets
(C) Adopting the legal frameworks of external secular modern institutions
(D) By closing all existing educational institutions and private schools

Downloaded from www.pdf.tube

(C) Elimination of the Sabbath rest during the peak of harvesting cycles
(D) Releasing debts and returning ancestral property periodically

287. According to the research, how did Jubilee stipulations directly support marriage and family units?
(A) By enforcing strict dietary restrictions within the household
(B) By requiring families to relocate to urban centers
(C) By preventing permanent economic disenfranchisement
(D) By replacing parental authority with communal leadership

288. In the studied ethical paradigm, marriage and family were considered the primary locus of what activities?
(A) International diplomacy and trade
(B) Religious and social education
(C) Commercial trade and exchange
(D) Legislative debate and voting

289. The socio-historical analysis concluded that Jubilee stipulations were designed to safeguard the family structure from what forces?
(A) The influence of foreign literature and external religious practices
(B) The integration of external legal systems into the local government
(C) The cessation of mundane labor on the Sabbath during harvest seasons
(D) Unchecked poverty and destructive land loss forces

290. The passage suggests that Jewish Ethics prioritized the welfare of marriage and family through what mechanism?
(A) Structured, periodic economic recalibration
(B) The abandonment of all personal property
(C) The restriction of marriage to specific professions
(D) Continuous migration across agricultural zones

Direction : Please read the following source carefully.

A political-theological colloquium recently analyzed the geographic and spiritual dimensions of faith by examining the Importance of Jerusalem. The case study under review detailed how a specific historical community consistently oriented its liturgy, architecture, and collective aspirations toward this singular urban center. Scholars noted that the Importance of Jerusalem transcends mere physical geography, functioning instead as the ultimate spatial anchor for historical memory and future redemptive hopes. The research documented that references to the city permeate foundational texts, seasonal celebrations, and daily supplications, reinforcing its unrivaled status. The study illustrated that whether in periods of sovereignty or geographic displacement, the community maintained an intense ideological focus on the city, viewing it as the terrestrial focal point of divine presence. The colloquium concluded that understanding the Importance of Jerusalem is essential for comprehending the spatial dynamics of the religion. It acts as a unifying symbol that binds diverse and dispersed populations together, transforming a physical location into an enduring conceptual pillar that is central to maintaining historical continuity and theological unity within the broader religious framework.

Based on the above source, attempt the following five questions.

291. According to the colloquium's case study, what did the historical community orient toward Jerusalem?
(A) Only its temporary agricultural dwellings and harvesting tools
(B) Primarily its international trade routes and commercial markets
(C) Liturgy, architecture, and collective aspirations
(D) Exclusively its judicial proceedings and legal court decisions

292. The Importance of Jerusalem is described as transcending physical geography to function as what?
(A) Spatial anchor for memory and redemptive hopes
(B) A primary center for economic debt release and property return
(C) A temporary stopover during seasonal migrations for the tribes
(D) A mere backdrop for prophetic visions

NODIA

ANSWERS

1. (B) A deliberate act by God creating the universe ex nihilo
Judaism posits that the universe resulted from a divine command. Unlike cyclical or emanative theories, the Hebrew scripture describes God bringing the world into existence out of nothing. This theological foundation emphasizes God's absolute sovereignty and the purposeful nature of the cosmos. It establishes the Sabbath as a memorial of this completed work and divine rest.

2. (A) P-3, Q-1, R-2, S-4
The Hebrew Bible is organized into three distinct sections. The Torah contains the five books of the Pentateuch, serving as the foundational law. Nevi'im covers the prophetic literature, while Ketubim comprises varied writings like Psalms. The Talmud, distinct from the TaNaKh, preserves the oral law and extensive rabbinic discussions essential for applying biblical commandments in daily life.

3. (C) God commanded Abraham to leave Ur of the Chaldeans for a land He would show him.
The biblical narrative of the patriarchs begins with a divine directive to leave a known homeland. Abraham was instructed to depart from Ur of the Chaldeans toward a destination to be revealed later. This event establishes the covenantal relationship between God and his descendants. It represents a pivotal transition from local polytheism to the worship of one unique deity.

4. (D) The commemoration of the event during the festival of Sukkot.
The liberation of the Israelites from Egyptian bondage is the central redemptive event in Jewish history. While Sukkot remembers the divine protection during the subsequent wilderness wanderings, the actual Exodus event is commemorated during Passover. The narrative highlights the leadership of Moses and the miraculous intervention of God, eventually leading the people toward the land promised to their ancestors.

5. (C) Moses - The Sabbath or Stone Tablets
Covenants in the Hebrew Bible are often associated with physical or temporal signs. The Mosaic covenant at Sinai is uniquely identified with the stone tablets of the law and the observance of the Sabbath day. While circumcision is the sign for Abraham and the rainbow for Noah, the Sabbath serves as a perpetual testimony of the relationship between God and Israel.

6. (B) Leviticus - Prophetic narratives
Each book of the Torah serves a specific thematic purpose within the canon. Genesis focuses on origins and the patriarchs, while Exodus details the departure from Egypt. Deuteronomy provides a second iteration of the law. However, Leviticus primarily contains legal codes, sacrificial instructions, and purity regulations rather than the historical or visionary narratives typically associated with the prophetic books.

7. (A) Both A and R are true and R is the correct explanation of A.
The revelation at Mount Sinai is the definitive moment for Jewish legal identity. This foundational event establishes the mutual obligations between God and the Israelites. Because Moses received the written and oral components of the law there, the commandments became the binding framework for the community. The reason directly explains why the event is considered the cornerstone of all law.

8. (A) Pikuach Nefesh (saving a human life)
Observance of the Sabbath involves refraining from specific categories of creative labor. However, the principle of preserving human life is supreme in Jewish law. If a life is in danger, almost all religious prohibitions, including Sabbath restrictions, are suspended. This priority ensures that the law serves the welfare of the living, rather than becoming a source of physical harm.

Click Here to Buy book on Amazon

codes and commandments that define Jewish religious and social identity.

85. (C) Site for daily animal sacrifices.
The synagogue serves as the communal heart of Jewish religious life, functioning as a house of prayer and a house of study. It is the primary location for public readings of the Torah. However, it was never a site for animal sacrifices. Sacrificial worship was strictly centralized and could only take place at the Holy Temple in Jerusalem during its existence.

86. (A) Mishnah - Rabbi Judah the Prince
The Mishnah is the first major written collection of the Jewish oral traditions. It was compiled and edited by Rabbi Judah the Prince around 200 CE to ensure that the oral law would not be forgotten during times of persecution. This monumental work laid the foundation for the Talmud and all subsequent development of Jewish law and ethical discussion across the centuries.

87. (A) I, II, IV
Reform Judaism is characterized by several modern adaptations to traditional practice. These include conducting worship in local languages rather than exclusively in Hebrew and allowing mixed seating for men and women. The movement also pioneered the ordination of women as rabbis. While traditional dietary laws may be respected, their strict observance is generally considered a matter of personal choice rather than a mandate.

88. (A) Both A and R are true and R is the correct explanation of A.
Midrash is an essential tool for understanding the depths of the biblical text. Because the Hebrew scripture is often concise, Midrash provides the necessary expansion and interpretation to clarify meaning. By filling in narrative gaps and deriving legal and ethical principles, it allows the community to keep the ancient words active and relevant to the complex realities of every new generation.

89. (C) Driving a critically ill person to the hospital
The principle of Pikuach Nefesh, or the preservation of life, is the highest priority in Jewish law. While driving is generally prohibited on the Sabbath in observant communities, this rule is immediately suspended in medical emergencies. If an individual's health or life is at risk, any necessary action is not only permitted but required as a moral and religious obligation.

90. (A) Israelite liberation from slavery in Egypt.
The Exodus is the defining event of Jewish national history, recounting the journey from bondage to freedom. Led by Moses and initiated by divine intervention, the Israelites departed from Egypt after a series of plagues. This event is not only a historical narrative but a central theological theme representing God's redemptive power and the establishment of the community as a nation.

91. (D) Role of Oral Law in interpreting text.
The Torah often provides general commands without detailed instructions for their fulfillment. The Talmud preserves the Oral Law, which includes the rabbinic traditions and discussions necessary to clarify these biblical requirements. By using the Talmud to understand holiday observance, the community demonstrates how the oral and written components of the law work together to create a functional religious system.

92. (A) I, II, III
The Torah identifies three major festivals, known as the Shalosh Regalim, during which Israelites were historically required to travel to the Temple in Jerusalem. These are Passover, Shavuot, and Sukkot. Each holiday has a dual significance, marking both an important agricultural harvest and a key event in the nation's history, such as the Exodus or the giving of the Torah.

93. (C) Statement I is true but Statement II is false.
The Nevi'im section of the Hebrew Bible contains the records of various prophets and historical books. While these prophets did sometimes speak of the future, their primary role was as ethical and spiritual guides for the community. They focused on calling the people back to the covenant and advocating for social justice rather than acting as simple fortune-tellers.

94. (D) Command to multiply and pass on tradition.
Marriage is highly valued in Judaism because it fulfills the first biblical commandment to be fruitful and multiply. Beyond procreation, the marital unit is seen as the essential framework for

NODIA

deep historical significance as the anniversary of the revelation at Mount Sinai. Observance often includes staying up all night to study sacred texts, symbolizing the community's readiness to receive the divine commandments that define their covenantal relationship.

19. (C) Promotion of asceticism and social withdrawal.
Jewish ethics emphasizes active engagement with the world rather than withdrawal from it. The tradition views physical life as an arena for fulfilling divine commandments. While ritual purity and moral guidelines are essential, they are practiced within the family and community. Concepts like social justice and kindness are prioritized over extreme self-denial, making asceticism an exception to Jewish norms.

20. (D) Jubilee - Freeing slaves and debt forgiveness
The Jubilee year is a social and economic regulation found in the Torah. Every fifty years, debts are canceled, and ancestral lands are returned to their original owners. This practice reinforces the theological belief that the earth ultimately belongs to God. It prevents the permanent accumulation of wealth by a few and ensures that families maintain their hereditary economic foundations.

21. (C) Conservative - Rejects the concept of God entirely while maintaining culture
Jewish denominations have varied views on law and tradition. Reform Judaism prioritizes modern adaptation, while Orthodox Judaism insists on unchanging divine law. Reconstructionist Judaism views the faith as an evolving civilization. However, Conservative Judaism does not reject God; instead, it maintains that Jewish law is binding while acknowledging that it has historically evolved and can be reinterpreted to suit modern needs.

22. (B) You shall fast on the Day of Atonement.
The Decalogue consists of foundational moral and religious principles given at Sinai. These include prohibitions against idolatry, murder, and adultery, as well as the command to honor parents. While fasting on the Day of Atonement is a significant biblical commandment, it is not listed among the specific ten laws carved on the stone tablets carried by the prophet Moses.

23. (D) Assembly for prayer, study, and gathering.
The synagogue emerged as the primary institution of Jewish life, especially after the destruction of the Jerusalem Temple. Unlike the Temple, which was the exclusive site for animal sacrifices, the synagogue functions as a communal space for liturgical prayer and the study of sacred texts. It serves as a house of assembly where the community gathers for religious and social purposes.

24. (A) Performing the ritual of Brit Milah (circumcision) correctly
A Mohel is a person specifically trained to perform the ritual of circumcision on infant boys on the eighth day of life. This ceremony, known as Brit Milah, signifies the entry of the child into the covenant made between God and Abraham. The Mohel must possess both surgical skill and knowledge of the relevant religious laws to ensure the ritual is valid.

NODIA

25. (A) Both Statement I and Statement II are true.
The Jubilee year is a radical economic system described in the Book of Leviticus. It occurs every fifty years and requires that all land sold during the previous period be returned to the original tribal families. This legislation underscores the religious principle that humans are mere stewards of the land, as God remains the ultimate owner of all resources.

26. (A) Aggadic Midrash
When students of the Bible encounter gaps in the text, they often turn to rabbinic stories that elaborate on the characters and events. This form of interpretive literature is known as Aggadah. Unlike Halakhic Midrash, which focuses on deriving laws, Aggadic Midrash uses creative narratives to teach ethical lessons and provide a deeper understanding of the biblical world and inhabitants.

27. (D) P-2, Q-4, R-3, S-1
Jewish festivals are deeply rooted in historical memories. Passover commemorates the Exodus from Egypt, while Shavuot marks the giving of the Torah. Sukkot remembers the divine protection during the wilderness wanderings. Purim celebrates the rescue of the Jewish people from a genocidal plot in ancient Persia. These commemorations ensure that the community

remains connected to its ancestral journey and heritage.

28. (B) It was the site of the First and Second Holy Temples.
Jerusalem is the spiritual heart of Judaism due to its historical role as the location of the Holy Temple. Built first by Solomon and later rebuilt by those returning from exile, the Temple was the unique site for divine presence and sacrificial worship. This historical and theological connection makes the city the focal point of Jewish prayer and national longing.

29. (C) Teaching or Instruction
The word Torah is derived from a Hebrew root meaning to guide or to teach. While it is often translated as law in Western contexts, its primary meaning in Judaism is instruction or teaching. It encompasses the entirety of the divine revelation, providing a comprehensive guide for ethical living, religious practice, and understanding the relationship between the Creator and humanity.

30. (D) Books including Psalms, Proverbs, and Job.
Ketubim, or the Writings, is the third and final section of the Hebrew Bible. It contains a diverse collection of literature, including poetic books like Psalms and Job, wisdom literature like Proverbs, and historical scrolls like Esther and Daniel. Unlike the Torah, which is foundational law, or the Nevi'im, which records prophecy, the Ketubim reflects the human response to the divine.

31. (A) Celibacy is highly praised as the ultimate religious ideal.
Judaism generally views marriage as the ideal human state and a sacred obligation. Unlike some religious traditions that elevate celibacy, Jewish thought emphasizes the command to be fruitful and multiply. Marriage is seen as a holy covenant that provides the framework for family life, the education of children, and the preservation of the community's religious and ethical traditions across generations.

32. (A) Both A and R are true and R is the correct explanation of A.
Conservative Judaism developed as a middle path that values both traditional law and modern scholarship. It maintains that the commandments are binding obligations for Jewish life. However, it also recognizes that Halakha has always been an evolving system influenced by historical context. This perspective allows for the reinterpretation of laws to remain relevant in a changing world while maintaining continuity.

33. (B) Shalom Bayit - Marital harmony
Jewish ethical terms define specific areas of moral and social responsibility. Tzedakah refers to justice or charity, while Kashrut concerns dietary laws. Shalom Bayit literally means peace of the home and emphasizes the importance of maintaining harmony and respect within the family unit. These concepts provide a framework for creating a stable and ethical environment for personal and communal growth.

34. (A) Talmud - Joshua, Judges, Ruth
The Hebrew Bible is divided into three sections: Torah, Nevi'im, and Ketubim. Books like Joshua, Judges, and Ruth are part of the biblical canon, specifically within the Prophets and Writings. The Talmud is a separate body of work consisting of the Mishnah and Gemara, which are rabbinic commentaries and discussions on the law rather than original biblical books.

35. (A) Fish without fins and scales are considered permissible.
Kashrut involves specific rules about which animals may be consumed and how they must be prepared. Land animals must have split hooves and chew their cud, while birds of prey are forbidden. Regarding aquatic life, only fish that possess both fins and scales are considered permissible. Therefore, shellfish and other sea creatures lacking these features are prohibited under traditional Jewish law.

36. (B) I, III and IV
The call of Moses is a foundational event in the Book of Exodus. God appeared to him through a burning bush near Mount Horeb and revealed the sacred divine name. Although Moses eventually accepted the mission to lead the Israelites out of Egypt, he initially displayed significant hesitation and humility, questioning his own ability to speak before the powerful Egyptian ruler.

Downloaded from www.pdf.tube

37. (B) A day of rest from Friday to Saturday evening.
The Sabbath, or Shabbat, is the cornerstone of Jewish life. It is observed from sundown on Friday until nightfall on Saturday. Based on the biblical account of creation, it is a dedicated time for rest, prayer, and family connection. Observance involves refraining from various types of work and creative labor to focus on spiritual renewal and communal worship within the synagogue.

38. (B) I, II, IV, V
Moses Maimonides articulated thirteen fundamental principles of Jewish belief. These include the absolute oneness of God, the truth of the words of the prophets, the belief in the eventual coming of the Messiah, and the resurrection of the dead. Crucially, Judaism rejects the concept of a Trinity, maintaining that God is an indivisible unity without physical form or human manifestation.

39. (D) Statement I is false but Statement II is true.
The Exodus is not merely a historical record; it is the theological heart of Judaism, representing divine redemption and the birth of the nation. During the Passover Seder, the liturgy is designed to transcend time, requiring participants to view themselves as if they personally escaped Egypt. This ritual ensures that the lessons of freedom and gratitude remain deeply personal and current.

40. (A) The Talmud
While the Torah provides the basic principles for civil and criminal law, the Talmud contains the exhaustive discussions and applications of these rules. Rabbis rely on the Talmud to understand how biblical laws regarding property, damages, and contracts should be applied in complex real-world situations. It serves as the primary source for Halakha, or the practical path of Jewish legal observance.

41. (C) To maintain communal engagement with the commandments.
In synagogue worship, the Torah is divided into weekly portions read throughout the year. This annual cycle ensures that the entire community remains consistently engaged with the foundational teachings and laws of the faith. By completing the five books every year, the congregation reaffirms its commitment to the covenant and ensures that the divine instructions remain central to communal life.

42. (A) Moses
Moses is the central human figure in the transmission of the Torah. According to Jewish tradition, he received both the written law and the oral explanations directly from God at Mount Sinai. As the mediator between the Divine and the Israelites, he was responsible for teaching the commandments and establishing the legal framework that would define the nation's religious identity.

43. (B) II, III, I
The Hebrew Bible is organized into three sequential divisions. The first is the Torah, containing the five books of Moses. It is followed by the Nevi'im, which records the historical and visionary accounts of the prophets. The final section is the Ketubim, comprising varied writings like poetry and wisdom literature. This arrangement reflects the traditional order of canonization and liturgical usage.

44. (D) A binding, reciprocal relationship with God.
Covenant consciousness is the understanding that Jewish life is defined by a mutual agreement with the Divine. This relationship involves specific promises of protection from God and an obligation for the people to observe ethical and ritual laws. This sense of duty informs all aspects of behavior, making moral conduct a religious requirement rather than just a social or personal choice.

45. (C) It commemorates the giving of the Ten Commandments.
Passover is a major festival that celebrates the liberation of the Israelites from Egyptian slavery. Key rituals include the Seder meal and the strict prohibition of leavened bread, or chametz, to remember the haste of the departure. However, the event involving the reception of the Ten Commandments at Mount Sinai is commemorated during the separate festival of Shavuot, or Pentecost.

46. (B) Mitzvah - Commandment
Jewish terms often carry specific meanings related to religious life. A Mitzvah is a divine commandment or a good deed performed as

NODIA

a religious duty. While Tikkun Olam refers to repairing the world and Halakha refers to the path of law, the term Haggadah specifically denotes the text read during the Passover Seder rather than a general law code or mysticism.

47. (B) Reform - Promotes strict gender segregation in the synagogue
Jewish denominations are distinguished by their interpretation of tradition and law. Orthodox Judaism maintains traditional practices like gender-segregated seating in synagogues. Reform Judaism, however, has historically moved toward egalitarianism, allowing mixed seating and the ordination of women. Conservative Judaism also permits female rabbis, reflecting its stance on adapting Jewish law to contemporary social values and historical developments.

48. (A) Both A and R are true and R is the correct explanation of A.
The Western Wall is the holiest site where Jews are permitted to pray. It is significant because it served as a retaining wall for the plateau on which the Holy Temple once stood. Since the destruction of the Second Temple by Roman forces in 70 CE, this wall has remained a focus of pilgrimage and mourning for the lost sanctuary.

49. (C) God incarnated as a human figure to deliver the Israelites.
A fundamental tenet of Judaism is the absolute unity and incorporeality of God. The Torah uses anthropomorphic language metaphorically to describe divine actions in ways humans can understand. However, the belief that God took on a physical human form to deliver people is an exception to Jewish theology and is a doctrine primarily associated with Christianity rather than traditional Jewish faith.

50. (A) Minyan
In Jewish practice, certain religious obligations can only be fulfilled when a quorum of ten adult Jews is present. This group is known as a Minyan. It is required for the public reading of the Torah, the recitation of specific prayers like the Kaddish, and the conduct of full synagogue services. This requirement emphasizes the communal nature of Jewish spiritual life.

51. (C) I, II and IV
Rabbinic Judaism is built upon several key texts. The Mishnah and Gemara together form the Talmud, which is the comprehensive source for law and discussion. Midrash provides interpretive analysis of biblical narratives. While the Zohar is a central text of Jewish mysticism or Kabbalah, it is distinct from the primary legal and exegetical foundations that define standard rabbinic practice and thought.

52. (B) P-2, Q-4, R-1, S-3
Jewish marriage involves several distinct elements. The Ketubah is the legal contract outlining the groom's obligations. The ceremony takes place under a Chuppah, or canopy, symbolizing the couple's new home. Kiddushin refers to the process of betrothal. In the event of a marriage ending, a Get is the specific bill of divorce required by religious law to dissolve the union.

53. (A) Both Statement I and Statement II are true.
The Jubilee year is a biblical commandment requiring the restoration of property and the release of slaves every fifty years. This ancient concept has had a lasting impact on global ethical thought. Modern movements for social justice and debt relief often look to the Jubilee principles as a model for creating more equitable economic systems and addressing systemic poverty.

54. (D) Exile and destruction of the Second Temple
For centuries, Jewish worship was centered on the Holy Temple and its sacrificial system. The destruction of the Second Temple by the Romans in 70 CE made these practices impossible. In response, the community shifted its focus to the synagogue as a place for prayer and the study of the Torah. This transition laid the groundwork for Rabbinic Judaism and its emphasis on text.

55. (A) Genesis
The narrative of the patriarchs and the origins of the Jewish people is contained in the Book of Genesis. It details the life of Abraham, including his divine call to leave his home in Ur and move to the land of Canaan. This book serves as the historical and theological introduction to the covenantal relationship that continues throughout the rest of the scripture.

Click Here to Buy book on Amazon

56. (B) II only
While many figures in the Hebrew Bible play vital roles in the history of the faith, Moses is uniquely associated with the reception of the Decalogue. According to the scriptural account, he climbed Mount Sinai alone to receive the stone tablets from God. No other patriarch, king, or prophet is described as having this specific role in delivering the foundational law.

57. (B) Record of oral law and commentaries.
The Talmud is the most significant collection of Jewish oral traditions and rabbinic analysis. It is not part of the biblical canon but serves as the essential guide for interpreting and applying the laws found in the Torah. It consists of the Mishnah, which records early traditions, and the Gemara, which provides extensive later commentary and debate on those legal rulings.

58. (A) Mainstream Judaism accepts Jesus of Nazareth as the prophesied Messiah.
Judaism maintains a specific set of criteria for the Messiah, who is expected to be a human descendant of King David who brings universal peace. Mainstream Jewish belief does not accept Jesus of Nazareth as the Messiah because the messianic prophecies, such as global harmony and the ingathering of exiles, were not fulfilled during his lifetime. This remains a primary theological distinction.

59. (C) TaNaKh - The complete Hebrew Bible
The Hebrew Bible is commonly referred to by the acronym TaNaKh. This name is formed from the first letters of its three major divisions: Torah (Law), Nevi'im (Prophets), and Ketubim (Writings). Each section has a specific role and traditional status, with the Torah being the most sacred and foundational of the three in Jewish religious life and liturgical practice.

60. (D) Hanukkah - Giving of the Torah
Jewish holidays are associated with specific historical or agricultural events. Rosh Hashanah marks the New Year, and Yom Kippur is the day of repentance. Passover celebrates the Exodus from Egypt. However, Hanukkah commemorates the rededication of the Temple and the miracle of the oil. The festival that celebrates the giving of the Torah at Mount Sinai is actually Shavuot.

61. (A) Both A and R are true and R is the correct explanation of A.
Jerusalem is the central holy city of Judaism for both historical and theological reasons. It was the site of the Holy Temples, which served as the unique earthly dwelling for the divine presence. Because of this sanctity, Jewish law requires that worshippers face the city during prayer. These facts directly explain why the city remains the focus of Jewish spiritual longing.

62. (B) Instrumental music during Saturday service.
Orthodox Judaism maintains traditional restrictions regarding the Sabbath, which include the prohibition of playing musical instruments. Therefore, services in an Orthodox synagogue are typically conducted through vocal chanting and prayer without accompaniment. Other denominations, such as Reform and some Conservative congregations, have adapted these rules to allow instruments to enhance the liturgy on the Sabbath day.

NODIA

63. (D) System of 613 commandments for life.
The Mosaic Laws, or the Mitzvot, comprise a comprehensive system of 613 commandments found in the Torah. These laws govern every aspect of human life, including religious rituals, ethical conduct, civil justice, and dietary habits. They are intended for the entire community of Israel and serve as the binding framework for living a life of holiness and obedience to the Divine.

64. (A) Sabbath (Shabbat)
The Sabbath is a weekly period of rest that involves refraining from thirty-nine categories of creative work. This includes kindling fire, driving, and various forms of manual labor. Observant Jews also utilize an eruv, a symbolic boundary, to allow carrying objects in public areas. These practices emphasize the transition from the mundane tasks of the week to a state of spiritual focus.

65. (C) Statement I is true but Statement II is false.
Sukkot is one of the three pilgrimage festivals and has both agricultural and historical meanings. It marks the final harvest of the year, providing a reason for celebration. Simultaneously, it commemorates the period when the Israelites lived in temporary shelters while wandering

in the desert after the Exodus. Both aspects are central to the holiday's identity and its various traditional observances.

66. (B) I, II and IV
The Ten Commandments, or Decalogue, provide the fundamental moral and religious duties of the Jewish people. They include the requirement to keep the Sabbath holy and prohibitions against murder and theft. While wearing fringes (tzitzit) is a biblical commandment found in the Torah, it is not part of the specific ten laws delivered to Moses on the stone tablets at Sinai.

67. (D) Babylonian exile and lack of a central Temple
Before the Babylonian exile, Jewish religious life revolved around the central Temple in Jerusalem. When the Temple was destroyed and the people were displaced, they needed a new way to maintain their identity and communal worship. This led to the development of the synagogue as a house of assembly for prayer and study, which did not require a sacrificial altar or specific location.

68. (A) I, II, III, IV
Jewish ethics includes a variety of principles that guide social and personal behavior. Tzedakah promotes justice through giving, Pikuach Nefesh prioritizes saving lives, and Bal Tashchit forbids waste. While Lashon Hara is a negative behavior to be avoided, it is a recognized ethical category. Celibacy, however, is not promoted as an obligation, as marriage is the traditional ideal for family life.

69. (C) Ketubim
The third section of the Hebrew Bible is called Ketubim, which literally translates to Writings. This division includes a wide range of texts, such as the Book of Psalms, Proverbs, and various scrolls read on holidays. It follows the Torah and Nevi'im in the traditional arrangement of the canon, representing the final stage of the collection of sacred scripture.

70. (A) Evolving law and ritual autonomy.
Reform Judaism is a modern movement that emerged during the Enlightenment. It emphasizes that Jewish law should be dynamic and responsive to contemporary life. Adherents believe that ritual practices are a matter of personal choice and autonomy, while the ethical teachings of the Torah remain the permanent core of the faith. This approach led to changes in liturgical language and gender roles.

71. (D) It portrays humans as insignificant beings created by accident.
The Jewish creation narrative in Genesis presents a purposeful origin for the universe. It explicitly states that humans are created in the image of God, giving them inherent dignity and a unique role. This view contradicts any portrayal of humans as accidental or insignificant, instead emphasizing their responsibility as stewards and partners in the ongoing work of creation.

72. (A) IV, II, I, III
Biblical history follows a clear timeline starting with the universal ancestors. Noah represents the era of the flood and the beginning of the post-diluvian world. Abraham is the first patriarch of the Jewish people. Moses later leads the nation out of Egypt and receives the law. Finally, King Solomon represents the established monarchy and the construction of the Temple in Jerusalem.

73. (C) Nevi'im - Historical and prophetic narratives
The Hebrew Bible is divided based on content and genre. The Torah contains the foundational laws and narratives of the five books of Moses. Nevi'im, or the Prophets, includes the historical accounts of the kings and the visionary messages of prophets like Isaiah and Jeremiah. Ketubim consists of various writings like poetry and wisdom, while the Talmud is a separate rabbinic work.

74. (D) Jacob - Receiving the Law at Sinai
Many biblical figures are identified by a singular transformative event. Moses is the leader who received the Ten Commandments and the Law at Mount Sinai. While Jacob is a key patriarch whose sons became the twelve tribes, he lived several generations before the Exodus and the subsequent revelation at Sinai. Therefore, associating him with the reception of the Law is historically inaccurate.

75. (A) Both A and R are true and R is the correct explanation of A.
The family is the fundamental unit of Jewish life and the primary vehicle for transmitting tradition. Jewish ethics places a high priority

Downloaded from www.pdf.tube

on marriage and the procreation of the next generation. Because the home is where children are first educated in the values of the Torah and the observance of the commandments, the family structure is essential for the survival of the faith.

76. (B) Tisha B'Av
Most Jewish festivals are times of celebration and gratitude. Simchat Torah, Purim, and Sukkot are characterized by dancing, feasting, and joy. In contrast, Tisha B'Av is a solemn day of communal mourning and fasting. It commemorates the destruction of both the First and Second Temples in Jerusalem, along with other historical tragedies that have afflicted the Jewish people throughout history.

77. (C) P-3, Q-1, R-4, S-2
Jewish movements are defined by their relationship to tradition. Orthodox Judaism views Halakha as a divine mandate to be strictly followed. Reform Judaism prioritizes personal autonomy and ethical monotheism. Conservative Judaism sees law as binding but capable of historical evolution. Reconstructionist Judaism approaches the faith as an evolving civilization, focusing on the peoplehood and culture rather than just theology.

78. (A) Mutual agreement of protection and obedience.
The concept of the covenant is a central theme in Judaism, defining the relationship between God and the people. It is understood as a binding agreement involving mutual promises and responsibilities. God offers protection and guidance, while the people commit to obeying the divine laws and maintaining ethical standards. This relationship is collective and persists across generations rather than being purely individualistic.

79. (C) Halakha
Halakha literally means the path and refers to the entire body of Jewish law. When a court uses rabbinic interpretations of the Torah to decide a civil or religious case, they are practicing Halakha. This process ensures that the ancient commandments are applied consistently to modern life. It encompasses all aspects of daily conduct, from religious rituals to business ethics and property disputes.

80. (A) I, II, V
The Ten Commandments appear twice in the Torah, within the books of Exodus and Deuteronomy. They begin with a declaration of God's role in the liberation from Egypt and include universal moral prohibitions against murder and theft. While foundational, they are not the only laws in Judaism; rather, they serve as the core from which the other 613 commandments are derived.

NODIA

81. (C) Statement I is true but Statement II is false.
The Jubilee laws were specifically designed to prevent the emergence of a permanent underclass and the excessive concentration of wealth. By requiring that property revert to its original tribal owners and that debts be forgiven, the system ensured periodic economic reset. These regulations reinforce the idea that the community's welfare is more important than the individual accumulation of land and capital.

82. (B) Temple destruction and expulsions.
The Diaspora refers to the dispersion of the Jewish people away from their ancestral homeland. The primary causes were the historical conquests of Israel and Judah by foreign empires. Specifically, the destruction of the First Temple by the Babylonians and the Second Temple by the Romans led to large-scale forced migrations and the establishment of Jewish communities throughout the world.

83. (D) Abraham
Abraham is recognized as the first of the three patriarchs and the founding figure of the Jewish faith. He was the first to recognize the existence of a single, universal God and entered into a covenantal relationship with the Divine. His willingness to leave his home and follow God's direction established the spiritual and biological foundation for all future generations of the Jewish people.

84. (A) Torah, containing narratives and laws.
The Pentateuch consists of the first five books of the Hebrew Bible, also known as the Torah. These books provide the foundational narrative of the Jewish people, from creation and the patriarchs to the Exodus and the arrival at the borders of the Promised Land. They contain the primary legal

9. (C) Classical rabbinic interpretation and biblical exegesis.
Midrash represents a vast body of literature created by early rabbis to explore the depth of biblical texts. It uses two methods to expand understanding: legal analysis and homiletic storytelling. By filling in narrative gaps and deriving moral lessons, Midrash keeps the ancient scriptures relevant to evolving societal needs. It bridges the gap between the written word and communal practice.

10. (B) I, II and IV
Traditional Jewish messianism focuses on a future human leader. This figure must be a descendant of King David who restores the political and spiritual sovereignty of Israel. Key expectations include the rebuilding of the Jerusalem Temple and the ushering in of a global era of harmony. Crucially, the Messiah is viewed as a mortal man, not a divine being.

11. (C) Statement I is true but Statement II is false.
The Talmud is the monumental collection of Jewish oral tradition and law. It comprises the Mishnah, which is the foundational legal code compiled around 200 CE. The Gemara consists of later analysis and commentary on the Mishnah, not the other way around. Together, these two components form the core of rabbinic study and provide the basis for all subsequent law.

12. (B) III, V
The Hebrew Bible is divided into Torah, Nevi'im, and Ketubim. Genesis belongs to the Torah, while Joshua and Isaiah are part of the Prophets section. Books like Psalms and Proverbs are specifically categorized under the Writings. This third division contains poetry, wisdom literature, and historical scrolls that are read during various Jewish holidays and liturgical services throughout the year.

13. (A) IV, II, III, I, V
Biblical history follows a specific sequence beginning with the origins of the universe. After the initial creation, the narrative follows the patriarch Abraham and his journey to Canaan. The Israelites then experience slavery in Egypt followed by the Exodus. This leads to the revelation at Sinai and culminates centuries later with the construction of the Temple by Solomon in Jerusalem.

14. (D) Orthodox Judaism
Jewish denominations differ primarily in their approach to religious law. The Orthodox movement maintains that the Torah and its legal interpretations are divine and immutable. Adherents emphasize strict compliance with traditional practices regarding the Sabbath, dietary laws, and prayer. This perspective views the commandments as a permanent obligation that remains authoritative regardless of modern cultural shifts or societal trends.

15. (A) Sukkot
The festival of Sukkot involves building a temporary outdoor structure with a roof made of organic materials. This practice commemorates the booths used by the Israelites during their forty-year journey in the wilderness after the Exodus. It is an agricultural harvest festival and a time of joy, where meals are eaten inside the hut to emphasize human dependence on divine protection.

16. (B) Israelite oppression and enslavement by Pharaoh.
The Book of Exodus describes the transition of the Israelites from a growing family to an enslaved nation. The primary motivation for the departure was the harsh labor and systemic persecution imposed by the Egyptian ruler. God responded to the cries of the suffering people by appointing Moses to demand their release, leading to the series of plagues and their eventual liberation.

17. (B) Pentateuch
The first major division of the Hebrew Bible is known by several names, including the Torah and the Five Books of Moses. In Greek tradition, it is frequently called the Pentateuch. These books contain the foundational narratives of the world and the specific legal codes that define the religious and social life of the Jewish people from Sinai onward.

18. (A) It celebrates the giving of the Torah at Mount Sinai.
Shavuot is one of the three pilgrimage festivals mentioned in the Torah. Originally an agricultural holiday marking the wheat harvest, it gained

Click Here to Buy book on Amazon

maintaining Jewish identity. Through the family, religious practices and ethical values are taught to the next generation, ensuring the continuity of the covenantal relationship and the survival of the community.

95. (A) New Testament
The Hebrew Scripture, or TaNaKh, consists of three divisions: the Torah, the Nevi'im, and the Ketubim. It contains all the books recognized as sacred within the Jewish tradition. The New Testament is a collection of Christian scriptures that are not part of the Jewish canon and are not utilized in Jewish religious practice or theological development.

96. (B) Waving of Lulav and Etrog.
Sukkot, or the Feast of Tabernacles, is celebrated with several unique rituals. Participants construct a sukkah and spend time within it. A central part of the daily service involves the Four Species, which include a lulav and an etrog. These are waved in different directions to symbolize God's omnipresence and the joy of the harvest season, representing communal unity.

97. (A) I only
While many locations are important in Jewish history, Mount Sinai holds a unique status as the site of the revelation. It is here that Moses received the Torah and the Ten Commandments, establishing the formal covenant between God and the Israelites. This event defined the religious and legal identity of the nation, making the mountain synonymous with the giving of the law.

98. (A) Ketubim - The Oral Law
The Hebrew Bible is the Written Torah and consists of three parts: Torah, Nevi'im, and Ketubim. Each is a collection of original biblical texts. The Oral Law refers to the traditions and interpretations eventually written down in the Talmud and Midrash. Therefore, categorizing Ketubim, which contains books like Psalms and Proverbs, as the Oral Law is a fundamental error in classification.

99. (A) Both A and R are true and R is the correct explanation of A.
Jewish and Christian concepts of the Messiah differ significantly in both nature and function. In Judaism, the Messiah is expected to be a mortal human leader who achieves political and spiritual restoration for Israel. This contrasts with the Christian view of a divine figure who offers spiritual salvation through a sacrificial death. The reason accurately highlights these distinct theological expectations.

100. (D) Babylon
Before entering the Promised Land, the Israelites lived in Egypt and the region of Goshen before the Exodus. After departing, they spent forty years wandering in the Wilderness of Sinai. While Jews were later exiled to Babylon after the destruction of the First Temple, this occurred many centuries after the nation had already settled in Canaan. Babylon was not a pre-conquest residence.

101. (C) Movement for a Jewish homeland in Israel.
Zionism is a modern movement that advocated for the self-determination of the Jewish people in their ancestral homeland. It emerged in the late 19th century as a response to centuries of exile and persecution. The movement eventually led to the establishment of the State of Israel in 1948, fulfilling the long-standing religious and national yearning for a return to Zion.

102. (B) P-3, Q-4, R-2, S-1
Jewish terminology covers diverse aspects of life and worship. Kosher refers to anything, particularly food, that is fit according to religious law. A Minyan is the quorum of ten adults required for public prayer. A Rabbi serves as a teacher and spiritual guide. The synagogue is the house of assembly where the community gathers for worship, education, and social connection.

103. (C) Statement I is false but Statement II is true.
Covenant consciousness in Judaism is not a passive belief system but a call to action. It requires the community to actively participate in the fulfillment of the Mitzvot, or commandments. This relationship between God and the people is based on the idea that human actions have spiritual significance and that observing the law is the primary way to honor the agreement.

104. (A) Passover (Pesach)
Passover is celebrated with a ceremonial meal known as the Seder. During this event, the Haggadah is read to recount the story of the

Downloaded from www.pdf.tube

143. (C) Demonstrating reverence for God.
Wearing a head covering, known as a Kippah or Yarmulke, is a widespread tradition for Jewish men. While not a direct biblical commandment, it has become a standard practice in many communities. The purpose is to serve as a constant reminder that there is a higher authority above the individual. It is a physical sign of humility and reverence for the Divine.

144. (B) The Covenant with Abraham
Circumcision is the physical sign of the covenant made between God and the first patriarch, Abraham. This ritual, performed on the eighth day of a boy's life, represents the child's entry into the ongoing relationship and set of obligations that define the Jewish people. It serves as a permanent mark of identity and a reminder of the promises made to the ancestors.

145. (A) Honoring parents is one of the Ten Commandments.
Jewish family ethics are grounded in the foundational laws given at Sinai. Honoring one's father and mother is explicitly listed in the Decalogue, emphasizing the importance of respect and care for the older generation. The family is seen as the central unit for religious life and education, where parents have an obligation to teach the traditions and values to their children.

146. (B) Judaism believes the Messiah has already come and resurrected.
A major point of theological distinction for Judaism is the belief that the Messiah has not yet arrived. The messianic age is defined by specific physical and social changes, including universal peace and the rebuilding of the Temple, which have not yet occurred. Therefore, Judaism does not accept any past historical figure as having fulfilled the requirements and looks forward to future redemption.

147. (B) I, II, IV
Orthodox Judaism is defined by its commitment to traditional Jewish law as interpreted by the rabbis. Adherents strictly observe the dietary laws of Kashrut and the weekly requirements of the Sabbath. They also maintain traditional gender roles within liturgical services, such as separate seating. Crucially, they do not reject the Talmud; instead, they view it as the essential authoritative legal guide.

148. (A) Decalogue - The Ten Commandments
The Decalogue is the term used to refer to the Ten Commandments given at Mount Sinai. These laws provide the basic moral and religious framework for the covenant between God and the Israelites. Other terms like Exodus refer to the departure from Egypt, while Shavuot is the Feast of Weeks. Halakha represents the path of Jewish law rather than mysticism.

149. (C) Sukkot - Lighting a nine-branched menorah.
Each Jewish holiday is characterized by specific objects and rituals. Rosh Hashanah features the blowing of the Shofar, and Yom Kippur involves fasting. Passover is marked by the consumption of unleavened bread. However, the lighting of the nine-branched candelabrum, or Menorah, is the central ritual of Hanukkah, not Sukkot. Sukkot is instead associated with dwelling in temporary huts outdoors.

150. (A) Both A and R are true and R is the correct explanation of A.
For much of early history, the Temple in Jerusalem was the unique site for Jewish worship through sacrifice. The destruction of this sanctuary by Roman forces in 70 CE required a fundamental shift in how the community practiced their faith. The synagogue, which focused on prayer and study rather than physical offerings, became the essential replacement for maintaining Jewish communal identity.

151. (C) The poetic psalms of David.
The Torah, or Pentateuch, contains the five books from Genesis to Deuteronomy. These books include the stories of creation, the patriarchs, the Exodus, and the extensive legal codes of the community. While King David is a central figure in Jewish history, his poetic works, the Psalms, are part of the Ketubim section of the Hebrew Bible and are not foundational.

152. (B) P-4, Q-1, R-2, S-3
Jewish movements differ fundamentally in their view of religious law. Orthodox Judaism considers Halakha to be divinely given and strictly binding. Conservative Judaism views it as binding but subject to historical evolution. Reform Judaism

NODIA

equity. These include the cancellation of all debts and the return of land to its original tribal owners. A person applying these principles today would focus on preventing permanent poverty and advocating for policies that promote financial reset and a more balanced distribution of societal resources.

115. (C) Statement I is true but Statement II is false.
The Nevi'im division of the Hebrew Bible is split into two parts: the Former Prophets, which include historical books like Joshua, and the Latter Prophets, which contain visionary books like Isaiah. However, the Book of Genesis is the very first book of the Torah and is not part of the Nevi'im section. This classification reflects the distinct status of the five books.

116. (D) Abraham
The concept of the covenant is introduced early in the Book of Genesis with the patriarch Abraham. He was chosen by God to enter into a special, binding relationship that included the promise of a homeland and numerous descendants. This foundational agreement established the framework for the development of the nation and the subsequent covenants made with Moses and David.

117. (C) Ketubim
The final section of the TaNaKh is the Ketubim, or the Writings. It contains a diverse array of literary genres, including the poetic books of Psalms and Job, the wisdom of Proverbs, and historical accounts like Ruth and Esther. This section reflects the variety of ways the community responded to their historical experiences and their religious commitment through literature and song.

118. (B) Compiling texts and synagogue worship.
The Babylonian Exile was a period of intense religious development. Without the Temple in Jerusalem, the people were forced to find new ways to maintain their faith in a foreign land. This led to the systematic collection of sacred texts and the emergence of local gatherings for prayer and study. These developments provided the foundation for the synagogue and Rabbinic Judaism.

119. (D) Moses Maimonides
Moses Maimonides was a preeminent medieval Jewish philosopher and legal scholar. His work, The Guide for the Perplexed, sought to reconcile Jewish theology with Aristotelian philosophy. It remains one of the most influential texts in Jewish intellectual history, addressing complex questions about the nature of God, prophecy, and the rationality of the commandments found in the Torah, especially for the educated.

120. (A) Binding but dynamic and adaptable law.
Conservative Judaism seeks to maintain the integrity of tradition while acknowledging the reality of historical change. It holds that Jewish law is a binding system that requires observance. However, unlike the Orthodox view of an unchanging mandate, Conservative scholars believe that Halakha has always adapted to new circumstances. This approach allows for modern reinterpretations while maintaining a commitment to the legal process.

121. (B) God is perceived as a Trinity.
The most fundamental tenet of Judaism is the absolute and indivisible unity of God. This concept explicitly rejects any notion of a multi-part or trinitarian Godhead. Jewish belief emphasizes that God is eternal, the sole creator of the universe, and completely without physical form. Any depiction of God as a Trinity is a significant departure from traditional Jewish theology and foundational scripture.

122. (A) I, II, III
Rabbinic literature developed over several centuries in a specific sequence. The Mishnah was compiled first around 200 CE as the foundational oral code. It was followed by the Gemara, which consists of the extensive analysis and debate on the Mishnah and was completed around 500 CE. Centuries later, in the medieval period, scholars wrote comprehensive codes like the Mishneh Torah.

123. (C) Shavuot - Feast of Weeks
Jewish festivals have traditional names that reflect their timing or purpose. Shavuot is known as the Feast of Weeks because it occurs seven weeks after the second day of Passover. While Sukkot is the Feast of Tabernacles and Hanukkah is the Feast of Lights, Shavuot commemorates

Click Here to Buy book on Amazon

162. (A) Both A and R are true and R is the correct explanation of A.
The Talmud is the essential text for understanding the practical application of Jewish law. While the Torah provides the written commandments, it often lacks the specific details needed for daily observance. The Talmud records the extensive rabbinic discussions and debates that bridge this gap. Therefore, it is central to the faith because it transforms ancient biblical text into a livable system.

163. (C) Asceticism and permanent isolation.
Judaism is a religion that primarily emphasizes communal living and the fulfillment of commandments within society. Ethical duties are focused on how individuals interact with their family, neighbors, and the wider world. While there have been minor mystical groups that practiced some self-denial, permanent asceticism and isolation are generally discouraged. Instead, the tradition views the family as the proper spiritual arena.

164. (A) Day of Atonement
Yom Kippur is the holiest day of the Jewish year. The term literally translates to the Day of Atonement. It is a day dedicated to fasting, prayer, and deep repentance for sins committed during the past year. By abstaining from physical comforts and spending the day in the synagogue, individuals seek to reconcile with God and their fellow human beings for renewal.

165. (D) Overriding a prohibition to save a life.
Pikuach Nefesh is the Jewish legal principle that the preservation of human life takes precedence over almost all other religious requirements. On Yom Kippur, which is a mandatory fast day, an individual with a serious medical condition that would be worsened by fasting is required by law to eat. This action is a supreme fulfillment of the commandment to protect human life.

166. (A) Both Statement I and Statement II are true.
The foundation of the Jewish nation is traced back to three patriarchs: Abraham, his son Isaac, and his grandson Jacob. In the biblical narrative, Jacob's name was changed to Israel after a mysterious encounter. His twelve sons became the heads of the twelve tribes, providing the tribal structure and the name of the nation that would later receive the covenantal law.

167. (B) I, II, III, IV
Jerusalem holds a unique status as the historical capital of the Israelite monarchy and the site of the Holy Temples. It remains the spiritual center toward which Jews face in prayer and is central to the liturgy. While the city is the focus of immense yearning, it has been conquered and occupied by numerous foreign empires throughout its long history.

168. (A) Receiving the Torah and being bound by laws.
The revelation at Mount Sinai was the formal act that created the nation of Israel. By entering into the covenant, the people accepted a system of divine laws and ethical obligations. This transition meant they were no longer just a liberated group of slaves but a community bound by a specific legal framework, the Torah, which would guide their future conduct.

169. (B) The Jewish dietary laws
Kashrut refers to the comprehensive set of dietary laws that govern what food is permissible for Jews to eat and how it must be prepared. These rules include the prohibition of certain animals, like pigs, and the requirement for ritual slaughter. Additionally, Kashrut mandates the complete separation of meat and dairy products, ensuring that they are never consumed together in a meal.

170. (A) Joyful worship and attachment to a Rebbe.
Hasidic Judaism is a mystical movement that emerged in 18th-century Eastern Europe. It was founded by the Baal Shem Tov and emphasizes the importance of emotional connection to God through joyful prayer and song. A central feature is the leadership of the Rebbe, a spiritual guide who serves as the focus of the community's religious life, inspiration, and traditional guidance.

171. (D) The material world is inherently evil and must be escaped.
Jewish thought presents a positive view of the physical world. The creation narrative in Genesis repeatedly states that what God created was good. Therefore, the material world is seen as a place of potential holiness where divine commandments can be fulfilled. Judaism rejects the idea that physical existence is inherently evil, instead

NODIA

not consumed. This event took place far from the power centers of Egypt, serving as the moment where Moses was commissioned to lead the liberation.

134. (A) Evolving civilization over revelation.
Reconstructionist Judaism is a modern movement that approaches Judaism as the evolving religious civilization of the Jewish people rather than a fixed system of divine revelation. This perspective emphasizes the importance of community and culture. Adherents view the commandments as significant traditional practices that can be adapted based on the contemporary values and needs of the Jewish community as a whole.

135. (C) Holy city only in Judaism.
Jerusalem is a city of immense spiritual significance and is considered the historical and theological center of the Jewish world. It was the capital under David and the site of the Holy Temples. However, it is also highly sacred to other major world religions, including Christianity and Islam. Therefore, claiming it is holy only in Judaism is factually incorrect.

136. (D) Nevi'im - Joshua
The Hebrew Bible is structured into three main parts. The Torah consists only of the five books of Moses. Nevi'im, the second section, contains the historical accounts of the Prophets, which include the Book of Joshua. Ketubim is the final section and holds varied works such as the Psalms. This organizational structure is fundamental to the study of the scriptures.

137. (A) The Five Books of Moses (Pentateuch)
The first five books of the Bible—Genesis, Exodus, Leviticus, Numbers, and Deuteronomy—form a single, cohesive unit. In Jewish tradition, this collection is the Torah or the Five Books of Moses. In Greek, it is the Pentateuch. These books provide the foundational law, ethics, and history that define the covenantal relationship and serve as the most sacred text in Judaism.

138. (A) Both A and R are true and R is the correct explanation of A.
The Ten Commandments hold a central position in Jewish law because they summarize the core ethical and religious duties of the people. They were delivered directly by God to the entire assembly at Mount Sinai, marking the formalization of the covenant. The reason explains why they are unique, as they represent the essential principles upon which the other commandments are built.

139. (D) Physical corporeality
Judaism maintains a strict belief in the absolute unity and non-physical nature of God. While the Torah uses human-like descriptions to communicate divine actions, these are understood as metaphors. God is eternal, all-knowing, and all-powerful, but completely lacks any physical body or form. The rejection of physical corporeality is a defining characteristic of Jewish monotheism and distinguishes it from other systems.

140. (A) Harvest and giving of the Torah.
Shavuot is one of the three pilgrimage festivals mentioned in the Bible. It originally marked the wheat harvest in ancient Israel, a time of agricultural celebration. Historically, the holiday is also identified as the anniversary of the revelation at Mount Sinai. By celebrating the giving of the Torah, the community reaffirms its commitment to the divine commandments received after the Exodus.

141. (D) Babylonian Talmud (Gemara).
Following the compilation of the Mishnah, scholars in the academies of Babylon spent centuries analyzing and debating its contents. These discussions were eventually compiled into the Gemara. When combined with the Mishnah, this work is known as the Babylonian Talmud. Completed around 500 CE, it became the most authoritative source for Jewish law and the primary focus of traditional rabbinic study.

142. (D) Statement I is false but Statement II is true.
The Mosaic Laws are a comprehensive system that governs both the spiritual and social dimensions of life. They do not merely focus on rituals but include specific rules for economic and social justice. For example, the Torah requires farmers to leave the gleanings of their harvests for the poor and the stranger, ensuring a mandatory system of communal social welfare.

Downloaded from www.pdf.tube

the harvest and the giving of the Torah at Sinai, making its name literal.

124. (D) Western Wall - Built by Moses in the desert
The history of Jerusalem is tied to the two Temples built in the ancient era. The first was constructed by Solomon and the second was destroyed by the Romans. The Western Wall is a remnant of the Second Temple complex, serving as a retaining wall built by King Herod. It was not built by Moses, who lived long before the conquest.

125. (A) Both A and R are true and R is the correct explanation of A.
The Sabbath is the only holy day specifically mentioned in the Ten Commandments, giving it a unique status in Jewish law. Because it occurs every week, it provides a consistent rhythm for religious life and serves as a regular reminder of the covenant. The reason correctly identifies these factors as the primary cause for the day's supreme liturgical and spiritual importance.

126. (B) Pig
The dietary laws of Kashrut specify that land animals must have split hooves and chew their cud to be considered kosher. While cows, sheep, and goats possess both of these required characteristics, pigs have split hooves but do not chew their cud. Consequently, the pig is the most well-known example of a prohibited animal within the Jewish tradition and dietary code.

127. (B) P-2, Q-1, R-3, S-4
The biblical narrative follows the lives of key figures and their transformative experiences. Adam and Eve are associated with the origins of humanity in the Garden of Eden. Noah is the central figure of the global flood. Moses is the leader responsible for the Exodus from Egypt. Abraham marks the beginning of the Jewish people with his journey from Ur to Canaan.

128. (A) First written collection of oral traditions.
For many generations, the additional laws and interpretations of the Torah were passed down orally. Fearing that these traditions might be lost due to the dispersion of the community, Rabbi Judah the Prince compiled them into a structured text known as the Mishnah around 200 CE. This work became the foundational document for subsequent rabbinic law and the focus of the Talmud.

129. (B) Shalom Bayit (Peace in the home)
Within the context of family life, Jewish ethics emphasizes the importance of maintaining a peaceful and respectful environment. The term Shalom Bayit, meaning peace of the home, encapsulates the obligations of family members toward one another. While rituals like circumcision are important religious duties, Shalom Bayit is the specific ethical concept that governs the internal dynamics and harmony of the household.

130. (C) Statement I is true but Statement II is false.
The Sh'ma is the most central declaration of the Jewish faith, affirming the absolute oneness of God. It is not an annual prayer but is required to be recited twice daily, in the morning and evening. It serves as a constant reminder of the believer's commitment to the covenant and is traditionally the last prayer recited before an individual's death.

131. (B) I, II, IV
The Seder is a ritual feast that relives the story of the Exodus through various symbolic actions. These include eating Matzah to remember the haste of the departure and Maror, or bitter herbs, to recall the suffering of slavery. The reading of the Haggadah ensures the story is told to each generation. While some fast before, fasting is not the Seder.

132. (D) Jubilee stipulations.
The Torah outlines a unique socio-economic cycle designed to ensure justice and the welfare of the poor. Every seven years, a Sabbatical year is observed where the land lies fallow and debts are canceled. This cycle culminates every fifty years in the Jubilee. These stipulations require the release of slaves and the return of property, emphasizing that resources ultimately belong to God.

NODIA

133. (B) God spoke to Moses from a burning bush in Midian.
The Call of Moses occurred while he was living as a shepherd in the land of Midian. According to the scriptural account in Exodus, God appeared to him in a miraculous bush that burned but was

emphasizes personal autonomy, making ritual law non-binding. Reconstructionist Judaism treats these practices as the folkways of an evolving civilization rather than a set of divinely mandated commandments.

153. (D) Rabbinic literature interpreting biblical texts.
Midrash is a vast and varied body of rabbinic literature dedicated to interpreting and expanding upon the biblical text. It uses two main methods: legal analysis to clarify the commandments and homiletic storytelling to explore the narratives. By addressing the nuances in the scripture, Midrash helps the community derive contemporary meaning and moral guidance from the ancient words of the Torah.

154. (A) Covenant consciousness and Jewish ethics.
The call for social justice is a central theme in the prophetic literature of the Hebrew Bible. Prophets frequently urged the people to care for the vulnerable, such as widows and orphans, as a requirement of the covenant. A modern individual citing these messages demonstrates an understanding of how Jewish ethics and the obligations of the covenant demand active moral engagement today.

155. (C) Statement I is true but Statement II is false.
The Exodus is far from being ignored; it is the most frequently mentioned event in Jewish liturgy. It is remembered daily in prayers like the Sh'ma and annually through the extensive rituals of the Passover Seder. The narrative serves as the ultimate symbol of divine redemption, reminding the community of their transition from slavery to a nation dedicated to serving God.

156. (B) III, IV, V
The Torah specifies three holidays during which the community was required to make a pilgrimage to the Temple in Jerusalem. These are Passover (spring harvest), Shavuot (summer wheat harvest), and Sukkot (fall fruit harvest). While the Sabbath and the Synagogue are essential to Jewish life, they do not carry the specific biblical designation of being agricultural pilgrimage festivals, or Shalosh Regalim.

157. (A) He saw the Israelites worshipping the Golden Calf.
According to the Book of Exodus, while Moses was on Mount Sinai receiving the law, the Israelites became impatient and created a golden idol to worship. When Moses descended and witnessed this act of idolatry, which violated the very commandments he was carrying, he broke the first set of stone tablets in anger. This event signifies a temporary rupture in the covenant.

158. (B) Collection of poetry and wisdom literature.
The Ketubim, or Writings, is the final division of the Hebrew Bible. It contains a diverse group of texts that differ in genre from the foundational Law of the Torah and the prophetic messages of the Nevi'im. This section includes the poetry of the Psalms, the philosophical reflections of Job, and the practical wisdom of Proverbs, reflecting the multifaceted religious experience.

159. (B) Mandate to return property and free slaves.
The Jubilee stipulations are a set of radical economic and social laws found in the Torah. Every fifty years, the community is required to perform a complete economic reset. This includes the automatic return of ancestral lands to their original owners and the liberation of Hebrew slaves. These laws reinforce the theological principle that all wealth ultimately belongs to God rather than humans.

160. (B) Exclusive site for animal sacrifices.
The synagogue is a versatile institution that serves as a house of prayer, a house of study, and a communal gathering place. It became the center of Jewish life after the loss of the Temple. However, animal sacrifices were never a part of synagogue practice. Such rituals were strictly limited to the Holy Temple and ceased once that sanctuary was destroyed by Romans.

161. (C) Exodus - Departure and reception of Law.
The books of the Torah have specific thematic focuses. Genesis deals with origins, while Leviticus provides the legal codes for the priesthood. The Book of Exodus is defined by two major events: the miraculous departure of the Israelites from Egyptian slavery and the reception of the divine law and covenant at Mount Sinai. These events establish the fundamental national and religious identity.

Click Here to Buy book on Amazon

Exodus from Egypt. Participants eat Matzah to remember the haste of the departure and drink four cups of wine to represent the various expressions of redemption found in the biblical text. These rituals ensure the story is relived.

105. (C) Emulating God's rest and the Covenant.
The Sabbath is observed based on the biblical account of the seventh day of creation when God rested from his work. By refraining from labor, Jews emulate this divine pattern and acknowledge God as the creator. This practice serves as a weekly sign of the covenant between God and Israel, emphasizing the sanctity of time over the pursuit of material interests.

106. (A) Acronym for the three sections of the Bible.
The word TaNaKh is an acronym used to designate the entire Hebrew Bible. The letters represent the Torah (Pentateuch), the Nevi'im (Prophets), and the Ketubim (Writings). This term provides a concise way to refer to the complete canon of sacred scripture, distinguishing it from later rabbinic works like the Talmud or mystical texts like the Zohar.

107. (D) Belief in the Torah as the exact word of God.
Orthodox Judaism is characterized by its traditional approach to divine revelation and religious law. Adherents believe that the Torah was given by God to Moses and remains authoritative and unchanging. This belief leads to a strict commitment to observing all the commandments regarding the Sabbath, dietary laws, and prayer, as they were traditionally understood by the rabbis.

108. (C) Moses felt confident and required no help.
The biblical account of the call of Moses highlights his initial reluctance and lack of confidence. When God spoke through the burning bush and commanded him to confront Pharaoh, Moses raised several objections, citing his inability to speak eloquently. He required divine signs and the assistance of his brother Aaron to finally accept the mission, demonstrating humility before the task.

109. (C) Giving of the Torah - Mount Sinai
Certain geographical locations are inextricably linked to key events in Jewish history. Mount Sinai is the definitive site where the Torah was revealed and the covenant established. Other events, like the call of Abraham, began in Ur, and the construction of the Temple took place in Jerusalem. The Exodus describes the journey away from Egypt toward the promised ancestral land.

110. (D) Polytheism - Multiple deities in law.
Judaism is defined by its strict adherence to monotheism, the belief in a single, indivisible God. This concept is the cornerstone of the entire faith and is expressed in foundational prayers and laws. The belief in multiple deities, or polytheism, is entirely rejected by Jewish law and is considered a violation of the most fundamental commandments given at Sinai.

NODIA

111. (A) Both A and R are true and R is the correct explanation of A.
The loss of the Second Temple in 70 CE fundamentally altered the practice of Judaism. Without a central sanctuary for animal sacrifices, the religious life of the community had to be reimagined. The reason accurately explains how rabbis led this transformation by shifting the focus toward prayer, the study of the Torah, and local synagogue worship as the new center.

112. (B) I, II and III
Jewish marriage involves several symbolic and legal components. The Ketubah is the mandatory marriage contract, and the Chuppah canopy represents the couple's shared home. The traditional breaking of a glass at the end of the ceremony serves to remember the destruction of Jerusalem even in times of joy. Crucially, the tradition values marriage and procreation over a life of celibacy.

113. (B) Entirety of Jewish teaching and practice.
While the term Torah specifically refers to the first five books of the Bible, it is often used in a much broader sense. In this context, it encompasses the whole of Jewish religious instruction, including both the written scripture and the oral traditions preserved in the Talmud. It represents the complete guide for living according to the divine will in all matters.

114. (A) Debt forgiveness and wealth redistribution.
The Jubilee year in the Torah includes radical economic measures designed to ensure social

advocating for the sanctification of the mundane through ethical living.

172. (A) II, I, IV, V, III
The Torah, or the Five Books of Moses, follows a specific narrative and historical sequence. It begins with Genesis, followed by Exodus (the departure from Egypt). Leviticus contains the laws of the priesthood, while Numbers details the journey through the wilderness. The final book is Deuteronomy, which serves as a review of the law and history before entering the Promised Land.

173. (C) Jeremiah - Prophesying destruction and Exile.
The prophets of the Hebrew Bible were messengers sent to address specific historical crises. Jeremiah lived during the final years of the Kingdom of Judah and is known for his warnings of the impending Babylonian conquest. He witnessed the destruction of the First Temple and the beginning of the exile, and his writings reflect the deep sorrow and hope of the nation.

174. (D) Midrash - Historical books
The Hebrew Bible is structured into three canonical divisions: Torah (Law), Nevi'im (Prophets), and Ketubim (Writings). Each contains specific books recognized as sacred scripture. Midrash, however, is not a section of the Bible; it is a separate body of rabbinic literature consisting of interpretations and stories that explain the biblical text. Historical books are part of the Nevi'im and Ketubim sections.

175. (A) Both A and R are true and R is the correct explanation of A.
Shavuot is a festival with multiple layers of meaning. Agriculturally, it marks the time of the wheat harvest and the offering of first fruits. Historically and theologically, it celebrates the anniversary of the revelation at Mount Sinai. The reason accurately connects these two aspects, explaining why the holiday is a celebration of both the physical sustenance and the spiritual divine guidance.

176. (B) Serving as an intermediary to forgive sins.
In Judaism, a rabbi is primarily a teacher, scholar, and communal leader. They provide guidance on the application of Jewish law and officiate at lifecycle events like weddings. However, a rabbi is not a priest or an intermediary who can grant divine forgiveness for sins. Repentance and forgiveness are considered direct matters between the individual and God, or between individuals themselves.

177. (B) P-3, Q-2, R-4, S-1
Jewish religious objects serve specific liturgical and symbolic purposes. The Menorah is a multi-branched candelabrum, while the Shofar is a ram's horn blown on Rosh Hashanah. A Mezuzah is a scroll placed on doorposts to signify a Jewish home. The Tallit is a fringed prayer shawl worn by adults during morning services. These items are integral to the physical experience of faith.

178. (A) Body of laws from Written and Oral Torah.
Halakha literally means the walking or the path. It encompasses the complete system of Jewish law, derived from both the Written Torah (Bible) and the Oral Torah (Talmud and subsequent works). It provides a detailed guide for every aspect of life, ensuring that ethical behavior, religious ritual, and social justice are practiced according to the divine will and historical tradition.

179. (C) Outlining groom's financial responsibilities.
The Ketubah is a traditional Jewish marriage contract that is signed by witnesses before the ceremony. Its primary purpose is legal, as it specifies the groom's obligations to provide for his wife during the marriage. It also outlines the financial settlements to be paid in the case of divorce or the husband's death, ensuring that the wife's welfare is legally protected.

180. (C) Statement I is true but Statement II is false.
The belief in the eventual resurrection of the dead is one of the thirteen fundamental principles of faith listed by Maimonides. While it remains a core tenet of traditional and Orthodox Judaism, modern denominations have varied interpretations. Some movements, such as Reform Judaism, view the concept metaphorically or focus on the immortality of the soul rather than a literal physical revival.

181. (A) II, III, IV
The role of women in leadership is a major point of distinction between modern Jewish movements. Reform Judaism was the first to ordain female rabbis, followed by the Reconstructionist and

NODIA

Conservative movements. These denominations have embraced egalitarianism in their liturgical and organizational structures. In contrast, Orthodox and Hasidic Judaism maintain traditional restrictions that limit the rabbinate to men, following established law.

182. (A) Fulfilling the command to bind God's words.
Tefillin are black leather boxes containing parchment scrolls with biblical verses. They are worn on the arm and head during weekday morning prayers. The practice is a literal fulfillment of the commandment in the Torah to bind the divine words as a sign upon the hand and between the eyes. It serves as a physical act of devotion, connecting the mind.

183. (D) Passover (Pesach)
Passover is the festival that commemorates the liberation of the Israelites from Egyptian slavery. The name Passover refers to the tenth and final plague, during which God passed over the homes of the Israelites while striking the Egyptian firstborn. This central narrative is retold during the Seder meal, reminding the community of their miraculous redemption and the beginning of their national journey.

184. (A) 613 Mitzvot covering ritual and ethics.
The Mosaic Laws, traditionally numbered at 613, provide a comprehensive framework for Jewish life. These commandments cover a wide range of categories, including religious rituals, dietary habits, civil justice, and personal ethics. They are not limited to the priesthood but apply to the entire community, serving as the basis for the covenantal relationship and the standard for living a holy life.

185. (C) It includes the New Testament.
The Hebrew Scripture, or TaNaKh, is the authoritative collection of sacred texts for the Jewish faith. It is originally written in Hebrew and Aramaic and consists of the Torah, the Prophets, and the Writings. While it shares some books with the Christian Old Testament, it does not include the New Testament, which is a later collection associated with Christianity.

186. (A) Shabbat - Day of rest
Jewish life is defined by several core practices and concepts. Shabbat is the weekly day of rest observed from Friday evening to Saturday night. Tzedakah refers to justice or charity, and Brit Milah is the ritual of circumcision. The Seder is the ceremonial meal of Passover. Each of these represents a fundamental aspect of how Jews fulfill their communal and ethical identity.

187. (A) Both A and R are true and R is the correct explanation of A.
The Talmud is a diverse work that uses different literary styles to convey the depths of Jewish tradition. Halakha provides the formal legal codes and arguments needed for practice, while Aggadah uses stories, legends, and folklore to illustrate ethical values. The reason correctly identifies that both approaches were necessary for the rabbis to provide a comprehensive guide for all aspects.

188. (C) Committing murder or idolatry to save life.
While the principle of Pikuach Nefesh allows for the violation of almost any law to save a human life, there are three absolute exceptions. According to Jewish law, an individual must not commit murder, engage in forbidden sexual relationships, or perform acts of public idolatry even if their life is threatened. These three acts are considered so grave that they cannot be justified.

189. (A) Receiving the Torah and the Covenant.
Mount Sinai is the most important geographical site in the formation of the Jewish nation. It is the location where the Israelites gathered after the Exodus to receive the Ten Commandments and the broader Torah. This event represents the formal establishment of the covenant, where the people accepted the divine laws that would define their unique religious, ethical, and national identity forever.

190. (D) Orthodox Judaism
The Shulchan Aruch is the authoritative code of Jewish law compiled in the 16th century. Communities that strictly adhere to its rulings, including practices like the separation of men and women in prayer, belong to Orthodox Judaism. This branch of the faith emphasizes the preservation of traditional law and ritual as they were codified, viewing them as binding and divinely mandated.

Downloaded from www.pdf.tube

191. (C) Statement I is true but Statement II is false.
During the festival of Sukkot, Jews eat in a Sukkah, a temporary outdoor booth. This structure specifically symbolizes the fragility of human existence and the lack of permanence in material wealth. By moving from sturdy homes into these dwellings, participants remember the wandering in the desert and reaffirm their ultimate reliance on divine protection rather than their own financial security.

192. (A) I, II, IV, V
Traditional Jewish faith is centered on monotheism and the divine origin of the Torah. Adherents believe in the coming of a Messianic Age and the fundamental importance of observing the 613 commandments. However, Judaism does not accept the doctrine of Original Sin, which suggests humans are born with an inescapable state of sin that requires a divine sacrifice for redemption.

193. (C) Economic justice and land ownership.
The Jubilee year is an ancient biblical regulation designed to ensure a fair and equitable society. By requiring that land return to its original owners and that slaves be freed every fifty years, the law prevents the creation of a permanent class of landless poor. It reinforces the religious belief that humans do not own the earth but are merely temporary stewards.

194. (A) Leviticus
Leviticus is the third book of the Torah and serves as a detailed manual for the spiritual and ritual life of the nation. It contains the laws regarding the sacrificial system, the duties of the priesthood, and the rules for ritual purity and holiness. These instructions were essential for the conduct of worship in the Tabernacle and later in the Holy Temple.

195. (A) Western Wall as a central site of prayer.
Jerusalem remains the focal point of Jewish identity and religious practice today. The Western Wall, as the last remnant of the Second Temple complex, is the holiest site where Jews regularly gather to pray. It serves as a physical link to the ancient sanctuary and a symbol of national resilience. The city's historical importance is reaffirmed daily in prayers worldwide.

196. (B) Monasticism and lifelong celibacy are considered the highest spiritual ideals.
Judaism views the family as the essential unit for a holy life and the continuation of the tradition. Marriage is highly encouraged and is seen as the framework for fulfilling the commandment to procreate. Unlike some other faiths, Judaism does not have a tradition of monasticism; instead, it teaches that spiritual growth should occur through active engagement with family and community.

NODIA

197. (B) The giving of the Law - Moses
In Jewish history, specific leaders are associated with the most transformative moments of the national narrative. Moses is the figure who led the Israelites out of Egypt and served as the mediator who received the Law and the Torah at Mount Sinai. Abraham is the first patriarch, and Solomon is the king who built the First Temple. Moses remains the lawgiver.

198. (A) Both A and R are true and R is the correct explanation of A.
Reform Judaism emerged as a movement that sought to modernize Jewish practice while maintaining its ethical core. It views the moral commandments of the Torah as timeless and binding. In contrast, ritual laws like Kashrut are seen as historical practices that can be adapted based on individual choice. The reason accurately explains this theological distinction between eternal ethical laws and traditions.

199. (D) Reading from a printed book for obligation.
The formal public reading of the Torah in a synagogue must follow specific rules to fulfill the religious obligation. It must be read from a traditional handwritten parchment scroll in the original Hebrew language. The reader chants the text using ancient musical tropes. While printed books are used by the congregation to follow along, they are not the source for the reading.

200. (A) Dispersion of Jews beyond the land of Israel.
The Diaspora refers to the historical spread of the Jewish people away from their ancestral homeland into various parts of the world. This dispersion began with the conquests by foreign empires and became more extensive after the Roman destruction of Jerusalem. For nearly two thousand years, most Jews lived in these diverse

transmitting core beliefs. Participation in the assembly allows individuals to collectively reaffirm their shared heritage and values. Through this communal experience, practitioners strengthen their connection to the group's history and ethical standards, ensuring that these defining elements of their identity are passed on and celebrated by the whole community.

275. (C) Active celebration sustaining community solidarity
Far from being a passive period of idleness, the Sabbath is characterized as an active and structured celebration. When combined with the dynamics of communal gathering, it serves as a vital mechanism for sustaining community solidarity. This weekly rhythm provides the necessary framework for preserving religious continuity in contemporary settings, transforming a simple cessation of labor into a proactive communal event.

276. (A) Passover, Feast of Weeks, and Feast of Tabernacles
The annual cycle of certain religious traditions is defined by specific major events that require communal participation. These three major pilgrimage festivals include Passover, the Feast of Weeks, and the Feast of Tabernacles. Analyzing these festivals together reveals how they function as a cohesive pedagogical tool, integrating historical narratives and seasonal changes into the collective religious life of the community.

277. (D) The historical narrative of liberation
The initial event in an annual cycle of commemorations often focuses on the origin of a group's freedom. Passover is intrinsically linked to the historical narrative of liberation, celebrating the theme of emancipation from oppression. This celebration initiates the religious cycle by establishing the foundational concept of freedom, which then serves as the basis for subsequent festivals and laws.

278. (B) Receiving foundational laws and agricultural first fruits
Following the celebration of liberation, the religious cycle shifts to address the requirements of a newly emancipated people. The Feast of Weeks focuses on the reception of foundational laws and the offering of agricultural first fruits. This thematic shift emphasizes the necessity of structural rules and provides a way to express gratitude for the early bounty of the land.

279. (C) Commemorating wanderings and the final agricultural harvest
Physical structures used during religious observances often carry deep symbolic meaning. Temporary dwellings are constructed during the final pilgrimage festival to commemorate historical wanderings and celebrate the final agricultural harvest. These structures serve to remind the community of their reliance on divine providence and help them express gratitude for sustenance during the final season of the year for farmers.

280. (D) A pedagogical tool integrating seasonal and historical commemorations
The movement through a series of annual festivals creates a structured learning environment for the community. This sequential progression functions as a cohesive pedagogical tool that integrates seasonal and historical commemorations. By connecting themes of freedom, law, and providence to the agricultural cycle, the festivals ensure that foundational religious narratives are systematically reinforced throughout the entire year for everyone.

281. (A) Covenant consciousness
In certain legal theology systems, an acute awareness of a shared spiritual agreement provides the basis for all ethical behavior. This covenant consciousness functions as the foundational premise for all moral obligations within the community. It ensures that every ethical decision is rooted in a deep understanding of the relationship with the divine, providing the necessary motivation for adhering to laws.

282. (B) By relying strictly on the detailed provisions of Mosaic Laws
To turn an abstract spiritual awareness into concrete actions, a community requires a structured set of rules. The community operationalizes its covenant consciousness by relying strictly on the detailed provisions of the Mosaic Laws. These laws act as the practical translation of covenantal obligations, providing specific guidelines that ensure daily behaviors

Click Here to Buy book on Amazon

STUDYING FROM PDFs?

THINK AGAIN.

If you are studying only from PDFs,
you are wasting valuable time.

Research shows that learning from

PRINTED BOOKS has up to

4× HIGHER RETENTION

than studying from screens.

PRINT BOOK = BETTER MEMORY

PDF = LOWER RETENTION

Those who study from **PRINTED BOOKS**
move **AHEAD.**

Others are left **BEHIND**
in competition.

In competitive exams,
being average is not enough.

STAY ONE STEP AHEAD.

210. (A) Both A and R are true and R is the correct explanation of A.
Sukkot is unique among Jewish holidays for its strong emphasis on joy, earning it the title of The Season of our Rejoicing. This gladness stems from its dual significance as a celebration of the final harvest and a commemoration of divine providence. The reason accurately identifies how these agricultural and historical themes combine to make the festival a period of profound gratitude.

211. (C) Modifying truth for peace or sensitivity.
While honesty is a fundamental virtue in Jewish ethics, the tradition recognizes that there are rare situations where peace and sensitivity are higher priorities. For example, the rabbis teach that one may modify the truth to maintain harmony between people or to avoid unnecessarily hurting someone's feelings. This exception is limited to maintaining social peace and is not a license for deceit.

212. (A) Metaphor for global peace through human effort.
Reform Judaism has reimagined the traditional concept of a personal Messiah. Instead of looking for a future human leader to restore the monarchy, the movement focuses on the Messianic Age. This is understood as a metaphorical era of universal justice and peace that will be achieved through the collective ethical efforts and social justice work of both Jews and all of humanity.

213. (D) Ritual purification and conversion.
A Mikveh is a ritual bath containing living water from a natural source. It is used in several contexts within Jewish practice, most notably for the ritual purification of women following their menstrual cycle. It is also an essential part of the conversion process, where the individual immerses in the water to symbolize their transition into the Jewish people and their new status.

214. (A) Both Statement I and Statement II are true.
The Decalogue, or Ten Commandments, was revealed to the Israelites at Mount Sinai and forms the core of the covenantal law. These commandments include fundamental religious and moral duties. Among them is the requirement to remember and keep the Sabbath day holy, which serves as a weekly sign of the relationship between God as the Creator and the people as His community.

215. (A) I, II, III
The Jewish community underwent a major transformation during the 18th and 19th centuries due to the Enlightenment. This period saw the emergence of Reform Judaism, which sought to modernize the faith, and Orthodox Judaism, which formed as a defense of traditional practice. Conservative Judaism later developed as a middle path. While Hasidism also emerged in this era, it was a pietistic movement.

216. (B) The destruction of the Temple
The historical shift from a Temple-based religion to Rabbinic Judaism was a direct result of the Roman conquest of Jerusalem in 70 CE. With the loss of the central site for sacrifices, the community had to find a new way to fulfill their religious obligations. This led to the elevation of the study of the Torah and prayer as the primary means of service.

217. (C) Abraham
One of the most challenging narratives in the Book of Genesis is the Akedah, or the binding of Isaac. In this account, God tests Abraham's faith by commanding him to offer his son Isaac as a sacrifice. At the final moment, an angel intervenes to stop him, and a ram is provided instead. This event is seen as the ultimate demonstration of devotion.

NODIA

218. (A) Commemorated weekly and annually.
The Exodus is the foundational redemptive event of Judaism and is woven into the very fabric of religious life. It is celebrated annually during the eight-day festival of Passover. Additionally, it is remembered every week during the Kiddush prayer on the Sabbath. This constant commemoration ensures that the lessons of freedom, gratitude, and divine providence remain central to the community's national identity.

219. (D) Orthodox Jews permit driving and using electricity on the Sabbath.
The Sabbath is observed with strict adherence to traditional prohibitions against creative labor. For Orthodox Jews, this includes a complete ban on driving a vehicle or using electrical devices, as these actions are classified as forms of work.

communities, maintaining their unique identity while residing in foreign lands.

201. (B) Kabbalah / The Zohar
Jewish mysticism is known as Kabbalah. It focuses on understanding the hidden dimensions of the Torah and the nature of the Divine. Central to this tradition is the study of the Sephirot, or the various ways God interacts with the world. The Zohar is the most important text of this movement, providing symbolic and spiritual interpretations that go beyond the literal meaning.

202. (A) P-3, Q-1, R-2, S-4
Jewish terminology defines the key events of the lifecycle. Brit Milah is the covenant of circumcision performed on infant boys. Bar Mitzvah is the coming-of-age ceremony for boys at age thirteen. Shiva refers to the intensive seven-day mourning period following the death of a close relative. The Huppah is the canopy under which a wedding ceremony takes place, symbolizing the new home.

203. (C) Statement I is true but Statement II is false.
The biblical story of Abraham begins with a profound act of faith. When God called him to leave his home in Ur and travel to an unknown land, he was promised that he would become the father of a great nation. Rather than rejecting this command, Abraham immediately departed with his family, marking the beginning of the covenantal journey for his descendants.

204. (A) I, II, III
The Written Torah, or the Hebrew Bible, is composed of three distinct sections: the Torah, the Nevi'im, and the Ketubim. These are the original sacred scriptures of Judaism. The Mishnah, while foundational to the faith, belongs to the Oral Torah and is a later rabbinic compilation. Therefore, it is not part of the biblical canon of the Written Torah used liturgically.

205. (C) Destruction of the Second Temple by Romans.
The center of ancient Jewish life was the Second Temple in Jerusalem, where worship was primarily conducted through animal sacrifices. When the Romans destroyed the Temple in 70 CE, this system became impossible. This crisis led to the emergence of Rabbinic Judaism, which shifted the focus of religious life toward prayer, the study of the Torah, and the local synagogue as centers.

206. (B) The belief that the covenant absolves Jews from all ethical responsibilities
Covenant consciousness is the understanding of a special relationship between God and the Jewish people involving mutual duties. This includes a commitment to observe the Mitzvot and a sense of being chosen for a specific purpose of service. It never suggests that the relationship removes ethical responsibilities; on the contrary, it intensifies them, requiring the community to maintain high moral standards.

207. (D) Conserving tradition with historical awareness.
Conservative Judaism developed in the 19th century as a response to the extremes of both Reform and Orthodox movements. It seeks a middle ground by maintaining that Jewish law is binding while also recognizing that tradition has always been influenced by historical context. This perspective allows for the preservation of traditional practices while permitting adaptations that reflect the needs of the modern community.

208. (A) It was entirely written during the lifetime of Moses.
The Talmud is the most significant work of rabbinic literature, consisting of the Mishnah and the Gemara. It was developed over several centuries, long after the time of Moses. While it is based on the Oral Law believed to have been received at Sinai, the actual compilation and recording of these discussions and laws took place between approximately 200 and 500 CE.

209. (C) Maror - Bitterness of slavery in Egypt.
During the Passover Seder, various foods are used to physically represent the history of the Exodus. Matzah represents the haste of the departure, and the four cups of wine symbolize the promises of redemption. Maror, or bitter herbs, are specifically eaten to recall the pain and bitterness of the centuries of slavery and oppression that the Israelites experienced before their liberation.

Downloaded from www.pdf.tube

and role as the lawgiver, the biblical narrative recounts that he was not permitted to enter the Promised Land of Canaan. Instead, he viewed it from a distance before his death, with his successor, Joshua, leading the nation.

230. (A) Emphasis on action over abstract belief.
While Judaism possesses deep theological convictions, it is often described as a religion of action rather than just abstract beliefs. The focus is on the performance of the Mitzvot, or commandments, in daily life. This emphasis reflects the idea that a person's relationship with God is primarily expressed through their ethical conduct and observance of the law rather than just faith.

231. (D) It was given to Abraham immediately upon his arrival in Canaan.
While Jerusalem is the spiritual heart of the Jewish people, the biblical narrative shows a gradual association with the city. Abraham visited the region, but it was not established as the capital until the reign of King David, centuries after the entry into the land. Before that, it remained a Jebusite stronghold. Therefore, the claim of immediate gift to Abraham is inaccurate.

232. (B) Blowing the Shofar - Rosh Hashanah
Jewish holidays are identified by their unique rituals. Rosh Hashanah, the New Year, is characterized by the blowing of the Shofar, a ram's horn, to awaken the soul for repentance. Other rituals include eating Matzah during Passover and waving the Lulav during Sukkot. Fasting is a primary feature of Yom Kippur rather than Hanukkah, which is a festival of lights.

233. (A) Both A and R are true and R is the correct explanation of A.
The Shema is the most significant prayer in Judaism, recited twice daily by observant Jews. It holds this unique status because it is the definitive declaration of monotheism, the belief in a single, indivisible God. The reason accurately explains how the words of the Shema explicitly affirm this core tenet, making the prayer the central expression of commitment to faith.

234. (B) Psalms
The Nevi'im section of the Hebrew Bible contains the historical accounts and visionary messages of the prophets, including Isaiah, Jeremiah, and Ezekiel. However, the Book of Psalms is a collection of poetic songs and prayers attributed primarily to King David. It is categorized under the Ketubim, or Writings, which is the third and final division of the TaNaKh.

235. (A) Person trained to perform Brit Milah.
A Mohel is a specialist within the Jewish community who is trained to perform the ritual of circumcision on infant boys. This ceremony, known as Brit Milah, is required by the covenant made with Abraham and takes place on the eighth day of the child's life. The Mohel must possess both necessary surgical expertise and deep knowledge of the religious laws.

236. (B) Halakhic Midrash / Responsa
The process of applying ancient biblical laws to modern circumstances is a core function of Jewish scholarship. This is achieved through Halakhic Midrash, which interprets the legal portions of the Torah, and Responsa, which are written answers given by rabbis to specific questions. These methods ensure that the tradition remains a living and relevant guide for behavior in a changing world.

237. (C) Statement I is true but Statement II is false.
Reconstructionist Judaism, founded by Mordecai Kaplan, views the faith as the evolving civilization of the Jewish people. This perspective values the community's history and culture. However, it does not hold the traditional view that the Torah was dictated word-for-word by God to Moses. Instead, it sees the text as a human document reflecting the search for meaning and relationship.

238. (A) I, II, III
Judaism promotes several key values that guide ethical behavior toward others. Tikkun Olam involves the work of repairing the world, while Tzedakah refers to the pursuit of justice through charitable giving. Gemilut Hasadim encompasses various acts of loving-kindness. In contrast, Lashon Hara, or harmful gossip, is a behavior that the tradition explicitly forbids, identifying it as a serious ethical violation.

239. (D) Laws of Kashrut separating meat and dairy.
The practice of maintaining separate sets of dishes and utensils is a direct consequence of the

NODIA

completes the historical event of emancipation by introducing a spiritual code and foundational pillars for shared communal beliefs and obligations.

258. (A) The Ten Commandments

A covenantal framework requires specific directives to translate broad spiritual promises into actionable principles for daily life. The set of commandments serves as the operational core of this agreement, regulating both worship and interpersonal interactions. These instructions function as foundational pillars that govern community life and establish the individual moral obligations required to maintain the relationship with the divine.

259. (C) An incomplete historical event

Historical analysis suggests that an act of liberation lacks its full significance without a corresponding framework for governance and spiritual regulation. Without the structure provided by a formal covenant, the preceding event of emancipation remains an incomplete historical occurrence. The relationship between the two ensures that the promise of freedom is sustained through defined moral obligations and community standards for life.

260. (A) Translating broad promises into actionable principles

The interplay between a transformative experience and specific directives is essential for understanding structural beliefs. Commandments function by translating the broad, abstract promise of liberation into specific, actionable principles. This process provides a spiritual code that governs both individual moral obligations and collective social interactions, ensuring that the initial narrative of freedom becomes a lived reality within the community.

261. (D) Pentateuch, Prophets, and Writings

The organization of sacred texts often follows a tripartite structure that governs authority and liturgical application. Hebrew Scripture is categorized into the Pentateuch, the Prophets, and the Writings. This three-tiered classification creates a comprehensive scriptural corpus, ensuring theological continuity by linking foundational laws with historical consequences and diverse literary reflections, which together facilitate the preservation of a unified religious framework.

262. (B) The Pentateuch

Within a tiered scriptural system, the first section serves as the foundational legal and narrative bedrock for the entire community. The Pentateuch functions as the primary source of instruction and early history, establishing the laws that regulate communal life. It provides the essential starting point from which subsequent prophetic interpretations and various literary reflections in other scriptural sections develop.

263. (C) Detailing legal adherence and visionary literature

The second division of a tripartite scriptural structure acts as a vital communicative link between foundational laws and the people. The Prophets serve this role by detailing the historical consequences of legal adherence or disobedience. Furthermore, this section offers visionary literature that articulates spiritual reflections and future expectations, helping the community understand how to maintain their covenantal relationship over time.

264. (D) Poetry, philosophy, and later history

The final section of a structured scriptural corpus is characterized by its use of diverse literary genres to express religious identity. The Writings encompass poetry, philosophy, and later historical accounts. These texts provide a reflective dimension to the faith, complementing the authoritative laws and the warnings of the prophets, thereby contributing to a comprehensive and multi-faceted framework for communal spiritual life.

265. (A) Maintaining continuity and creating a comprehensive corpus

Organizing sacred texts into distinct yet complementary roles is essential for scholars and practitioners alike. This three-tiered categorization is critical for maintaining theological continuity across different eras. By progressing from authoritative law to interpretative prophecy and reflective literature, the system creates a comprehensive scriptural corpus that allows ancient communities to

Click Here to Buy book on Amazon

249. (B) I, II, III, IV, V
Contemporary Judaism is composed of several major movements that reflect different approaches to tradition and modernity. These include Orthodox, Reform, Conservative, and Reconstructionist movements. Additionally, Hasidic Judaism continues as a significant mystical and pietistic branch. Each contributes to the diverse landscape of modern Jewish religious and communal life, maintaining a distinct perspective on the role of Halakha.

250. (A) Destruction of both Temples in Jerusalem.
Tisha B'Av is the most solemn day of mourning in the Jewish calendar. It commemorates several catastrophic events in Jewish history, most notably the destruction of the First Temple by the Babylonians and the Second Temple by the Romans. The holiday is observed with a full day of fasting and the reading of the Book of Lamentations.

251. (B) The narrative of Creation
Foundational narratives in the study of early faith systems often identify the beginning of existence as the primary starting point. The narrative of creation serves as this critical cosmic inception, establishing the initial framework for the historical trajectory that follows. It provides the essential context within which subsequent developmental milestones and callings are understood and historically placed.

252. (A) A foundational paradigm for unique peoplehood
The specific historical trajectory of this religious community is activated through a primary calling that defines its origin. This initial event is recognized for establishing a foundational paradigm for a unique peoplehood. It represents the start of faith and the promise of lineage, creating a theological blueprint that structures the identity and direction of the group's earliest epoch.

253. (C) Shifting familial lineage to a structured religious community
Developmental milestones are viewed as transformative encounters that shift the organizational nature of a group. The calling of this specific leader signifies the pivotal transition from a simple familial lineage to a more structured religious community. This event marks the anticipation of liberation and the implementation of organized leadership, moving the narrative from individual faith toward collective communal institutionalization.

254. (D) As theological blueprints rather than historical records
Researchers analyzing ancient religious texts often interpret significant events as having depth beyond their literal narrative. The callings of central figures are categorized as theological blueprints rather than mere historical records. These milestones serve as frameworks that construct an enduring identity and religious trajectory, providing the essential structure needed to understand the foundational development and future of the faith.

255. (C) How early stages constructed enduring identity and trajectory
Examining the sequential development from the inception of the world through successive foundational callings offers a comprehensive perspective on a religion's origins. This developmental arc provides an essential framework for comprehending how early stages constructed an enduring identity. It reveals the systematic construction of a religious trajectory that characterizes the foundational epoch and supports the community's long-term historical continuity.

256. (B) The ultimate narrative of liberation
Within historical and religious research, the departure from oppression is characterized as a transformative period for a migrating community. This event functions as the ultimate narrative of liberation, serving as a focal point for understanding collective identity. It represents the initial act of emancipation that precedes the formalization of a structured relationship with the divine through the establishment of a covenant.

257. (D) Establishing the Covenant on Mount Sinai
Following the experience of liberation, the establishment of a formal agreement represents a defining moment in a community's history. This covenantal framework serves to formalize the relationship between the people and the divine. It provides a necessary regulatory structure that

Downloaded from www.pdf.tube

laws of Kashrut. Based on the biblical prohibition against mixing meat and milk, observant Jewish households ensure that these two categories of food never come into contact. This requirement extends to storage and preparation, making the separation a fundamental aspect of daily home life.

240. (B) Deuteronomy
The Torah consists of five books that follow the journey of the Israelites from creation to the arrival at the borders of the Promised Land. Deuteronomy is the fifth and final book of this collection. It primarily consists of a series of speeches delivered by Moses, reviewing the history of their wanderings and the laws of the covenant before his death.

241. (B) Seder meal including the Haggadah.
Passover is a major festival that commemorates the Exodus from Egypt. The central observance is the Seder, a ceremonial meal where the community gathers to retell the story of their liberation. This retelling is guided by a specific text called the Haggadah. The holiday is also marked by the strict consumption of Matzah, while all leavened products are prohibited.

242. (A) Jewish law prohibits divorce under any circumstance.
While Judaism views marriage as a sacred covenant and highly values the stability of the family, it does not prohibit divorce. Traditional Jewish law provides a specific process for the dissolution of a marriage through a document called a Get. Divorce is seen as a regrettable necessity in cases where the union cannot be sustained, allowing both parties to move forward.

243. (C) Shalom Bayit - Peace in the home
Jewish ethical terms define the primary responsibilities individuals have within their personal and social lives. Shalom Bayit emphasizes the importance of maintaining harmony and respect within the family. Other terms like Tzedakah represent justice and charity, while Pikuach Nefesh refers to the supreme obligation to save human lives. These concepts provide the moral framework for a just community.

NODIA

244. (A) Both A and R are true and R is the correct explanation of A.
Shavuot and Passover are chronologically and theologically linked through a period known as the Counting of the Omer. Shavuot occurs exactly fifty days after the beginning of Passover. This connection symbolizes the idea that the physical freedom gained during the Exodus was only completed when the Israelites received the Torah at Mount Sinai, providing a spiritual and legal framework.

245. (C) He will be a divine being, part of a Godhead.
Traditional Jewish messianism focuses on a future human leader who will achieve tangible changes in the world. This figure is expected to be a descendant of King David who rebuilds the Temple and brings universal peace. Crucially, the Messiah is viewed as a mortal man of great wisdom, not as a divine being or part of a Godhead.

246. (B) Foundational summary of the 613 Mitzvot.
While the Torah contains a total of 613 commandments, the Ten Commandments, or Decalogue, hold a special status. They are seen as a foundational summary that encapsulates the core ethical and religious duties of the people. Rather than being the only laws to follow, they serve as the essential principles from which all other commandments are derived at Sinai.

247. (D) The Jubilee and Sabbatical laws
The Torah requires a cycle of Sabbatical years every seven years, during which debts are forgiven and the land is allowed to rest. This cycle culminates in the Jubilee year. By forgiving a debt and allowing the poor to glean from his fields, a business owner is practicing these ancient socio-economic regulations designed to promote justice and prevent permanent poverty.

248. (A) Both Statement I and Statement II are true.
The Mishnah is the first written compilation of the Oral Law, edited by Rabbi Judah the Prince around 200 CE. It is organized into six major orders, known as Sedarim. These sections systematically cover all areas of Jewish life, including agricultural laws, the observance of festivals, marital law, and ritual purity. It serves as the foundational legal text.

regulate their present and articulate their enduring spiritual reflections.

266. (B) Drawing homiletic meanings from scriptures
Interpretative literature plays a central role in expanding the narrative and ethical applications of classical texts. The primary function of Midrash is to draw out deeper, homiletic meanings from primary scriptures. This process allows religious communities to revitalize foundational tenets and explore hidden layers of meaning, ensuring that ancient laws and narratives remain relevant and intellectually robust for successive generations of practitioners.

267. (B) Rabbinic discussions, legal debates, and jurisprudence
In the study of religious beliefs, certain texts serve as vast collections of intellectual and legal labor. The Talmud is described as an exhaustive repository that contains rabbinic discussions, legal debates, and jurisprudence. It functions as a central instrument for understanding how foundational laws are continuously debated and applied to the complexities of daily life and communal governance through time.

268. (A) Hope for redemption and global harmony
Eschatological expectations form a critical forward-looking dimension of certain faith systems, offering a vision for the future. The anticipation of a Messiah provides the community with a profound hope for ultimate redemption and global harmony. This belief serves as a vital theological concept that provides an enduring sense of purpose and a spiritual goal that remains relevant across generations.

269. (C) They intersect with concepts like the Messiah
Religious scholarship indicates that traditions centered on textual analysis do not operate in isolation from broader spiritual ideas. Interpretative practices often intersect with significant theological concepts, such as the expectation of a future redeemer. This intersection ensures that practical jurisprudence and homiletic exploration are deeply connected to the community's eschatological hopes, creating a unified and intellectually robust system of belief and practice.

270. (D) Tenets remain relevant and robust across generations
Engaging with a repository of legal debates and homiletic interpretations facilitates a dynamic process of textual revitalization. The ultimate outcome of this engagement is that foundational tenets remain relevant and robust across generations. By continuously debating and interpreting historical laws and narratives, the community ensures that its spiritual and ethical framework adapts to new contexts while maintaining its core intellectual integrity.

271. (C) A complete cessation of mundane labor
Sociological observations of traditional communities reveal that specific weekly observances play a vital role in structuring time. The Sabbath dictates a complete cessation of mundane labor, which establishes a rigorous rhythm of rest. This structured period of inactivity is designed to facilitate spiritual recalibration, allowing the community to step away from daily work and focus on collective religious identity.

272. (B) The focal point of identity and collective worship
During specific sacred times, the function of a physical space can undergo a significant transformation. The Synagogue Assembly changes from a mere architectural structure into the active focal point of communal identity and collective worship. This transformation occurs as individuals gather during the day of rest, creating a centralized environment where shared heritage and values are reaffirmed through unified religious participation.

273. (D) Social cohesion
The relationship between the temporal observance of a day of rest and the spatial gathering of a community creates a powerful synergy. This interaction reinforces social cohesion by bringing individuals together in a shared spiritual environment. By combining the rhythm of rest with collective assembly, the community strengthens its bonds, sustaining solidarity and ensuring the preservation of religious continuity over time.

274. (A) Reaffirm their shared heritage and values
Collective gatherings within a religious context serve as mechanisms for maintaining and

Click Here to Buy book on Amazon

The day is instead dedicated to prayer, communal worship in the synagogue, and family meals, providing a complete break from technical and professional demands.

220. (B) Ketubim - Writings
The Hebrew Bible is organized into three divisions. The Torah is the first part, followed by the Nevi'im, which translates to Prophets. The third and final section is the Ketubim, which means Writings. The entire collection is referred to by the acronym TaNaKh. This structure reflects the traditional order in which the books were canonized and their different liturgical roles.

221. (A) Both A and R are true and R is the correct explanation of A.
The Jubilee year serves as a profound theological statement about the relationship between humanity and the earth. By requiring the return of all land to its original tribal owners every fifty years, the law ensures that no individual can claim permanent ownership. The reason accurately explains how this reinforces the idea that humans are temporary stewards, as the earth belongs to God.

222. (A) I, III, IV, II
The history of Jerusalem follows a clear timeline within the biblical and post-biblical era. King David first established the city as the capital of the united monarchy. His son, Solomon, then built the First Temple. This structure was later destroyed by the Babylonians. Following the return from exile, the Second Temple was built and eventually destroyed by the Romans in 70 CE.

223. (C) Coming-of-age for a Jewish boy.
A Bar Mitzvah is a significant lifecycle event that occurs when a Jewish boy reaches the age of thirteen. It marks his transition into religious adulthood, where he becomes responsible for observing the commandments himself. The celebration often includes the young man being called to the Torah for the first time in a synagogue service, symbolizing his new role within the community.

224. (A) Separating meat and dairy in meals.
Adhering to the dietary laws of Kashrut involves more than just avoiding forbidden animals. A central requirement is the total separation of meat and dairy products, based on the biblical prohibition against mixing meat and milk. This rule requires using separate dishes and cooking areas for these two types of food, ensuring they are never mixed or eaten at the same time.

225. (D) Statement I is false but Statement II is true.
Far from being a peripheral theme, covenant consciousness is the very foundation of Jewish theology. It defines the special and binding relationship between God and the Jewish people. This covenant establishes a framework of mutual obligations, where the community's identity and purpose are centered on the observance of the laws and ethical requirements specified in the Torah and subsequent tradition.

226. (A) I, II, III
The Jewish faith is built upon a specific set of foundational texts. The Torah is the primary written scripture. The Mishnah and Gemara together form the Talmud, which provides the essential oral traditions and legal discussions. While the Quran is the holy book of Islam, it is not a text utilized within the Jewish tradition or recognized as part of its foundations.

227. (B) P-2, Q-1, R-4, S-3
The synagogue contains several items essential for worship. The Aron Kodesh, or Holy Ark, is where the Torah scrolls are kept. The Ner Tamid is an eternal light that hangs above the Ark. The Bimah is the elevated platform from which the Torah is read to the congregation. The Siddur is the prayer book that contains the daily liturgies.

228. (A) Approaches to binding nature of Halakha.
The primary difference between Jewish denominations lies in their view of religious law. Orthodox Judaism maintains that Halakha is a divinely mandated and unchanging system that requires obedience. In contrast, Reform Judaism views these laws as historical traditions that can be adapted to modern life, emphasizing the autonomy of the individual while focusing on the eternal ethical teachings of the Torah.

229. (C) Moses
Moses was the central figure who led the Israelites out of Egypt and through the wilderness for forty years. Despite his unparalleled leadership

NODIA

reflect the group's foundational commitments and unique spiritual identity over time.

283. (B) Interpersonal conduct
A comprehensive ethical framework must address both social institutions and individual behavior. The legal provisions of this system dictate specific ethical behaviors ranging from civil justice to interpersonal conduct. By covering such a broad spectrum, the laws ensure that the spirit of the covenant permeates all levels of society, providing structural boundaries that govern how people interact with one another.

284. (A) As a dynamic expression of Covenant consciousness
Within this religious ethical system, following established rules is not seen as a dry or burdensome obligation. Instead, adherence to the law is viewed as a dynamic expression of covenant consciousness. This perspective gives daily actions a sense of cosmic significance, as individuals see their compliance as an active way to maintain and celebrate their relationship with the divine.

285. (C) Covenant consciousness
Ethical systems require both structural boundaries and a reason for people to follow them. While specific laws provide the necessary structure, covenant consciousness provides the enduring motivational force. This awareness ensures that individuals remain committed to their moral obligations, as their daily ethical decisions are driven by an ongoing desire to reflect the community's foundational spiritual values and commitments.

286. (D) Releasing debts and returning ancestral property periodically
Economic regulations within certain historical agrarian societies often included radical mechanisms for social correction. The Jubilee stipulations acted as a mandate for the periodic release of debts and the return of ancestral property. These rules were designed to prevent permanent economic inequality and to ensure that resources were redistributed, thereby supporting the long-term stability and integrity of the whole community.

287. (C) By preventing permanent economic disenfranchisement
Periodic economic corrections have a direct impact on the most basic units of society. By preventing permanent economic disenfranchisement, Jubilee regulations provide essential support for the stability of marriage and family units. This protection ensures that multi-generational households can sustain themselves over time, preventing the destructive effects of long-term poverty from breaking apart the core domestic structures of the group.

288. (B) Religious and social education
Within this ethical paradigm, the domestic sphere is viewed as the most important environment for the transmission of values. Marriage and family are considered the primary locus of religious and social education. This central role necessitates robust economic protections to ensure that these units remain stable and capable of fulfilling their responsibility to educate the next generation of religious practitioners.

289. (D) Unchecked poverty and destructive land loss forces
Socio-historical analysis indicates that certain economic policies were specifically created to protect communal foundations from external threats. Jubilee stipulations were designed to safeguard the family structure from the destructive forces of unchecked poverty and land loss. By mandating periodic recalibration, these laws prioritize the welfare of multi-generational households, ensuring that economic hardship does not result in their permanent displacement.

290. (A) Structured, periodic economic recalibration
The systematic prioritization of domestic stability is achieved through specific, recurring legal requirements. Jewish ethics ensures the welfare of marriage and family through the mechanism of structured, periodic economic recalibration. This approach provides a practical way to manage land and debt, ensuring that the economic environment remains conducive to the continuity and health of the community's primary social units.

Downloaded from www.pdf.tube

S. David

List II: (Covenant Promise)

1. Promise of numerous descendants and a promised land
2. Giving of the Law at Mount Sinai
3. Promise of an everlasting dynasty and kingdom
4. Promise never to destroy the earth by a flood again

(A) P-4, Q-1, R-2, S-3
(B) P-1, Q-2, R-3, S-4
(C) P-4, Q-2, R-1, S-3
(D) P-2, Q-1, R-4, S-3

51. Which book is NOT considered one of the Synoptic Gospels?
(A) Matthew
(B) Mark
(C) John
(D) Luke

52. Read the given statements and select the correct option:
Statement I: The Gospel of John emphasizes the divinity of Jesus, identifying Him as the pre-existent Logos (Word).
Statement II: The Synoptic Gospels share a similar structure, content, and perspective on the life of Jesus.
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

53. Identify the correct statement about the "Q Source" in biblical scholarship:
(A) A lost and undiscovered gospel written solely by the Apostle Paul
(B) A code name for the prophetic symbols in the Book of Revelation
(C) A hypothetical collection of Jesus' sayings used by Matthew and Luke
(D) The original Hebrew manuscript used for the Book of Genesis

54. A student interpreting the Book of Revelation realizes it uses highly symbolic imagery to offer hope to persecuted Christians. This means the book belongs to which literary genre?
(A) Historical narrative
(B) Apocalyptic literature
(C) Wisdom literature
(D) Pastoral epistle

55. Match the New Testament book categories with their representative texts:
List I: (Category)
P. Gospel
Q. History of the Early Church
R. Pauline Epistle
S. Apocalyptic
List II: (Book)
1. Romans
2. Revelation
3. Acts of the Apostles
4. Luke

(A) P-4, Q-3, R-1, S-2
(B) P-3, Q-4, R-2, S-1
(C) P-1, Q-2, R-3, S-4
(D) P-4, Q-1, R-3, S-2

56. What does the term "Canon" refer to in the context of Christian Scriptures?
(A) The authorized and authoritative collection of inspired books
(B) The official military rules used during the medieval Crusades
(C) The liturgical vestments worn by modern orthodox clergy
(D) A type of musical composition commonly sung in monasteries

57. Identify the incorrect statement regarding the formation of the New Testament Canon:
(A) The process took several centuries to reach formal consensus.
(B) Apostolic origin was a primary criterion for inclusion.
(C) The canon was finalized by Jesus himself before his ascension.
(D) Widespread acceptance by early Christian communities was essential.

58. What is the effect of the Protestant Reformation on the Old Testament Canon used by Protestants?
(A) The adoption of the shorter Hebrew canon for the Old Testament
(B) The addition of the Apocrypha into the New

NODIA

the educational and spiritual services required by its many members.

300. (A) Its internal capacity for pluralism and evolution

The variety of practices and denominations within a single religion suggests a dynamic and flexible internal structure. The distinct practices of a major denomination reflect the religion's internal capacity for pluralism and evolution. Understanding these characteristics is vital for mapping the complex landscape of the faith, as it shows how the tradition can encompass multiple valid approaches to belief and practice.

www.nodia.in

Click Here to Buy book on Amazon

(B) Bethlehem
(C) Jerusalem
(D) Capernaum

17. Identify the incorrect pair regarding the disciples of Jesus:
(A) Peter - The disciple who denied Jesus three times
(B) John the Baptist - The youngest of the twelve apostles
(C) Judas Iscariot - The disciple who betrayed Jesus
(D) Thomas - The disciple known for doubting the Resurrection

18. Which concept is most appropriate to describe Jesus' dual nature as entirely divine and entirely human?
(A) Hypostatic Union
(B) Monophysitism
(C) Arianism
(D) Nestorianism

19. What was the direct cause of the Sanhedrin's decision to hand Jesus over to the Roman authorities?
(A) His refusal to pay mandatory taxes to the local Temple
(B) His practice of healing various lepers on a regular weekday
(C) His messianic claims perceived as blasphemy and treason
(D) His controversial decision to draft a new book of statutes

20. Consider the following statements regarding the "Kingdom of God" in Jesus' teachings:
I. It is both a present reality and a future hope.
II. It requires repentance and faith.
III. It is described as a mustard seed that grows into a large tree.
IV. It is strictly a geographical territory in the Middle East.
V. It belongs to the poor in spirit.
Which of the above statement(s) is/are correct?
(A) I, II, III, and V
(B) I, II, IV, and V
(C) II, III, IV, and V
(D) I, III, IV, and V

21. What is the definition of "Agape" in the context of Jesus' teachings?
(A) A passionate and romantic affection between two individuals
(B) The mutual and brotherly affection shared among one's peers
(C) Unconditional and self-sacrificing love for God and others
(D) A form of love based exclusively upon existing familial ties

22. All of the following are events from the Passion of Christ EXCEPT:
(A) The Agony in the Garden of Gethsemane
(B) The Cleansing of the Temple
(C) The Scourging at the Pillar
(D) The Crowning with Thorns

23. Identify the correct statement regarding the Sermon on the Mount:
(A) It is found as a primary text exclusively in the Gospel of Mark
(B) It served as a military speech to initiate a Roman overthrow
(C) It provides detailed architectural rules for a third temple site
(D) It contains his core ethical teachings and the Beatitudes

24. Read the given statements and select the correct option:
Statement I: In the Sermon on the Mount, Jesus stated he came to abolish the Law and the Prophets.
Statement II: Jesus emphasized that his followers must exceed the righteousness of the scribes and Pharisees.
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

25. Arrange the following events from the beginning of Christianity in chronological order:
I. The Ascension of Jesus
II. The Last Supper
III. The Day of Pentecost

NODIA

(A) Validating his divinity and victory over death
(B) The demonstration of the political dominance of the Apostles
(C) Signaling the immediate and total end of the Roman Empire
(D) Establishing Jerusalem as the worldly seat of political power

9. Which of the following pairs concerning the titles of Jesus is correctly matched?
(A) Son of Man - A title used to emphasize only his human frailty
(B) Emmanuel - A title suggesting that God is in opposition to us
(C) Lamb of God - Highlighting his role as a sacrificial offering
(D) Prince of Peace - A title signifying a military conquest of nations

10. Consider the following statements about the teaching method of Jesus:
I. He utilized hyperbole to emphasize moral points.
II. He relied exclusively on written philosophical treatises.
III. He engaged in dialectical questioning with religious leaders.
IV. He used agrarian imagery in his parables.
Which of the above statement(s) is/are correct?
(A) I, II, and III
(B) I, III, and IV
(C) II, III, and IV
(D) I, II, and IV

11. A theologian is examining the historical context of Jesus' ministry. To understand his interactions with the Pharisees, which competency is most required?
(A) Expertise in the structures of medieval European feudalism
(B) Familiarity with doctrinal debates from the 16th-century Reformation
(C) Advanced training in the strategic maneuvers of the Roman military
(D) Knowledge of first-century Jewish sectarianism and purity laws

12. Identify the correct statement about the Last Supper:
(A) It took place after the Resurrection.
(B) It was the occasion where Jesus instituted the Eucharist.
(C) It was a meal exclusively shared with the Roman centurions.
(D) It marked the beginning of Jesus' childhood ministry.

13. Read the given statements and select the correct option:
Statement I: The "Messianic Secret" is a motif primarily identified in the Gospel of Mark.
Statement II: Jesus frequently commanded his followers and those he healed to remain silent about his identity as the Messiah.
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

NODIA

14. A parish initiates a program to forgive all local debts based on a Biblical principle. This case reflects which concept central to Jesus' teachings?
(A) The rigid application of Lex Talionis
(B) The principle of ascetic monasticism
(C) The enforcement of ritual temple taxes
(D) The Jubilee and the reversal of fortunes

15. The following question consists of two statements, one labeled as Assertion (A) and the other as Reason (R).
Assertion (A): Jesus clashed frequently with the Sadducees and Pharisees.
Reason (R): Jesus challenged their strict interpretations of the Sabbath and their focus on external ritual purity over internal moral transformation.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

16. In which city was Jesus born according to the Gospel accounts?
(A) Nazareth

CHAPTER 08
Christianity

1. What is the central theme of the message of Jesus Christ as recorded in the Synoptic Gospels?
(A) The establishment of a secular political empire
(B) Proclaiming the Kingdom of God
(C) The total abolition of all ancient Jewish laws
(D) The promotion of various forms of philosophical asceticism

2. Read the given statements and select the correct option:
Statement I: Jesus frequently used parables to teach complex spiritual truths using everyday realities.
Statement II: Parables in the Gospels are strictly historical accounts of events that occurred during the life of Jesus.
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

3. An individual reading the narrative of the Good Samaritan concludes that true neighborliness transcends ethnic and religious boundaries. Which core teaching of Jesus is being applied here?
(A) The ritual purity laws
(B) The law of retribution
(C) The universal law of love
(D) The doctrine of predestination

4. All of the following are recognized as miracles performed by Jesus in the New Testament EXCEPT:
(A) Healing the blind man outside of the city of Jericho
(B) Changing the jars of water into wine at the wedding in Cana
(C) Performing the miracle of feeding the five thousand people
(D) Parting the Red Sea for his disciples

5. Match the events in the life of Jesus with their theological significance:
List I: (Event)
P. Incarnation
Q. Baptism
R. Transfiguration
S. Crucifixion
List II: (Significance)
1. Revelation of divine glory to select disciples
2. Atonement for the sins of humanity
3. The Word becoming flesh
4. Inauguration of his public ministry
(A) P-3, Q-4, R-1, S-2
(B) P-4, Q-3, R-2, S-1
(C) P-3, Q-1, R-4, S-2
(D) P-2, Q-4, R-1, S-3

6. The term "Christ" in Christian theology is defined as:
(A) The personal surname identifying Jesus of Nazareth
(B) The Greek translation of 'Messiah' or 'Anointed One'
(C) An official title designating the office of High Priest
(D) A formal Roman honorific for high-ranking religious leaders

7. Identify the incorrect statement regarding the crucifixion of Jesus Christ:
(A) It occurred under the authority of Pontius Pilate.
(B) It is viewed by Christians as the ultimate sacrifice for human sin.
(C) It was a standard method of Roman capital punishment for rebels.
(D) It took place in the city of Bethlehem.

8. What is the primary effect of the Resurrection of Jesus according to Christian theology?

Downloaded from www.pdf.tube

IV. The Resurrection
(A) II, IV, I, III
(B) II, I, IV, III
(C) IV, II, III, I
(D) I, II, IV, III

26. Which of the following is NOT one of the Beatitudes taught by Jesus?
(A) Blessed are the rich, for they will find comfort.
(B) Blessed are the meek, for they will inherit the earth.
(C) Blessed are the merciful, for they will be shown mercy.
(D) Blessed are the peacemakers, for they will be called children of God.

27. Identify the incorrect pair regarding the metaphors used in the Sermon on the Mount:
(A) Salt of the earth - Preserving influence and flavor of believers
(B) Light of the world - Visible witness of good deeds
(C) House built on the rock - Hearing and acting on Jesus' words
(D) Wolves in sheep's clothing - True prophets bringing comfort

28. A student observes a modern church emphasizing absolute pacifism and non-retaliation. This application is rooted in which specific teaching from the Sermon on the Mount?
(A) Fasting in secret
(B) Turning the other cheek
(C) The prohibition of oaths
(D) Storing up treasures in heaven

29. Read the given statements and select the correct option:
Statement I: The "Lord's Prayer" (Our Father) was provided by Jesus in the Sermon on the Mount as a model for prayer.
Statement II: The prayer emphasizes the hallowing of God's name, the coming of His kingdom, and the provision of daily needs.
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

30. Match the teachings of Jesus in the Sermon on the Mount with their themes:
List I: (Teaching)
P. "Do not judge, or you too will be judged."
Q. "Love your enemies and pray for those who persecute you."
R. "You cannot serve both God and money."
S. "When you give to the needy, do not let your left hand know what your right hand is doing."
List II: (Theme)
1. Purity of intention in almsgiving
2. Undivided loyalty and trust in God
3. Radical love and non-retaliation
4. Humility and avoiding hypocrisy
(A) P-4, Q-3, R-2, S-1
(B) P-3, Q-4, R-1, S-2
(C) P-4, Q-2, R-3, S-1
(D) P-2, Q-3, R-4, S-1

31. What is the defining characteristic of the "Golden Rule" as articulated in the Sermon on the Mount?
(A) Do unto others as you would have them do unto you.
(B) Do whatever is necessary to achieve personal success.
(C) Treat others according to their social status.
(D) Obey the laws of the state without question.

32. In the context of early Christianity, the Day of Pentecost marks:
(A) The miraculous birth of Jesus in the city of Bethlehem
(B) The descent of the Holy Spirit to empower the Apostles
(C) The dramatic conversion of the Apostle Paul on the road
(D) The formal composition of the first written Gospel account

33. Identify the correct statement regarding the Early Apostolic community described in the Book of Acts:
(A) They retreated to live in strict isolation in the Judean desert
(B) They shared possessions and practiced communal fellowship

NODIA

291. (C) Liturgy, architecture, and collective aspirations
The geographic focus of a religious community often defines many aspects of its practice and identity. In this case, the community consistently oriented its liturgy, architecture, and collective aspirations toward Jerusalem. This orientation demonstrates that the city is not just a location, but a central theme that shapes how people pray, build their spaces, and envision their future together.

292. (A) Spatial anchor for memory and redemptive hopes
Some locations possess a significance that goes far beyond their physical boundaries or economic value. The importance of this specific city transcends physical geography, functioning as the ultimate spatial anchor for historical memory and redemptive hopes. It serves as a unifying point that connects the community's past experiences with its future aspirations, providing a constant focus for its spiritual identity.

293. (D) As the terrestrial focal point of divine presence
Regardless of whether a community is living in its own land or is displaced elsewhere, its view of its central city remains constant. Jerusalem is viewed as the terrestrial focal point of divine presence. This intense ideological focus ensures that the city remains the most significant spiritual site, anchoring the community's belief system and providing a sense of divine proximity.

294. (B) Texts, celebrations, and daily supplications
A central urban center's status is reinforced by its constant presence in all areas of religious life. References to this city permeate foundational texts, seasonal celebrations, and daily supplications. By appearing in every aspect of practice, the city's importance is continuously reaffirmed, making it an inescapable and vital element of the community's ongoing spiritual and cultural narrative across generations.

295. (C) Binding populations to maintain theological unity
A powerful symbol can overcome geographic separation and internal differences to create a sense of oneness. Jerusalem acts as a unifying symbol that binds diverse and dispersed populations together. This connection is essential for maintaining theological unity and historical continuity, as it transforms a physical location into an enduring conceptual pillar that supports the entire framework of the religious tradition.

296. (D) The tension between historical continuity and contemporary adaptation
Modern religious denominations often face the challenge of staying true to their roots while functioning in a changing world. This specific denomination is observed negotiating the tension between historical continuity and contemporary adaptation. This process involves a careful balance where traditional values and laws are weighed against the needs and challenges of modern society, reflecting the internal capacity for evolution.

297. (A) Ethical application
Distinct groupings within a faith are often characterized by their unique handling of various core components. The denomination in this study maintains a specific approach to textual authority, liturgy, and ethical application. These distinct methods set the group apart from others, illustrating how internal diversity allows for different interpretations of how to live out foundational beliefs in a modern context.

298. (B) Interpreting laws to preserve core theological tenets
Leadership within a religious denomination must find ways to make ancient traditions relevant to the present. To address modern societal challenges, the leadership interprets traditional laws in a way that strives to preserve core theological tenets. This interpretative framework ensures that the community can adapt to current circumstances without losing the essential spiritual identity that defines its historical and religious tradition.

299. (B) Fostering identity and managing synagogue services
Sociological research into religious organizations examines how they function on a daily basis to maintain their presence. Focusing on a single denomination allows researchers to identify the mechanisms used for fostering community identity and managing synagogue services. These practical operations are crucial for sustaining the group's institutional structure and for providing

Click Here to Buy book on Amazon

eventually legalized Christianity
(C) Early theologians who were personal associates of the Apostles
(D) The leaders responsible for starting the Protestant Reformation

42. Which of the following is a negative or exception statement regarding the Didache?
(A) It is considered one of the canonical books of the New Testament.
(B) It provides instructions on baptism.
(C) It contains guidelines for the Eucharist.
(D) It is an early church manual of morals and church practice.

43. Identify the correct statement regarding early Christian apologetics:
(A) Writings specifically intended to apologize for apostolic errors
(B) Literary works that reject the use of Greek philosophy entirely
(C) Sacred texts that were strictly composed in the Hebrew tongue
(D) Intellectual defenses of faith addressed to outside critics

44. Read the given statements and select the correct option:
Statement I: Gnosticism was a major early challenge to orthodox Christianity.
Statement II: Gnostics believed that salvation is achieved through special, secret knowledge and viewed the material world as inherently evil.
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

45. Consider the following statements about the Sermon on the Mount's teaching on the Law:
I. Jesus affirmed the enduring validity of the moral law.
II. He internalized the law, equating hateful anger with murder.
III. He equated lustful looking with adultery.
IV. He commanded his followers to strictly observe the dietary laws.
V. He emphasized purity of heart over mere external compliance.
Which of the above statement(s) is/are correct?
(A) I, II, III, and V
(B) II, III, IV, and V
(C) I, III, IV, and V
(D) I, II, IV, and V

46. The Old Testament is primarily written in which language?
(A) Greek
(B) Latin
(C) Aramaic
(D) Hebrew

47. Which of the following incorrectly pairs an Old Testament section with its meaning?
(A) Pentateuch - The Epistles
(B) Torah - The Law or Instruction
(C) Nevi'im - The Prophets
(D) Ketuvim - The Writings

NODIA

48. What is the most appropriate definition of the "Septuagint"?
(A) The Latin translation of the entire Bible by Jerome
(B) The Greek translation of the Hebrew Scriptures
(C) The very first English translation of the Holy Bible
(D) A diverse collection of various hidden Gnostic gospels

49. The concept of "Covenant" in the Old Testament primarily establishes:
(A) A democratic political framework for the nation of Israel
(B) A binding relationship between God and His people with obligations
(C) A trade and commerce agreement between Israel and Egypt
(D) The detailed architectural blueprints for the Tabernacle

50. Match the Old Testament figures with the covenants associated with them:
List I: (Figure)
P. Noah
Q. Abraham
R. Moses

(C) They required all male converts to serve in the Roman military
(D) They abandoned the temple rituals from the very first day

34. A modern Christian community practices communal living and voluntary sharing of wealth to ensure no one is in need. This is a concept application based on:
(A) The Koinonia of the early Jerusalem church
(B) The Pauline letters regarding end-time events
(C) The ascetic monastic rules of Saint Benedict
(D) The apocalyptic visions of the Book of Revelation

35. Consider the following statements about the Apostle Paul:
I. He was originally a persecutor of the early Christians.
II. He undertook several missionary journeys across the Mediterranean.
III. He authored the Gospel of John.
IV. He emphasized justification by faith rather than by works of the law.
Which of the above statement(s) is/are correct?
(A) I, II, and III
(B) I, II, and IV
(C) II, III, and IV
(D) I, III, and IV

36. Which cause led to the convening of the Council of Jerusalem (approx. 50 AD)?
(A) The dispute regarding the calculation of the date of Easter
(B) The formal selection of the four canonical Gospel accounts
(C) The initial formulation of the phrases in the Nicene Creed
(D) Debating if Gentile converts must follow the Mosaic Law

37. Identify the incorrect pair regarding the early centers of Christianity:
(A) Antioch - The city where disciples were first called Christians
(B) Jerusalem - The site of the first apostolic council
(C) Mecca - A major center of theological dispute in the first century
(D) Rome - The city where Peter and Paul were martyred

38. The most appropriate description of a "martyr" in early Christianity is:
(A) A scholar who composes lengthy theological treatises
(B) One who dies for their faith rather than renounce Christ
(C) A Roman soldier tasked with the protection of Christians
(D) A high-ranking church official in charge of managing finances

39. Read the given statements and select the correct option:
Statement I: The early Christians faced sporadic but severe persecutions under Roman Emperors like Nero and Diocletian.
Statement II: Romans initially persecuted Christians primarily because Christians refused to participate in the imperial cult and worship the Emperor.
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

40. The following question consists of two statements, one labeled as Assertion (A) and the other as Reason (R).
Assertion (A): The Edict of Milan in 313 AD fundamentally changed the status of Christianity in the Roman Empire.
Reason (R): The Edict made Christianity the exclusive state religion, completely outlawing all pagan worship immediately.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

41. The term "Apostolic Fathers" refers to:
(A) The twelve individuals originally chosen by Jesus Christ
(B) The various Roman Emperors who

Downloaded from www.pdf.tube

Testament canon
(C) The decision to remove all four Gospels from the Holy Bible
(D) The translation of the Old Testament into Latin for scholars

59. Which pair accurately reflects the focus of a specific Gospel?
(A) Matthew - A Gospel for Gentiles emphasizing a universal savior
(B) Luke - A text showing Jesus as the fulfillment of Jewish laws
(C) John - A narrative featuring the shepherds and the manger scene
(D) Mark - The shortest Gospel, focusing on the actions of Jesus

60. Consider the following statements about the Epistles of Paul:
I. They make up the largest portion of the New Testament by number of books.
II. They address specific theological and practical issues in early church communities.
III. They contain no ethical or moral instructions.
IV. 'Romans' is considered his most systematic theological exposition.
Which of the above statement(s) is/are correct?
(A) I, II, and IV
(B) I, III, and IV
(C) II, III, and IV
(D) I, II, and III

61. A pastor delivers a sermon emphasizing that God's grace is a free gift received through faith, not earned by human merit. This relies most heavily on the theology of:
(A) The Book of James
(B) The Book of Proverbs
(C) The Epistle to the Romans
(D) The Book of Leviticus

62. Read the given statements and select the correct option:
Statement I: The "Pastoral Epistles" include 1 Timothy, 2 Timothy, and Titus.
Statement II: They are called "Pastoral" because they provide guidance on church leadership, organization, and combating false teaching.
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

NODIA

63. The concept of "Inspiration" regarding the Scriptures in Christian theology generally means:
(A) God guiding human authors while respecting their individual styles
(B) Authors dictating words without any personal understanding
(C) Texts that are merely poetic without any divine authority
(D) The treatment of the Bible as a purely scientific textbook

64. All of the following are considered Deuterocanonical books by the Catholic Church EXCEPT:
(A) Tobit
(B) Genesis
(C) Maccabees
(D) Sirach (Ecclesiasticus)

65. The following question consists of two statements, one labeled as Assertion (A) and the other as Reason (R).
Assertion (A): The Eastern Orthodox Church has a slightly larger Old Testament canon than the Roman Catholic Church.
Reason (R): The Eastern Orthodox tradition historically relied on the broadest version of the Septuagint, which included books like 3 Maccabees and Psalm 151.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

66. Identify the correct statement about the Psalms:
(A) The collection of prayers and poetry used in communal worship
(B) A series of historical texts all written by King Solomon
(C) The narrative history concerning the

theology concerned with the creation of the universe.
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

85. Consider the following statements about the doctrine of the Incarnation:
I. It means that the Word (Logos) became flesh in Jesus Christ.
II. It asserts that Jesus is fully God and fully man.
III. It claims that Jesus' physical body was merely an illusion.
IV. It is a central mystery of orthodox Christianity.
Which of the above statement(s) is/are correct?
(A) I, II, and III
(B) I, II, and IV
(C) II, III, and IV
(D) I, III, and IV

86. Which concept is most appropriate to describe the theological defense of God's goodness and omnipotence in view of the existence of evil?
(A) Apologetics
(B) Theodicy
(C) Hermeneutics
(D) Exegesis

87. Identify the correct pair concerning Christian doctrines:
(A) Ecclesiology - The study of the end times
(B) Pneumatology - The study of sin
(C) Mariology - The study of angels
(D) Christology - The study of the nature and work of Christ

88. A theology student argues that God foreordained certain individuals to salvation before the foundation of the world. This argument is an application of:
(A) Predestination
(B) Universalism
(C) Free Will defense
(D) Liberation theology

89. What was the central issue addressed at the Council of Chalcedon (451 AD)?
(A) The finalization of the canon of the New Testament books
(B) The creation of mandatory rules for monastic community life
(C) The definition of the two natures of Christ in one person
(D) The official religious authorization for the early Crusades

90. The following question consists of two statements, one labeled as Assertion (A) and the other as Reason (R).
Assertion (A): The doctrine of the Immaculate Conception refers to the virgin birth of Jesus.
Reason (R): It teaches that Jesus was conceived without a human father by the power of the Holy Spirit.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

91. The term "Atonement" in Christian theology refers to:
(A) The formal process of excommunicating dangerous heretics
(B) The specific architectural alignment of a church building
(C) The academic translation of ancient hymns into the local tongue
(D) Reconciliation of God and man through the death of Jesus

92. Which of the following is a negative or exception statement regarding the Apostles' Creed?
(A) It affirms belief in God the Father Almighty as Creator.
(B) It provides the exact date for the return of Jesus Christ.
(C) It mentions the resurrection of the body for all believers.
(D) It is a statement widely used across Western Christianity.

93. Identify the correct statement about the sacrament of Baptism:
(A) A ritual that is only practiced by the Eastern

Click Here to Buy book on Amazon

I. The Council of Nicaea
II. The Protestant Reformation begins
III. The Great Schism
IV. The Vatican II Council
(A) I, III, II, IV
(B) III, I, II, IV
(C) I, II, III, IV
(D) II, I, IV, III

76. The term "Autocephalous" is primarily associated with which Christian tradition?
(A) Pentecostalism
(B) Eastern Orthodox Churches
(C) The Roman Catholic Church
(D) Methodism

77. Which pair correctly matches the Protestant denomination with its primary founder or origin?
(A) Methodism - Martin Luther
(B) Lutheranism - John Knox
(C) Anglicanism - King Henry VIII
(D) Presbyterianism - John Wesley

78. A researcher is studying a church that emphasizes adult "believer's baptism" by full immersion and congregational autonomy. This church belongs to the:
(A) Episcopalian tradition
(B) Roman Catholic tradition
(C) Orthodox tradition
(D) Baptist tradition

79. The doctrine of Papal Infallibility, defined at the First Vatican Council, asserts that:
(A) The Pope is preserved from error when teaching ex cathedra
(B) The belief that the Pope is personally incapable of sinning
(C) The idea that every papal statement is divinely inspired
(D) The claim of supreme political authority over every nation

80. Match the Church tradition with its view on the Eucharist:
List I: (Tradition)
P. Roman Catholic
Q. Lutheran
R. Zwinglian/Memorialist
S. Eastern Orthodox

List II: (View on Eucharist)
1. Emphasizes the "Divine Liturgy" and the real, mystical presence without rigid philosophical definitions
2. Transubstantiation: the substance changes into the body and blood
3. Consubstantiation/Sacramental Union: Christ is present "in, with, and under" the elements
4. A symbolic memorial meal representing Christ's body and blood
(A) P-2, Q-3, R-4, S-1
(B) P-3, Q-2, R-1, S-4
(C) P-2, Q-4, R-3, S-1
(D) P-1, Q-2, R-4, S-3

81. What is the fundamental concept of the "Trinity" in traditional Christian belief?
(A) The existence of three separate Gods who function together
(B) God is one in essence but exists in three distinct persons
(C) God transforming sequentially into three different modes
(D) A human construct consisting of mind, body, and spirit

82. Identify the incorrect statement regarding the Nicene Creed:
(A) It explicitly rejects the divinity of the Holy Spirit.
(B) It was originally formulated at the Council of Nicaea in 325 AD.
(C) It affirms that Jesus Christ is "consubstantial" (of the same substance) with the Father.
(D) It was written to combat the Arian heresy.

83. The belief that human beings are born with a sinful nature inherited from Adam and Eve is known as:
(A) Immaculate Conception
(B) Predestination
(C) Original Sin
(D) Pelagianism

84. Read the given statements and select the correct option:
Statement I: "Soteriology" is the branch of Christian theology that deals with the study of salvation.
Statement II: "Eschatology" is the branch of

Downloaded from www.pdf.tube

117. Identify the correct statement regarding the Second Vatican Council (Vatican II):
(A) It was convened by Pope John XXIII in 1962.
(B) It resulted in the Mass being celebrated in vernacular languages instead of strictly Latin.
(C) It condemned the ecumenical movement and forbade dialogue with other religions.
(D) It emphasized the role of the laity in the mission of the Church.

118. The "Ecumenical Movement" primarily aims to:
(A) The establishment of a single and absolute global theocracy
(B) Unity and cooperation among Christian denominations
(C) The total elimination of all sacraments from Christian worship
(D) The encouragement of competition between rival mission groups

119. Which cause best explains the rapid global growth of Pentecostalism in the 20th and 21st centuries?
(A) A rigid adherence to written and formal liturgical prayer books
(B) The requirement for all leaders to have advanced academic degrees
(C) The rejection of all forms of contemporary music in worship
(D) Emphasis on direct experiences with the Holy Spirit

120. Consider the following statements about Feminist Theology:
I. It critiques patriarchal structures within traditional church hierarchy.
II. It seeks to recover the lost or marginalized voices of women in biblical history.
III. It argues for inclusive language in God-talk.
IV. It advocates for the exclusion of men from all religious activities.
V. It re-evaluates traditional interpretations of passages concerning women.
Which of the above statement(s) is/are correct?
(A) I, II, III, and V
(B) I, II, IV, and V
(C) II, III, IV, and V
(D) I, III, IV, and V

121. What is the definition of "Eco-theology"?
(A) The study of economic structures within early medieval monasteries
(B) The integration of modern business principles into church life
(C) Reflection on faith and environmental stewardship
(D) The belief that the material earth is evil and must be escaped

122. All of the following are major contemporary trends in Christian theology EXCEPT:
(A) Neo-scholastic restorationism
(B) Postcolonial theology
(C) Black theology
(D) Queer theology

123. Identify the correct statement about the World Council of Churches (WCC):
(A) The highest governing body within the Roman Catholic Church
(B) An organization that strictly enforces doctrinal uniformity
(C) A group founded in the 16th century during the Reformation
(D) A global fellowship seeking unity and Christian service

124. Read the given statements and select the correct option:
Statement I: "Postmodern Theology" often critiques the Enlightenment's reliance on absolute, objective reason.
Statement II: It embraces narrative, context, and plurality in theological discourse.
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

125. Arrange the following theological developments in chronological order:
I. The emergence of Liberation Theology in Latin America
II. The formulation of the Nicene Creed
III. The rise of modern Pentecostalism (Azusa Street Revival)
IV. The Protestant Reformation

Orthodox
(B) An act that always uses oil instead of the use of water
(C) A sacrament of initiation into the Christian community
(D) A practice instituted by the Apostle Paul rather than Jesus

94. Read the given statements and select the correct option:
Statement I: Confirmation (or Chrismation) is a sacrament that strengthens the grace of Baptism and bestows the Holy Spirit.
Statement II: In the Roman Catholic Church, Confirmation is typically administered by a bishop to individuals who have reached the age of reason.
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

95. Consider the following statements about the Liturgical Year:
I. Advent is the season of preparation leading up to Christmas.
II. Lent is a forty-day period of fasting and repentance before Easter.
III. Pentecost concludes the Easter season.
IV. Ordinary Time is the shortest liturgical season, lasting only one week.
V. Holy Week commemorates the Passion of Christ.
Which of the above statement(s) is/are correct?
(A) I, II, III, and V
(B) I, III, IV, and V
(C) II, III, IV, and V
(D) I, II, IV, and V

96. What is the definition of "Eucharist"?
(A) A specific sacrament used for healing of the very sick
(B) The act of worship commemorating the Last Supper with bread
(C) The vow taken by various monks entering into a monastery
(D) The formal legal declaration of a person as a saint

97. Identify the incorrect statement concerning Christian mysticism:
(A) It involves seeking a direct, personal, and transformative experience of God.
(B) Mysticism strictly rejects all forms of organized worship and sacraments.
(C) Famous mystics include St. John of the Cross and Meister Eckhart.
(D) The "Dark Night of the Soul" is a concept related to mystical purification.

98. The practice of "Lectio Divina" is best described as:
(A) A form of prayer focused on meditative reading of Scripture
(B) The public chanting of the Psalms by a trained church choir
(C) The theological study of ancient Latin manuscripts by monks
(D) The act of making a physical pilgrimage to the Holy Land sites

99. Which pair correctly matches the Christian mystic with their notable work?
(A) Thomas Aquinas - The Cloud of Unknowing
(B) Julian of Norwich - Summa Theologica
(C) Teresa of Avila - The Interior Castle
(D) Francis of Assisi - The Imitation of Christ

100. Match the sacraments with their traditional classifications in Catholic theology:
List I: (Sacrament)
P. Baptism
Q. Holy Orders
R. Anointing of the Sick
S. Matrimony
List II: (Classification)
1. Sacrament of Vocation/Service
2. Sacrament of Healing
3. Sacrament of Vocation/Service
4. Sacrament of Initiation
(A) P-4, Q-1, R-2, S-3
(B) P-4, Q-2, R-1, S-3
(C) P-1, Q-4, R-3, S-2
(D) P-2, Q-3, R-4, S-1

101. A Christian believer spends time in silence, emptying the mind of discursive thoughts to

Click Here to Buy book on Amazon

Beatitudes.
Statement II: The Beatitudes primarily promise earthly wealth and political power to those who follow Jesus.
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

135. Consider the following parables told by Jesus:
I. The Prodigal Son
II. The Good Samaritan
III. The Lost Sheep
IV. The Sower
Which combination of these parables explicitly emphasizes God's redemptive grace and seeking of the lost?
(A) I and III
(B) II and IV
(C) I, II, and III
(D) III and IV

136. What is the fundamental requirement for understanding the historical context of the New Testament?
(A) Understanding Second Temple Judaism and the Greco-Roman world
(B) A thorough knowledge of 18th-century Enlightenment philosophy
(C) A complete fluency in modern and conversational Hebrew speech
(D) A general familiarity with modern systems of Islamic law

137. Identify the incorrect statement regarding the Jewish sects during the time of Jesus:
(A) The Pharisees emphasized strict adherence to both written and oral Torah.
(B) The Sadducees were the aristocratic priestly class who rejected the oral law and bodily resurrection.
(C) The Essenes were heavily integrated into Roman politics and urban life.
(D) The Zealots advocated for armed rebellion against Rome.

NODIA

138. The most appropriate interpretation of Jesus' saying, "Render unto Caesar what is Caesar's, and unto God what is God's," relates to:
(A) Distinction between civic duties and spiritual duty to God
(B) The complete and total rejection of all earthly authorities
(C) The formal endorsement of Caesar as a divine and holy figure
(D) The call for an immediate and armed tax revolt by the people

139. Which cause led to the phenomenon of "Hellenization" in the early Christian world?
(A) The invasion of the Roman Empire by various Germanic tribes
(B) The official translation of the Bible into the Latin language
(C) The historical destruction of the second Temple in Jerusalem
(D) The conquests of Alexander and the spread of Greek culture

140. The following question consists of two statements, one labeled as Assertion (A) and the other as Reason (R).
Assertion (A): The early Christians utilized the Greek language extensively.
Reason (R): Koine Greek was the lingua franca of the Eastern Mediterranean, facilitating the rapid spread of the Gospel message.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

141. The definition of "Orthodoxy" in the context of Christian doctrine is:
(A) The newest and most radical theological theory available
(B) The systematic rejection of all written and oral scriptures
(C) Accepted, traditional, and authorized formulation of beliefs
(D) A specific style used in ancient church and abbey architecture

Portuguese Jesuits
(D) The refusal of local kings to allow the construction of churches

110. Consider the following statements about the Serampore Trio:
I. They consisted of William Carey, Joshua Marshman, and William Ward.
II. They were instrumental in establishing a printing press and translating scriptures.
III. They were Jesuit missionaries from Spain.
IV. They focused heavily on education and established Serampore College.
Which of the above statement(s) is/are correct?
(A) I, II, and III
(B) I, II, and IV
(C) II, III, and IV
(D) I, III, and IV

111. A modern theologian studies the socio-economic marginalization of certain Indian Christian communities and argues that God is uniquely present in their struggle for dignity. This is an application of:
(A) Dalit Theology
(B) Prosperity Gospel
(C) Scholasticism
(D) Fundamentalism

112. Identify the correct statement regarding "Padroado":
(A) A British colonial policy used to suppress Christian missions
(B) Portuguese royal patronage over Church administration in India
(C) An indigenous reform movement within the Eastern Orthodox Church
(D) A theological debate concerning the complex nature of the Trinity

113. Read the given statements and select the correct option:
Statement I: Brahmabandhab Upadhyay was a pioneer of indigenous Indian Christian theology who attempted to articulate Christian faith using Advaita Vedanta.
Statement II: He argued that Christianity must remain strictly Western in its cultural expression.
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

114. The "Mass Movement" conversions in India during the 19th and early 20th centuries predominantly involved:
(A) Large marginalized groups adopting Christianity together
(B) Wealthy landowning zamindars seeking various political favors
(C) The conversion of intellectual elites in the major metro cities
(D) Buddhist monks attempting to integrate Christian practices

115. Match the following institutions/movements with their characteristics:
List I: (Institution/Movement)
P. Mar Thoma Church
Q. Church of South India (CSI)
R. National Christian Council of India (NCCI)
S. Ashram Movement
List II: (Characteristic)
1. An ecumenical union formed in 1947 integrating Anglican, Methodist, and Reformed traditions
2. A reformed Eastern church in Kerala influenced by Anglican missionaries
3. An ecumenical body representing Protestant and Orthodox churches in India
4. Attempts by Indian Christians to adopt traditional Hindu monastic lifestyles
(A) P-2, Q-1, R-3, S-4
(B) P-1, Q-2, R-4, S-3
(C) P-3, Q-4, R-1, S-2
(D) P-4, Q-3, R-2, S-1

116. Which concept is central to "Liberation Theology" originating in Latin America?
(A) The accumulation of wealth as a sign of divine blessing
(B) The separation of religion and social justice
(C) Strict adherence to classical European liturgical forms
(D) The preferential option for the poor

Downloaded from www.pdf.tube

Babylonian exile
(D) The documents containing the strict dietary laws of Israel

67. Which of the following incorrectly pairs an Old Testament genre with its description?
(A) Pentateuch - Foundational narratives and laws of Israel
(B) Historical Books - The story of the conquest of Canaan, the monarchy, and the exile
(C) Wisdom Literature - Prophetic visions of the end times
(D) Prophetic Books - Oracles calling Israel to repentance and covenant fidelity

68. The "Great Schism" of 1054 AD formally divided Christianity into which two major branches?
(A) Catholicism and Protestantism
(B) Anglicanism and Calvinism
(C) Coptic Orthodoxy and Nestorianism
(D) Roman Catholicism and Eastern Orthodoxy

69. What was the primary theological cause contributing to the Great Schism?
(A) The ongoing debate over the mandatory use of unleavened bread
(B) The translation of the biblical texts into the English language
(C) The Filioque controversy regarding the Holy Spirit's procession
(D) The initial planning and mobilization for the early Crusades

70. Consider the following statements about the Roman Catholic Church:
I. It recognizes the Pope as the supreme authority and Vicar of Christ.
II. It upholds the doctrine of the seven sacraments.
III. It emphasizes Sacred Tradition alongside Sacred Scripture.
IV. It rejects the concept of Apostolic Succession.
V. It practices transubstantiation in the Eucharist.
Which of the above statement(s) is/are correct?
(A) I, II, III, and V
(B) I, III, IV, and V
(C) II, III, IV, and V
(D) I, II, IV, and V

71. The Eastern Orthodox Church is characterized primarily by:
(A) Total and absolute obedience to the Bishop of Rome
(B) The rejection of all physical and material elements
(C) A historical origin in the 16th-century Reformation
(D) Conciliar governance and liturgical life centered on icons

72. Which of the following is NOT one of the traditional "Five Solas" of the Protestant Reformation?
(A) Sola Ecclesia (The Church Alone)
(B) Sola Fide (Faith Alone)
(C) Sola Scriptura (Scripture Alone)
(D) Sola Gratia (Grace Alone)

73. Identify the correct statement about Martin Luther's role in the Reformation:
(A) He was an English monarch who sought a political divorce
(B) He was the founder and first leader of the Society of Jesus
(C) He posted the 95 Theses protesting the sale of indulgences
(D) He was the scholar who translated the Bible into Greek

74. Read the given statements and select the correct option:
Statement I: John Calvin was a key figure in the Protestant Reformation known for his systematic theology and emphasis on God's sovereignty.
Statement II: Calvin's teachings laid the foundation for the Reformed and Presbyterian traditions.
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

75. Arrange the following events related to the formation of Christian Churches in chronological order:

NODIA

(A) II, IV, III, I
(B) II, I, IV, III
(C) IV, II, III, I
(D) III, IV, II, I

126. Which of the following is a core characteristic of the "Charismatic Movement"?
(A) The doctrinal and practical rejection of the Holy Spirit's role
(B) The exclusive and mandatory use of ancient Gregorian chants
(C) The belief that all miracles ceased after the apostolic age
(D) Adopting Pentecostal practices in historic denominations

127. Identify the incorrect pair regarding modern theological frameworks:
(A) Prosperity theology - Advocating voluntary poverty
(B) Minjung theology - South Korea
(C) Dalit theology - India
(D) Black theology - United States / South Africa

128. An ethicist argues that environmental degradation is a sin against the Creator because humans are appointed as stewards, not exploiters, of creation. This argument applies principles from:
(A) Dispensationalism
(B) Eco-theology
(C) Gnosticism
(D) Secular Humanism

129. Read the given statements and select the correct option:
Statement I: Inclusive language in contemporary theology attempts to use gender-neutral or multi-gendered terms for God.
Statement II: Traditional Christian orthodoxy absolutely mandates that God is biologically male.
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

130. Match the contemporary theologian with their primary theological focus:
List I: (The theologian)
P. Gustavo Gutiérrez
Q. James Cone
R. Sallie McFague
S. Raimon Panikkar
List II: (Theological Focus)
1. Black Theology
2. Eco-Feminist Theology
3. Inter-religious Dialogue/Pluralism
4. Liberation Theology
(A) P-4, Q-1, R-2, S-3
(B) P-1, Q-4, R-3, S-2
(C) P-4, Q-2, R-1, S-3
(D) P-3, Q-1, R-4, S-2

131. The concept of "Contextual Theology" asserts that:
(A) Theology must be strictly uniform in every global culture
(B) Only the ancient Greco-Roman world is valid for theology
(C) Understanding the Gospel within a specific cultural context
(D) The idea that social issues have no bearing on reflection

132. In the life and message of Jesus, the term "Abba" used to address God translates most closely to:
(A) Almighty Judge
(B) High Priest
(C) King of Kings
(D) Intimate Father / Daddy

133. Identify the correct statement regarding Jesus' attitude toward marginalized groups (e.g., tax collectors, lepers, women):
(A) Strictly adhering to societal norms and avoiding them entirely
(B) Teaching that their suffering was a divine punishment from God
(C) Seeking their company and offering healing and forgiveness
(D) Requiring a temple tax payment before speaking to the group

134. Read the given statements and select the correct option:
Statement I: The "Sermon on the Mount" begins with a series of blessings known as the

Click Here to Buy book on Amazon

simply rest in the presence of God. This form of prayer is known as:
(A) Vocal prayer
(B) Intercession
(C) Contemplation
(D) Petition

102. Identify the correct statement regarding "Icons" in Eastern Orthodox worship:
(A) Idols that are considered sinful and are strictly forbidden
(B) Venerated images integral to Orthodox liturgy and theology
(C) Purely decorative art pieces with no spiritual significance
(D) Large three-dimensional statues placed in church courtyards

103. Read the given statements and select the correct option:
Statement I: The "Divine Office" or "Liturgy of the Hours" is the official set of prayers marking the hours of each day and sanctifying the day with prayer.
Statement II: It consists primarily of the recitation of Psalms, readings from Scripture, and canticles.
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

104. What is the effect of the "Synod of Diamper" (1599) on the St. Thomas Christians of India?
(A) It Latinized their liturgy under Roman Catholic authority
(B) It granted them independence from European ecclesiastical rule
(C) It initiated their mass migration to colonies in North America
(D) It resulted in their complete conversion to Protestantism

105. The following question consists of two statements, one labeled as Assertion (A) and the other as Reason (R).
Assertion (A): The tradition of St. Thomas Christians in Kerala dates back to the 1st century AD.
Reason (R): Strong oral traditions and local historical narratives assert that the Apostle Thomas arrived in India in 52 AD to preach the Gospel.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

106. Who among the following was a pioneer of the Protestant missionary movement in India, known for translating the Bible into multiple Indian languages?
(A) William Carey
(B) Francis Xavier
(C) Robert de Nobili
(D) Thomas Stephens

NODIA

107. Identify the incorrect pair regarding figures in the history of Indian Christianity:
(A) Robert de Nobili - Adopted the lifestyle of a Hindu Sannyasi to preach in Madurai
(B) Mother Teresa - Founded the Missionaries of Charity in Kolkata
(C) Bartholomew Ziegenbalg - The first Protestant missionary in Tranquebar
(D) Francis Xavier - Translated the Bible into Bengali in Serampore

108. The most appropriate description of "Inculturation" in Christian theology is:
(A) The forceful imposition of Western culture on local converts
(B) The adaptation of the Christian message to a specific culture
(C) The systematic destruction of all local cultural artifacts
(D) The exclusive use of Latin in all global religious services

109. Which cause led to the "Coonan Cross Oath" in 1653?
(A) The desire of the British East India Company to control churches
(B) The initial introduction of Pentecostalism in the state of Kerala
(C) Rebellion against Latinization imposed by

142. Which of the following is a negative or exception statement regarding the Old Testament Prophets?
(A) Warning the nation of Israel about the various sins of idolatry.
(B) Advocating for social justice for the widow and the orphan.
(C) Experiencing resistance and persecution from various kings.
(D) Predicting distant future events while ignoring social context.

143. Identify the correct statement about the "Apocrypha":
(A) Books in the Septuagint generally omitted by Protestants
(B) The collection of books rejected by all Christian groups
(C) Texts consisting exclusively of the letters of Apostle Paul
(D) Documents that were originally written in the 16th century

144. Read the given statements and select the correct option:
Statement I: The "Exodus" is a foundational event in the Old Testament, representing God's deliverance of Israel from Egyptian slavery.
Statement II: Christians often view the Exodus as a theological type or foreshadowing of Christ's deliverance of humanity from sin.
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

145. Consider the following statements about the structure of the New Testament:
I. It contains 27 books.
II. It was written entirely in Latin.
III. It begins with the four Gospels.
IV. It concludes with the Book of Revelation.
V. It contains epistles written by multiple apostles.
Which of the above statement(s) is/are correct?
(A) I, III, IV, and V
(B) II, III, IV, and V
(C) I, II, III, and IV
(D) I, II, IV, and V

146. What does the term "Catholic" literally mean in the context of the main Christian churches?
(A) Universal or encompassing the whole
(B) Roman
(C) Traditional
(D) Holy

147. Identify the incorrect pair regarding Christian denominations and their polity (governance structure):
(A) Episcopal - Governed by bishops
(B) Presbyterian - Governed by a hierarchy of assemblies of elders
(C) Congregational - Governed by an absolute monarch
(D) Papal - Governed under the supreme authority of the Pope

NODIA

148. A local church decides on its pastor, budget, and doctrines through a democratic vote of its members without outside hierarchical control. This is an example of which type of church polity?
(A) Episcopal
(B) Presbyterial
(C) Patriarchal
(D) Congregational

149. Read the given statements and select the correct option:
Statement I: The concept of "Apostolic Succession" is maintained by the Catholic, Orthodox, and Anglican churches.
Statement II: It claims that bishops are the direct, unbroken successors to the original apostles.
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

150. Match the theological term with its definition:
List I: (Term)
P. Justification

Q. Sanctification
R. Glorification
S. Redemption

List II: (Definition)
1. The process of being made holy over time
2. The final, perfect state of the believer after death
3. The act of being declared righteous by God
4. The act of buying back or freeing from sin

(A) P-3, Q-1, R-2, S-4
(B) P-1, Q-3, R-4, S-2
(C) P-4, Q-2, R-1, S-3
(D) P-3, Q-4, R-1, S-2

151. The "Problem of Evil" is most directly related to the Christian belief in:
(A) The theological doctrine of the virgin birth of Christ
(B) The ritual necessity of performing a water baptism ceremony
(C) The historical existence of the Roman leader Pontius Pilate
(D) God's omnipotence, omniscience, and perfect goodness

152. Which of the following is NOT a characteristic of traditional Christian Mysticism?
(A) A focus on rational, syllogistic proof of God's existence.
(B) The pursuit of union with the divine.
(C) The experience of spiritual desolation or the "Dark Night."
(D) Practices of asceticism and profound meditation.

153. Identify the correct statement regarding Christian worship:
(A) A single and universal form used by every single denomination
(B) The universal prohibition of the use of musical instruments
(C) A combination of Word and Sacrament in varying emphasis
(D) A religious gathering that only occurs once in a calendar year

154. Read the given statements and select the correct option:
Statement I: In Catholic tradition, Mary the mother of Jesus is worshipped as a deity equal to God.
Statement II: Catholic theology distinguishes between "Latria" (adoration due only to God) and "Hyperdulia" (special veneration given to Mary).
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

155. The following question consists of two statements, one labeled as Assertion (A) and the other as Reason (R).
Assertion (A): The date of Easter changes every year.
Reason (R): Easter is calculated based on a lunisolar calendar, typically falling on the first Sunday after the first full moon following the vernal equinox.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

156. The term "Liturgy" is best defined as:
(A) The private and silent prayer performed by an individual
(B) The public and customary worship service of a religious group
(C) The detailed architectural plan of a large Gothic cathedral
(D) A summarized record of all historical church council meetings

157. Identify the incorrect pair regarding liturgical seasons and their colors:
(A) Advent - Purple or Blue
(B) Christmas - White or Gold
(C) Ordinary Time - Black
(D) Pentecost - Red

158. A believer participates in a rite involving bread and wine, believing the elements strictly serve to jog the memory of Christ's sacrifice. This view is known as:
(A) Transubstantiation

Downloaded from www.pdf.tube

(B) Consubstantiation
(C) Real Presence
(D) Memorialism

159. What caused the formation of the "Dalit Theology" movement in India?
(A) Experience of caste-based discrimination in the church
(B) The desire to translate the entire Bible into Sanskrit
(C) The urgent need to build larger and more ornate cathedrals
(D) The historical influence of Portuguese traders on culture

160. Consider the following statements about the history of Christianity in India:
I. It is widely believed to have been introduced by the Apostle Thomas.
II. The Portuguese brought the Latin Catholic tradition in the 15th and 16th centuries.
III. Protestant missions began actively in the 18th century with Bartholomew Ziegenbalg.
IV. Christianity was entirely eradicated during the Mughal period.
Which of the above statement(s) is/are correct?
(A) I, II, and III
(B) I, II, and IV
(C) II, III, and IV
(D) I, III, and IV

161. The concept of "Ashram" adapted by some Indian Christian communities aims to:
(A) Attempting to completely Westernize traditional Indian culture
(B) Fostering an indigenous form of Christian monasticism
(C) Eliminating the use of the Holy Bible in local communities
(D) Creating a new political party based on religious identity

162. All of the following were associated with the Serampore Mission EXCEPT:
(A) The violent conversion of local populations.
(B) Translating the Bible into multiple Indian vernaculars.
(C) Publishing the first Indian vernacular newspaper.
(D) Campaigns against social evils like Sati.

163. Identify the correct statement regarding Robert de Nobili:
(A) An English Puritan who focused on building local hospitals
(B) The original founder of the Mar Thoma Syrian Church in Kerala
(C) A Jesuit missionary who adopted Hindu ascetic customs
(D) A scholar who translated the Old Testament into Malayalam

164. Read the given statements and select the correct option:
Statement I: The Synod of Diamper (1599) resulted in a harmonious and equal blending of Syrian and Portuguese traditions.
Statement II: The Synod forced the St. Thomas Christians to abandon many of their traditional practices and conform to Latin Catholic norms.
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

NODIA

165. The following question consists of two statements, one labeled as Assertion (A) and the other as Reason (R).
Assertion (A): The "Coonan Cross Oath" was a pivotal event in Indian Christian history.
Reason (R): It marked the moment a large section of St. Thomas Christians swore to resist Portuguese ecclesiastical domination, leading to a split in the community.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

166. Which term describes the theological effort to express Christian faith using the philosophical categories of Advaita Vedanta?
(A) Liberation Theology
(B) Indian Christian Theology
(C) Ashrama Movement
(D) Charismatic Renewal

(D) Statement I is incorrect but Statement II is correct

185. Consider the following statements about the sacraments in Christianity:
I. The Catholic Church recognizes seven sacraments.
II. Most Protestant denominations recognize only two: Baptism and Eucharist.
III. The Orthodox Church refers to them as "Holy Mysteries."
IV. The Quakers heavily emphasize the physical elements of the Eucharist.
Which of the above statement(s) is/are correct?
(A) I, II, and III
(B) I, II, and IV
(C) II, III, and IV
(D) I, III, and IV

186. The concept of "Grace" in Christian theology is best defined as:
(A) The unmerited, free gift of God's love and favor.
(B) The reward earned for performing good deeds.
(C) The physical strength to endure persecution.
(D) A financial blessing guaranteed to all believers.

187. Identify the incorrect pair regarding elements of Christian worship:
(A) Homily/Sermon - An explanation and application of the scriptural readings
(B) Creeds - Statements of foundational beliefs
(C) Hymnody - The singing of sacred songs and psalms
(D) Eucharist - The sacrament of penance and confession

188. A person wants to study the history of Christian missions in India. To understand the transition of the Bible into Indian languages, they should research the work of:
(A) Thomas Aquinas
(B) William Carey and the Serampore Trio
(C) John Calvin
(D) The Desert Fathers

189. Read the given statements and select the correct option:
Statement I: The "Padroado" system often led to conflicts between Portuguese colonial authorities and the indigenous Christian communities in India.
Statement II: The Propaganda Fide was established by the Vatican partly to bypass the Portuguese Padroado and directly control missionary activities.
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

190. The following question consists of two statements, one labeled as Assertion (A) and the other as Reason (R).
Assertion (A): Pentecostalism is currently one of the fastest-growing movements within global Christianity.
Reason (R): Its emphasis on vibrant, emotional worship, spiritual healing, and direct experience of the Holy Spirit appeals widely, especially in the Global South.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

191. The "Social Gospel" movement, prominent in the late 19th and early 20th centuries, primarily focused on:
(A) Applying Christian ethics to solve social problems
(B) Translating the Bible into a modern form of English
(C) Promoting a form of strict isolationist monasticism
(D) Defending the literal interpretation of six-day creation

192. Which of the following is a negative or exception statement regarding the Second Vatican Council?
(A) It encouraged the active participation of the laity.
(B) It declared the end of the Papacy.

Click Here to Buy book on Amazon

(A) I, II, III, IV
(B) II, I, III, IV
(C) I, III, II, IV
(D) III, I, II, IV

176. Which theological concept emphasizes that human language can only describe what God is not, rather than what God is?
(A) Cataphatic Theology
(B) Apophatic (Negative) Theology
(C) Systematic Theology
(D) Practical Theology

177. Identify the incorrect pair regarding approaches to religious pluralism:
(A) Exclusivism - Salvation is found only in explicit faith in Jesus Christ.
(B) Syncretism - The strict preservation of one religious tradition without mixing.
(C) Inclusivism - Christ is the only savior, but His saving grace may extend beyond visible church boundaries.
(D) Pluralism - All major religions are equally valid paths to God.

178. A theologian argues that God suffers alongside humanity in their affliction. This perspective is most closely associated with:
(A) Process Theology and Liberation Theology
(B) Classical theories of Thomistic impassibility
(C) The philosophical tenets of modern Deism
(D) The tenets associated with Epicureanism

179. What was the main effect of the Enlightenment on Christian Theology?
(A) Causing a universal return to medieval scholastic systems
(B) Proving the literal historical accuracy of the whole Bible
(C) Challenging dogmas through rationalism and criticism
(D) Eliminating the concept of the Trinity from all church bodies

180. Match the Gospel with its primary symbol in Christian art:
List I: (Gospel)
P. Matthew
Q. Mark
R. Luke
S. John
List II: (Symbol)
1. Lion
2. Ox
3. Eagle
4. Man / Angel
(A) P-4, Q-1, R-2, S-3
(B) P-1, Q-2, R-3, S-4
(C) P-4, Q-2, R-3, S-1
(D) P-2, Q-1, R-4, S-3

181. The term "Synoptic" used to describe the first three Gospels means:
(A) Written entirely by the same original author
(B) Filled with various and obvious contradictions
(C) Seen together from a similar perspective
(D) Highly symbolic and deeply mystical in nature

182. All of the following are generally considered Pauline Epistles EXCEPT:
(A) Galatians
(B) Hebrews
(C) Ephesians
(D) Philippians

NODIA

183. Identify the correct statement about the "Sermon on the Mount":
(A) A discourse that is found primarily in the Gospel of John
(B) A focus on military strategies used to defeat the Romans
(C) An encouragement of outward displays of piety and fasting
(D) Portraying Jesus as the new Moses interpreting the Law

184. Read the given statements and select the correct option:
Statement I: The doctrine of the Trinity asserts that there are three separate and distinct divine substances.
Statement II: Orthodox Trinitarian theology teaches that the Father, Son, and Holy Spirit share one identical divine substance (consubstantial).
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect

167. Identify the incorrect pair of Indian Christian theologians and their associated concepts:
(A) M.M. Thomas - Salvation and Humanization
(B) Raimon Panikkar - Cosmotheandric reality
(C) Brahmabandhab Upadhyay - Saccidananda as the Trinity
(D) Pandita Ramabai - Prosperity Gospel

168. A modern church addresses issues of systemic poverty and advocates for the rights of marginalized laborers. The most appropriate theological framework guiding this is:
(A) Liberation Theology
(B) Dispensationalism
(C) Creationism
(D) Apophatic Theology

169. What is a primary cause for the emergence of Feminist Theology?
(A) The desire to return to the exclusive use of Latin liturgy
(B) Integrating modern science with the Genesis creation account
(C) Recognition of historical patriarchal biases in theology
(D) An organized effort to merge Christianity with Buddhism

170. Consider the following statements about Contemporary Trends in Christian Theology:
I. Postcolonial theology examines how colonial history shaped Christian doctrine and practice.
II. Ecumenism seeks to highlight and deepen the divisions among Christian sects.
III. Pentecostalism focuses on the experiential power of the Holy Spirit.
IV. Eco-theology calls for a re-examination of humanity's dominion over nature.
V. Global South Christianity is currently declining rapidly.
Which of the above statement(s) is/are correct?
(A) I, II, and III
(B) I, III, and IV
(C) II, IV, and V
(D) I, IV, and V

171. The definition of "Ecumenism" is:
(A) The belief that one's own sect is the only path to salvation
(B) The economic theory used to guide modern church finances
(C) The practice of isolating a religious community from the world
(D) Promotion of unity among diverse Christian churches

172. Which of the following is an exception to the teachings emphasized by Liberation Theology?
(A) Structural sin and systemic injustice must be actively combated.
(B) Salvation is purely spiritual with no physical implications.
(C) The Gospel demands a preferential option for the poor and weak.
(D) Praxis (action) is an essential component of doing theology.

173. Identify the correct statement regarding "Vatican II" (The Second Vatican Council):
(A) It reaffirmed that only Catholics can reach eternal salvation
(B) It reinstated the historical office of the Roman Inquisition
(C) It opened dialogue with the world and other religions
(D) It declared that the Bible should not be read by the laity

174. Read the given statements and select the correct option:
Statement I: The World Council of Churches (WCC) includes the Roman Catholic Church as a full member.
Statement II: The WCC is a fellowship of churches primarily comprising Protestant, Anglican, and Orthodox traditions.
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

175. Arrange the following movements in their general order of historical emergence:
I. Monasticism
II. Scholasticism
III. The Protestant Reformation
IV. Pentecostalism

Downloaded from www.pdf.tube

(C) It produced the document "Nostra Aetate" addressing relations with non-Christian religions.
(D) It allowed the celebration of the liturgy in the vernacular.

193. Identify the correct statement about Postmodern Christian theology:
(A) Relying entirely upon absolute scientific rationalism
(B) Embracing narrative over systematic frameworks
(C) Enforcing a single and uniform interpretation of scripture
(D) Seeking a full return to medieval papal church authority

194. Read the given statements and select the correct option:
Statement I: "Sola Scriptura" is the Protestant principle that the Bible is the supreme authority in all matters of doctrine and practice.
Statement II: The Catholic Church holds that Scripture and Sacred Tradition together form a single deposit of the Word of God.
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

195. Consider the following statements regarding the Old Testament:
I. The Book of Genesis details the creation narrative.
II. The Exodus narrative features Moses leading the Israelites out of Egypt.
III. The Book of Psalms is primarily attributed to King David.
IV. The Prophets never critique social injustices, focusing only on ritual.
V. The Torah consists of the first five books.
Which of the above statement(s) is/are correct?
(A) I, II, III, and V
(B) I, II, IV, and V
(C) II, III, IV, and V
(D) I, III, IV, and V

196. The central theological theme of the Book of Revelation is:
(A) Detailed agricultural laws intended for the Israelites
(B) The genealogical history of the earliest church leaders
(C) A defense of the divinity of the entire Roman Empire
(D) Ultimate victory of God and Christ over evil forces

197. Identify the incorrect statement regarding the life of Jesus:
(A) He was raised in the town of Nazareth in the Galilee region.
(B) He began his public ministry after his baptism by John.
(C) He was celebrated by religious leaders in Jerusalem.
(D) He taught primarily through the use of parables and aphorisms.

NODIA

198. A local congregation incorporates traditional Indian classical dance and music into its worship service. This is a practical example of:
(A) Exclusivism
(B) Inculturation
(C) Syncretism
(D) Secularization

199. What was the main cause for the formulation of the early Christian creeds (like the Nicene Creed)?
(A) To standardize the language of worship to the Latin tongue
(B) To declare a formal independence from the Roman Empire
(C) To establish a system of mandatory taxation for the church
(D) To combat heresies and clarify orthodox belief

200. Match the theological disciplines with their area of study:
List I: (Discipline)
P. Hermeneutics
Q. Homiletics
R. Patristics
S. Apologetics
List II: (Area of Study)
1. The study of the early Church Fathers

2. The defense of the Christian faith
3. The theory and methodology of interpretation, especially of scriptures
4. The art of preaching and writing sermons

(A) P-3, Q-4, R-1, S-2
(B) P-4, Q-3, R-2, S-1
(C) P-1, Q-2, R-3, S-4
(D) P-3, Q-1, R-4, S-2

201. The "Filioque" clause, a major point of contention between the Eastern and Western churches, concerns:
(A) Whether the bread of the Eucharist should be leavened or unleavened.
(B) The celibacy of the priesthood.
(C) Whether the Holy Spirit proceeds from the Father "and the Son."
(D) The dating of Easter.

202. Which of the following is NOT a sacrament in the Roman Catholic tradition?
(A) Matrimony
(B) Fasting
(C) Holy Orders
(D) Confirmation

203. Identify the correct statement concerning Martin Luther's theology:
(A) Salvation achieved through the purchase of indulgences
(B) The authority of the Pope over the authority of Scripture
(C) Support for Transubstantiation without any alteration
(D) The doctrine of the 'Priesthood of all believers'

204. Read the given statements and select the correct option:
Statement I: The Anglican Church (Church of England) considers itself both Catholic and Reformed.
Statement II: It retains the historic episcopate and liturgical tradition while embracing Reformation theology.
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

205. The following question consists of two statements, one labeled as Assertion (A) and the other as Reason (R).
Assertion (A): The Orthodox Church highly values the veneration of icons.
Reason (R): Icons are believed to be idols that house the physical presence of the saints.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

206. The concept of "Original Sin" was most extensively developed by which early Christian theologian?
(A) Justin Martyr
(B) Origen
(C) Clement of Alexandria
(D) Augustine of Hippo

207. Identify the incorrect pair regarding models of the Atonement:
(A) Prosperity Theory - Christ died to prevent all illness
(B) Ransom Theory - Christ's death is a payment made to Satan
(C) Moral Influence Theory - Christ's death inspires us to repent
(D) Penal Substitution - Christ takes the punishment for humanity

208. A student observes that a denomination practices infant baptism to incorporate the child into the covenant community, similar to circumcision in the Old Testament. This perspective is most common in:
(A) Classical Baptist theological views
(B) Reformed and Presbyterian theology
(C) Modern Pentecostal theological ideas
(D) Traditional Anabaptist theological tenets

209. Read the given statements and select the correct option:
Statement I: Mysticism in Christianity is entirely focused on rejecting the physical world and avoiding communal worship.

Click Here to Buy book on Amazon

Statement II: Christian mysticism often involves an inner journey of purgation, illumination, and union with God, usually within the framework of the church's life.

(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

210. Consider the following figures involved in the history of Christianity in India:

I. Thomas the Apostle
II. Francis Xavier
III. William Carey
IV. Mother Teresa

Which combination reflects individuals primarily associated with Bengal?

(A) I and II
(B) III and IV
(C) II and III
(D) I and IV

211. What is the definition of a "Denomination" in Christianity?

(A) A heretical cult that denies the divinity of Jesus Christ
(B) A secret society of various elite Christian mystic figures
(C) A recognized branch with its own governance and doctrine
(D) A standard monetary unit used for payments by the Vatican

212. All of the following are themes in Feminist Theology EXCEPT:

(A) Highlighting women's roles in biblical narratives.
(B) Challenging the exclusive use of male pronouns for God.
(C) Advocating for the subordination of women in church leadership.
(D) Critiquing traditional models of atonement that glorify suffering.

213. Identify the correct statement regarding "Black Theology":

(A) A movement originating in Eastern Europe during the Cold War
(B) A theological claim that race has no theological implications
(C) Interpreting liberation within the African American context
(D) An offshoot of Pentecostalism that rejects social activism

214. Read the given statements and select the correct option:

Statement I: Eco-theology draws on the biblical concept of "Dominion" (Genesis 1) to argue for unrestricted human exploitation of the earth.

Statement II: Most Eco-theologians reinterpret "Dominion" as "Stewardship," emphasizing humanity's responsibility to care for creation.

(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

215. The following question consists of two statements, one labeled as Assertion (A) and the other as Reason (R).

Assertion (A): The World Council of Churches (WCC) focuses heavily on social justice, peace, and ecological sustainability.

Reason (R): Ecumenical theology understands the church's mission not just as spiritual salvation, but as participating in God's healing of the entire world.

(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

216. The "Jesus of History" vs. "Christ of Faith" debate in modern theology primarily deals with:

(A) Difference between historical facts and theological claims
(B) The exact geographical location of the site of his birth
(C) The academic translation of the Bible from Greek to English
(D) Conflict between Catholicism and

Downloaded from www.pdf.tube

Protestantism over communion

217. Identify the incorrect pair regarding the geographical centers of early Christianity:
(A) Alexandria - Known for allegorical interpretation and philosophical theology
(B) Antioch - Known for literal interpretation and historical focus
(C) Constantinople - The center of Western, Latin Christianity
(D) Rome - Associated with the primacy of Peter

218. An application of "Sola Scriptura" would mean that a theological dispute is ultimately settled by:
(A) The teachings found within the canonical Holy Bible
(B) The formal and final decree issued by the current Pope
(C) The majority vote cast by a representative church council
(D) A new and private revelation received from a modern prophet

219. What effect did the Enlightenment have on Biblical studies?
(A) It outlawed the reading of the Old Testament.
(B) It caused a universal agreement on the literal interpretation of Genesis.
(C) It halted the translation of the Bible into vernacular languages.
(D) It led to the rise of historical-critical methods of reading the Bible.

220. Consider the following statements about the Sermon on the Mount:
I. Jesus commands his followers to love their enemies.
II. He provides the "Lord's Prayer."
III. He teaches that wealth is the ultimate sign of God's favor.
IV. He warns against hypocrisy in almsgiving, prayer, and fasting.
V. He claims the meek shall inherit the earth.
Which of the above statement(s) is/are correct?
(A) I, II, IV, and V
(B) I, III, IV, and V
(C) II, III, IV, and V
(D) I, II, III, and V

221. The term "Eschatology" is best defined as:
(A) The theological study concerning the nature of the church
(B) The systematic theological study of the Holy Spirit's role
(C) The study of the 'last things' like death and judgment
(D) The historical study of the writings of early church fathers

222. Which of the following is an exception to the teachings found in the Old Testament?
(A) The creation of the world by a single, sovereign God.
(B) The giving of the moral law, including the Ten Commandments.
(C) The prophetic call for justice and righteousness.
(D) The detailed account of the resurrection of Jesus Christ.

NODIA

223. Identify the correct statement regarding "Pneumatology":
(A) It is the theological study of the Holy Spirit.
(B) It is the study of church government.
(C) It focuses exclusively on the virginity of Mary.
(D) It is a philosophical argument against the existence of God.

224. Read the given statements and select the correct option:
Statement I: The "Great Commission" refers to Jesus' command to his disciples to go and make disciples of all nations, baptizing them.
Statement II: This command is found at the very beginning of the Gospel of Mark.
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

225. Arrange the following events from the history of Christianity in India in chronological order:
I. The arrival of William Carey in Serampore
II. The Synod of Diamper
III. The arrival of St. Thomas
IV. The formation of the Church of South India

(CSI)
(A) III, II, I, IV
(B) III, I, II, IV
(C) II, III, I, IV
(D) I, III, II, IV

226. Which theological concept is most appropriate when describing a situation where different Christian traditions engage in mutual recognition of each other's baptisms?
(A) Ecumenism
(B) Excommunication
(C) Sectarianism
(D) Proselytization

227. Identify the incorrect pair regarding Christian symbols:
(A) The Cross - A symbol of Christ's sacrifice and victory over death
(B) The Ichthys (Fish) - An early Christian acronym and secret symbol
(C) The Crescent - The primary symbol of the Apostle Paul
(D) The Dove - A symbol of the Holy Spirit

228. A student analyzing the Gospel of Luke notices a prominent emphasis on the poor, women, and outcasts. This reflects Luke's theological focus on:
(A) Strict ritual purity
(B) The philosophical pre-existence of the Word
(C) The genealogical lineage of the kings of Judah
(D) Universal salvation and social reversal

229. Read the given statements and select the correct option:
Statement I: In Christian theology, "Incarnation" means God taking on human flesh.
Statement II: The doctrine implies that the material world is evil and must be discarded.
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

230. Match the Gospel to its primary intended audience/characteristic:
List I: (Gospel)
P. Matthew
Q. Mark
R. Luke
S. John
List II: (Audience/Characteristic)
1. Emphasizes Jesus as the Jewish Messiah fulfilling Old Testament prophecy
2. Written for Gentiles, highlighting compassion for the marginalized
3. Fast-paced, action-oriented, emphasizing Jesus as the suffering servant
4. Highly theological, focusing on Jesus as the divine Word
(A) P-1, Q-3, R-2, S-4
(B) P-3, Q-1, R-4, S-2
(C) P-1, Q-2, R-3, S-4
(D) P-2, Q-3, R-1, S-4

231. The term "Gospel" originates from the Greek word euangelion, which translates to:
(A) Strict Law
(B) Ancient History
(C) Divine Mystery
(D) Good News

232. All of the following are generally recognized as historical causes for the spread of early Christianity EXCEPT:
(A) The immediate military support of the Roman legions.
(B) The Pax Romana (Roman Peace) which allowed safe travel.
(C) The widespread use of the Greek language.
(D) The witness of the martyrs which inspired many.

233. Identify the correct statement about the Council of Nicaea (325 AD):
(A) Declaring that Jesus was merely a human prophetic figure
(B) Formalizing the split between the Catholic and Protestants
(C) Affirming the Son is 'consubstantial' with the Father
(D) Mandating that the Bible only be printed in the English tongue

Click Here to Buy book on Amazon

grace-oriented teachings are reconciled within the ongoing academic study of religious canons and early community interpretations.
Based on the above source, attempt the following five questions.

261. What does an accurate interpretation of the religious tradition heavily rely on?
(A) The isolation of ancient religious texts from modern beliefs
(B) The separation of histories into distinct religious narratives
(C) The rejection of textual analysis in favor of recent perspectives
(D) The analysis of continuity between Old and New Testaments

262. How do the Old Testament and New Testament Scriptures function despite distinct compositional histories?
(A) As contradictory accounts of ancient religious laws
(B) As a cohesive narrative framework within the tradition
(C) As independent narratives lacking theological connection
(D) As isolated texts distorting the broader theological vision

263. Why are the theological bridges connecting the Old Testament and New Testament Scriptures vital?
(A) They ensure the separation of foundational laws from modern grace
(B) They prove that distinct compositional histories cannot be reconciled
(C) They help in understanding the evolution of ancient prophecies
(D) They replace rigorous textual analysis with generalized interpretations

264. What happens when the Old Testament and New Testament Scriptures are isolated, according to the scholars?
(A) It clarifies the foundational laws of the religious texts
(B) It simplifies the compositional histories for the academy
(C) It reinforces the necessity of studying them independently
(D) It distorts the broader theological vision of the canon

265. What determines how foundational laws and grace-oriented teachings are reconciled?
(A) The hermeneutical approaches applied to the Scriptures
(B) The compositional histories of independent narratives
(C) The isolation of the texts within the theological academy
(D) The absolute rejection of early community interpretations

Direction : Please read the following source carefully.

An ecumenical research institute recently initiated a comprehensive sociological case study focusing on the structural distinctions among the main Christian Churches, specifically Catholic, Orthodox, and Protestant. The academic project aimed to delineate how the main Christian Churches (Catholic, Orthodox, and Protestant) conceptualize religious authority and ecclesial governance. The researchers observed that analyzing the main Christian Churches (Catholic, Orthodox, and Protestant) reveals significant variations in institutional hierarchy, historical continuity, and doctrinal emphasis. The study emphasized that the main Christian Churches (Catholic, Orthodox, and Protestant) have developed distinct theological identities that profoundly influence their respective communities. By comparing the main Christian Churches (Catholic, Orthodox, and Protestant), the scholars identified diverse approaches to tradition, reform, and institutional structure. The institute concluded that a holistic understanding of global religious dynamics requires a careful examination of the main Christian Churches (Catholic, Orthodox, and Protestant), as these major branches encompass the vast majority of historical and contemporary institutional frameworks. The case study successfully mapped the divergent pathways taken by the main Christian Churches (Catholic, Orthodox, and Protestant) throughout their historical developments and their enduring influence on global religious landscapes.
Based on the above source, attempt the following five questions.

NODIA

(D) Trent - The Catholic response to the Protestant Reformation

243. A modern theologian advocating for "Dalit Theology" argues that:
(A) The caste system is divinely ordained and must be preserved.
(B) Christianity should only be taught in the sacred Sanskrit tongue.
(C) God identifies with the oppressed and 'untouchable'.
(D) Only the wealthy and high-status individuals are truly blessed.

244. Read the given statements and select the correct option:
Statement I: The "Ashram Movement" in India was initiated to totally westernize Indian converts.
Statement II: Christian Ashrams were established to indigenize Christian spirituality, adapting Hindu contemplative practices and lifestyles.
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

245. Consider the following statements about Postmodern Theology:
I. It questions the absolute certainty claimed by the Enlightenment.
II. It emphasizes narrative and community context in doing theology.
III. It rejects the idea of a single, purely objective meta-narrative.
IV. It advocates a return to strict medieval scholasticism.
V. It values the voices of the marginalized.
Which of the above statement(s) is/are correct?
(A) I, II, III, and V
(B) I, III, IV, and V
(C) II, III, IV, and V
(D) I, II, IV, and V

246. The concept of "Inculturation" implies that:
(A) The Gospel message destroying every aspect of local cultures
(B) The Gospel finding expression within cultural forms
(C) The total replacement of local cultures by European customs
(D) The idea that religion should have no visible cultural expression

247. Which of the following is NOT a characteristic of the "Orthodox" Christian tradition?
(A) A strong emphasis on the mystical experience of God.
(B) The prominent use of icons in worship.
(C) A conciliar form of church governance.
(D) The use of a centralized Papal authority.

248. Identify the correct statement regarding "Original Sin":
(A) Humans inherit a fallen nature according to Augustine
(B) Teaching that human beings are born completely perfect and pure
(C) Asserting that sin is only an illusion created by the human mind
(D) A doctrine officially rejected by the Church at the Council of Trent

249. A researcher studying the "Synoptic Problem" is trying to understand:
(A) The architectural differences between Catholic and Protestants
(B) The ethical implications found within the Sermon on the Mount
(C) The literary relationship between Matthew, Mark, and Luke
(D) The exact historical date of the Israelites' Exodus from Egypt

250. The "Kingdom of God," as preached by Jesus, is most appropriately understood as:
(A) The active reign and rule of God in hearts and the world
(B) A localized and specific political state in the Middle East region
(C) A purely abstract philosophical idea with no practical effects
(D) A coordinated military alliance between various Christian nations

Direction : Please read the following source carefully.

Downloaded from www.pdf.tube

theological doctrines

272. How do the important beliefs and teachings of Christianity serve adherents?
(A) As flexible suggestions lacking objective academic value
(B) As the primary compass for moral and spiritual orientations
(C) As historical artifacts disconnected from individual conviction
(D) As rigid structures easily altered by varying cultural contexts

273. What did students analyze throughout the academic term?
(A) How external critiques have successfully dismantled the ideological compass
(B) How the overarching intellectual architecture fluctuates uncontrollably
(C) How objective academic inquiry functions independently of the tradition
(D) How the important beliefs have been codified and defended

274. What observation was made regarding the resilience of the important beliefs and teachings of Christianity?
(A) They provide a stable dogmatic foundation despite varying cultural contexts
(B) They are highly susceptible to alterations based on internal critiques
(C) They fail to translate theological principles into communal identity
(D) They abandon their dogmatic foundation when faced with advanced doctrinal studies

275. What does an objective academic inquiry need to prioritize to interpret the translation of theological principles?
(A) The varying cultural contexts surrounding external critiques
(B) The personal preferences of the academic researchers
(C) The important beliefs and teachings of Christianity
(D) The secular ideologies present within university courses

Direction : Please read the following source carefully.

An ethnographic research group recently conducted a comprehensive field study exploring the multidimensional aspects of Christian life: worship, rituals, and mysticism. The academic observation focused on how Christian life: worship, rituals, and mysticism interact to create a cohesive spiritual experience for practitioners. The researchers documented that Christian life: worship, rituals, and mysticism encompass both the structured communal expressions of faith and the deeply personal, transcendent experiences of the divine. The study revealed that analyzing Christian life: worship, rituals, and mysticism provides critical insights into the performative and contemplative dimensions of the religion. The scholars noted that within the context of Christian life: worship, rituals, and mysticism, the formal liturgies provide a framework, while the mystical elements offer profound internal transformation. The case study concluded that a complete anthropological understanding of the tradition necessitates examining Christian life: worship, rituals, and mysticism as intertwined phenomena rather than isolated practices. By focusing on Christian life: worship, rituals, and mysticism, the researchers successfully captured the dynamic interplay between prescribed religious duties and spontaneous spiritual awakenings within the studied communities across various cultural contexts.

Based on the above source, attempt the following five questions.

276. What did the ethnographic observation focus on regarding Christian life?
(A) How its aspects create a cohesive spiritual experience
(B) How formal liturgies operate independently from mystical elements
(C) How the researchers conduct field studies in cultural contexts
(D) How prescribed religious duties conflict with communal expressions

277. What do worship, rituals, and mysticism encompass within Christian life?
(A) Only the performative dimensions observed by the anthropologists
(B) Isolated practices that lack any transcendent elements
(C) Strict formalities devoid of any spontaneous spiritual awakenings

NODIA

that understanding the beginning of Christianity and the Sermon on the Mount provides critical insights into the shift from localized religious practices to a broader, universally applicable moral framework. The case study concluded that the structural integrity of early faith communities was fundamentally shaped by the beginning of Christianity and the Sermon on the Mount, demonstrating that the initial organizational phases were deeply rooted in these specific ethical pronouncements and transformative teachings.
Based on the above source, attempt the following five questions.

256. What intersection do the beginning of Christianity and the Sermon on the Mount represent?
(A) Structural integrity and localized religious practices
(B) Emerging religious identity and ethical instruction
(C) Historical research and modern faith traditions
(D) Universal moral frameworks and legal doctrines

257. What did the seminar attendees debate regarding the beginning of Christianity and the Sermon on the Mount?
(A) How they established the financial structures of the movement
(B) How they replaced localized practices with strict governance
(C) How they conflicted with the broader universal applications
(D) How they laid the moral foundation for early communities

258. Why must the beginning of Christianity and the Sermon on the Mount be studied concurrently?
(A) To grasp how radical teachings propelled the movement
(B) To distinguish between emerging and modern movements
(C) To prioritize historical debates over instructions
(D) To separate the moral foundation from communities

259. What shift is illuminated by understanding the beginning of Christianity and the Sermon on the Mount?
(A) The transition from radical ethics to rigid structural institutions
(B) The movement from universally applicable models to localized beliefs
(C) The shift from localized religious practices to a broader moral framework
(D) The conversion of early faith communities into academic research seminars

260. What fundamentally shaped the structural integrity of early faith communities?
(A) The beginning of Christianity and the Sermon on the Mount
(B) The organizational phases disconnected from ethical pronouncements
(C) The localized religious practices prevalent in historical regions
(D) The broader universally applicable research seminars

Direction : Please read the following source carefully.

At a recent theological academy dedicated to textual transmission, scholars engaged in an exhaustive comparative case study examining the relationship between Old Testament and New Testament Scriptures. The academic panel argued that an accurate interpretation of the religious tradition relies heavily on analyzing the continuity and transformation between Old Testament and New Testament Scriptures. The researchers presented evidence showing how Old Testament and New Testament Scriptures function as a cohesive narrative framework, despite distinct compositional histories. Through rigorous textual analysis, the academy highlighted that the theological bridges connecting Old Testament and New Testament Scriptures are vital for understanding the evolution of ancient prophecies into fulfilled doctrines. The scholars insisted that isolating the texts distorts the broader theological vision, reinforcing the necessity of studying Old Testament and New Testament Scriptures as a unified canon. The case study demonstrated that scholarly debates frequently pivot on the hermeneutical approaches applied to Old Testament and New Testament Scriptures, determining how foundational laws and later

Click Here to Buy book on Amazon

In a recent academic symposium evaluating the foundational paradigms of religious studies, scholars deeply analyzed the life and message of Jesus Christ as the primary anchor for Christian theology. The case study presented by the researchers emphasized that understanding the life and message of Jesus Christ requires a comprehensive examination of the core principles he imparted to his early followers. The symposium highlighted how the life and message of Jesus Christ function not merely as historical markers but as the definitive framework shaping all subsequent theological discourses. Academic observers noted that any critical inquiry into the origins of the faith must prioritize the life and message of Jesus Christ to comprehend the ethical and spiritual directions that emerged later. The researchers argued that the central doctrines of the tradition remain intricately tied to how the life and message of Jesus Christ are interpreted across different generations. By focusing exclusively on the life and message of Jesus Christ, the scholars sought to establish a precise boundary for evaluating the primary texts and early community formations, asserting that this singular focus clarifies the fundamental identity of the faith before subsequent institutional developments occurred.

Based on the above source, attempt the following five questions.

251. What did scholars analyze as the primary anchor for Christian theology?
(A) The subsequent institutional developments
(B) The life and message of Jesus Christ
(C) The various cultural interpretations
(D) The modern academic methodologies

252. What is required to understand the life and message of Jesus Christ according to the case study?
(A) A comprehensive examination of core principles given to followers
(B) A detailed analysis of historical markers across multiple generations
(C) An exclusive focus on the institutional discourses of the religion
(D) An evaluation of critical inquiries into various other traditions

NODIA

253. How do the life and message of Jesus Christ function beyond being historical markers?
(A) They serve as chronological anchors for the academic researchers
(B) They dictate the methodological approaches of secular religious studies
(C) They act as definitive frameworks shaping all subsequent theology
(D) They replace the need for analyzing subsequent institutional structures

254. Why did scholars focus exclusively on the life and message of Jesus Christ?
(A) To ignore the subsequent institutional developments of the tradition
(B) To redefine the ethical and spiritual directions of modern scholars
(C) To demonstrate that the faith possesses no definitive core principles
(D) To establish a precise boundary for evaluating early formations

255. What remains intricately tied to how the life and message of Jesus Christ are interpreted?
(A) The primary texts developed by subsequent institutional authorities
(B) The academic methodologies utilized in secular history departments
(C) The central doctrines of the tradition across different generations
(D) The peripheral beliefs that emerged after the institutional formations

Direction : Please read the following source carefully.

During a historical research seminar focusing on the early developments of faith traditions, scholars presented a detailed case study concerning the beginning of Christianity and the Sermon on the Mount. The research emphasized that the beginning of Christianity and the Sermon on the Mount represent the crucial intersection of emerging religious identity and ethical instruction. The seminar attendees debated how the beginning of Christianity and the Sermon on the Mount laid the essential moral foundation for the earliest communities. According to the presented analysis, the beginning of Christianity and the Sermon on the Mount must be studied concurrently to grasp how radical ethical teachings propelled the initial movement. The researchers documented

266. What was the primary aim of the sociological case study initiated by the ecumenical research institute?
(A) To merge the diverse pathways taken by various religious institutions
(B) To delineate how the main churches conceptualize authority
(C) To establish a single theological identity across all global branches
(D) To eliminate variations in institutional hierarchy and doctrine

267. What variations are revealed by analyzing the main Christian Churches?
(A) Variations in sociological research methodologies and academic mapping
(B) Variations in institutional hierarchy and doctrinal emphasis
(C) Variations in the geographical distribution of secular institutions
(D) Variations in global religious dynamics separate from church governance

268. What influence do the distinct theological identities of the main Christian Churches have?
(A) They profoundly influence their respective communities
(B) They eliminate the need for global religious dynamics
(C) They discourage diverse approaches to tradition and reform
(D) They mandate a unified institutional structure for all branches

269. What did scholars identify by comparing the main Christian Churches?
(A) Identical conceptualizations of religious authority
(B) The irrelevance of historical continuity in religious developments
(C) Diverse approaches to tradition, reform, and institutional structure
(D) A singular pathway taken by all institutional frameworks

270. Why is a careful examination of the main Christian Churches required for a holistic understanding of global religious dynamics?
(A) Because they function independently of historical developments and societal changes
(B) Because they successfully map the singular pathway of institutional reform
(C) Because they obscure the divergent pathways taken throughout history
(D) Because they encompass the majority of institutional frameworks

Direction : Please read the following source carefully.

In a university course dedicated to systemic theology, a core module was designed around a critical case study of the important beliefs and teachings of Christianity. The academic curriculum stressed that evaluating the important beliefs and teachings of Christianity is fundamental for understanding the overarching intellectual architecture of the faith. The researchers guiding the module emphasized that the important beliefs and teachings of Christianity serve as the primary ideological compass for adherents, dictating moral, ethical, and spiritual orientations. Throughout the academic term, students analyzed how the important beliefs and teachings of Christianity have been codified, transmitted, and defended against internal and external critiques. The case study highlighted that the important beliefs and teachings of Christianity remain remarkably resilient, providing a stable dogmatic foundation despite varying cultural contexts. The scholars concluded that an objective academic inquiry into the tradition must prioritize the important beliefs and teachings of Christianity to accurately interpret how theological principles are translated into communal identity and individual conviction. This comprehensive analysis of the important beliefs and teachings of Christianity provided a clear framework for advanced doctrinal studies.

Based on the above source, attempt the following five questions.

271. What is the fundamental purpose of evaluating the important beliefs and teachings of Christianity in the academic curriculum?
(A) To dismantle the stable dogmatic foundation of the faith
(B) To replace the overarching intellectual architecture with external critiques
(C) To understand the overarching intellectual architecture of the faith
(D) To prioritize cultural contexts over central

NODIA

(D) To bypass the complexities of local socio-political transformations

284. How does the history of Christianity in India challenge dominant western-centric narratives?
(A) By showcasing ancient, continuous indigenous traditions
(B) By focusing entirely on recent migration patterns
(C) By ignoring the early apostolic arrivals and assimilations
(D) By conforming to the global standard of religious adaptation

285. Through what lens must the history of Christianity in India be studied?
(A) Exclusively through western-centric historical archives
(B) Through modern demographics devoid of ancient religious context
(C) Through the lens of local socio-political transformations
(D) Through isolated threads of tradition disconnected from the region

Direction : Please read the following source carefully.

In a forward-looking theological symposium, prominent scholars gathered to debate a complex case study regarding contemporary trends in Christian theology. The academic panel observed that contemporary trends in Christian theology are increasingly defined by responses to modern secularism, globalization, and social justice movements. The researchers emphasized that analyzing contemporary trends in Christian theology is essential for understanding how the tradition maintains its relevance in a rapidly changing intellectual environment. The symposium highlighted that contemporary trends in Christian theology often involve a critical re-examination of traditional doctrines in light of new philosophical frameworks and scientific discoveries. The case study documented how contemporary trends in Christian theology encourage pluralistic dialogues and ecological awareness among modern practitioners. The scholars concluded that studying contemporary trends in Christian theology provides indispensable insights into the adaptive mechanisms of the faith as it navigates current ethical dilemmas. This intense academic focus on contemporary trends in Christian theology revealed a dynamic shift from rigid dogmatism toward more inclusive, responsive, and socially engaged interpretations of the foundational religious principles in the modern era and beyond.

Based on the above source, attempt the following five questions.

286. What increasingly defines contemporary trends in Christian theology?
(A) A strict adherence to outdated scientific discoveries
(B) A withdrawal from current ethical dilemmas and debates
(C) The rejection of pluralistic dialogues and ecological awareness
(D) Responses to modern secularism and globalization

287. Why is analyzing contemporary trends in Christian theology considered essential?
(A) To prove that foundational religious principles are entirely irrelevant today
(B) To enforce a rigid dogmatism upon the rapidly changing environment
(C) To understand how the tradition maintains its relevance
(D) To separate ecological awareness from the adaptive mechanisms of the faith

288. What does a critical re-examination of traditional doctrines in contemporary trends often involve?
(A) The dismissal of all new philosophical frameworks
(B) The integration of new philosophical frameworks
(C) The reinforcement of rigid dogmatism against modern challenges
(D) The exclusion of socially engaged interpretations

289. What do contemporary trends in Christian theology encourage among modern practitioners?
(A) Isolationism and a rejection of social justice
(B) A return to entirely rigid and inflexible dogmatism
(C) A disregard for new scientific discoveries and global ethics
(D) Pluralistic dialogues and ecological

Downloaded from www.pdf.tube

(D) Structured communal faith and personal divine experiences

278. What critical insights are provided by analyzing Christian life?
(A) Insights into the purely secular aspects of the observed communities
(B) Insights into the performative and contemplative dimensions
(C) Insights into the ethnographic methodologies used by the researchers
(D) Insights into how formal liturgies disrupt cohesive spiritual experiences

279. Within Christian life, what role do the formal liturgies and mystical elements play?
(A) Liturgies offer transformation, while mysticism provides a framework
(B) Liturgies and mystical elements both focus on structured communal rules
(C) Liturgies provide a framework, while mysticism offers transformation
(D) Liturgies and mystical elements act as completely isolated phenomena

280. What is necessary for a complete anthropological understanding of the tradition according to the case study?
(A) Analyzing prescribed religious duties as isolated and independent practices
(B) Focusing solely on the formal liturgies without acknowledging mystical elements
(C) Ignoring the dynamic interplay between structured rituals and personal awakenings
(D) Examining worship, rituals, and mysticism as intertwined phenomena

Direction : Please read the following source carefully.

At a historical archives conference focusing on regional religious developments, academics presented a detailed investigative case study concerning the history of Christianity in India. The scholarly symposium emphasized that the history of Christianity in India offers a unique perspective on cultural integration and religious adaptation. The researchers highlighted how the history of Christianity in India reflects a complex narrative of early apostolic arrivals, colonial interactions, and indigenous assimilations. The case study argued that understanding the history of Christianity in India is crucial for comprehending the broader dynamics of eastern theological developments. Attendees noted that the history of Christianity in India challenges the dominant western-centric narratives by showcasing ancient, continuous indigenous traditions. The academic analysis demonstrated that the history of Christianity in India must be studied through the lens of local socio-political transformations and intercultural dialogues. The conference concluded that the history of Christianity in India represents a vital chapter in global religious studies, requiring meticulous archival research to untangle the diverse threads of tradition, migration, and indigenous spiritual expression that have shaped the contemporary landscape of the subcontinent's religious demographics.

Based on the above source, attempt the following five questions.

281. What unique perspective does the history of Christianity in India offer?
(A) A perspective on cultural integration and religious adaptation
(B) A perspective strictly centered on dominant western-centric narratives
(C) A perspective focusing exclusively on modern colonial interactions
(D) A perspective devoid of any indigenous assimilations or ancient traditions

282. What complex narrative is reflected in the history of Christianity in India?
(A) Solely the dominant western-centric narratives of the contemporary era
(B) Early apostolic arrivals and indigenous assimilations
(C) An isolated history disconnected from eastern theological developments
(D) A uniform tradition lacking intercultural dialogues and adaptations

283. Why is understanding the history of Christianity in India considered crucial?
(A) To establish western dominance in global religious studies
(B) To comprehend the dynamics of eastern theology
(C) To dismiss the importance of indigenous spiritual expression

NODIA

234. Read the given statements and select the correct option:
Statement I: The "Apologists" of the 2nd century attempted to defend Christianity against pagan philosophical critiques.
Statement II: Justin Martyr was a prominent apologist who used the concept of the "Logos" to bridge Greek philosophy and Christian theology.
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

235. Consider the following components found in the Old Testament:
I. The Torah
II. The Epistles
III. The Historical Books
IV. The Prophets
Which of the above component(s) is/are correct?
(A) I, II, and IV
(B) I, III, and IV
(C) II, III, and IV
(D) I, II, and III

236. The definition of "Soteriology" is the study of:
(A) Sin and its origins.
(B) The doctrine of salvation.
(C) Church architecture.
(D) The lives of the saints.

237. Which of the following is a negative or exception statement regarding the Sacrament of the Eucharist?
(A) It commemorates the Last Supper shared by Jesus and disciples.
(B) It utilizes the material elements of bread and of grape wine.
(C) It is celebrated with identical theology in all sects.
(D) It is considered a central act of worship in Catholic tradition.

238. Identify the correct statement about the "Sermon on the Mount":
(A) A focus strictly on the dietary laws recorded in Leviticus
(B) A message that is found recorded only in the Gospel of John
(C) A teaching that one should always retaliate an 'eye for eye'
(D) The longest discourse of Jesus in the New Testament

239. A Christian argues that because God is sovereign, He predetermined the eternal destiny of every person before time began. This theology is most closely associated with:
(A) John Calvin
(B) Pelagius
(C) John Wesley
(D) Erasmus

240. The following question consists of two statements, one labeled as Assertion (A) and the other as Reason (R).
Assertion (A): The Protestant Reformation championed the principle of "Priesthood of all believers."
Reason (R): Reformers believed that every baptized Christian has direct access to God without needing a human priestly mediator.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

241. What is the fundamental characteristic of "Apocalyptic" literature in the Bible?
(A) Serving essentially as an ancient cookbook for the people
(B) Using symbolic imagery to reveal the triumph of God
(C) Providing a straightforward historical timeline of various kings
(D) Comprising a diverse collection of very romantic Hebrew poetry

242. Identify the incorrect pair regarding significant Christian councils:
(A) Vatican I - Permitted women to become popes
(B) Nicaea - Addressed the Arian controversy
(C) Chalcedon - Defined the two natures of Christ

Click Here to Buy book on Amazon

awareness

290. What dynamic shift was revealed by the intense academic focus on contemporary trends?
(A) A shift toward more inclusive interpretations
(B) A shift away from navigating current ethical dilemmas
(C) A shift back to rigid dogmatism and exclusionary practices
(D) A shift prioritizing ancient scientific frameworks

Direction : Please read the following source carefully.

During a specialized academic workshop on doctrinal foundations, researchers examined a critical case study that systematically connected the life and message of Jesus Christ with the important beliefs and teachings of Christianity. The academic presentation argued that the life and message of Jesus Christ serve as the absolute generative source for all subsequent important beliefs and teachings of Christianity. The scholars demonstrated that one cannot accurately interpret the important beliefs and teachings of Christianity without constantly referencing the life and message of Jesus Christ. The workshop attendees debated how the historical interpretation of the life and message of Jesus Christ directly shaped the formulation of the important beliefs and teachings of Christianity. The case study emphasized that whenever theological controversies arise, scholars inevitably return to the life and message of Jesus Christ to recalibrate the important beliefs and teachings of Christianity. The researchers concluded that the intrinsic bond between the life and message of Jesus Christ and the important beliefs and teachings of Christianity forms the unbreakable core of the religion's intellectual and spiritual heritage across all generations.

Based on the above source, attempt the following five questions.

291. What serves as the absolute generative source for all subsequent important beliefs and teachings of Christianity?
(A) The academic workshops focused on theological controversies
(B) The purely historical interpretations independent of foundational texts
(C) The life and message of Jesus Christ
(D) The shifting intellectual heritage of modern generations

292. What is required to accurately interpret the important beliefs and teachings of Christianity?
(A) Constantly referencing Jesus Christ
(B) Ignoring the historical interpretations
(C) Separating intellectual core and heritage
(D) Focusing exclusively on controversies

293. What did the workshop attendees debate regarding historical interpretation?
(A) How it rendered the important beliefs and teachings obsolete
(B) How theological controversies operate independently of historical interpretations
(C) How researchers can recalibrate the beliefs without historical texts
(D) How historical interpretation shaped the important beliefs

294. What do scholars inevitably return to when theological controversies arise?
(A) The external intellectual heritage of other traditions
(B) The life and message of Jesus Christ
(C) The generative sources of unrelated academic workshops
(D) The strictly spiritual heritage disconnected from history

295. What forms the unbreakable core of the religion's intellectual and spiritual heritage?
(A) The separation of historical interpretation from the foundational teachings
(B) The academic debates that discard the life and message of Jesus Christ
(C) The intrinsic bond between Christ and the important beliefs
(D) The ongoing recalibration of the generative source for controversies

NODIA

Direction : Please read the following source carefully.

At a progressive academic retreat focused on modern biblical hermeneutics, scholars presented an analytical case study linking the study of Old Testament and New Testament Scriptures with contemporary trends in Christian theology. The researchers proposed that interpretations of Old

metaphor highlights themes of innocence, sacrifice, and the restoration of the relationship between God and people.

10. (B) I, III, and IV
Jesus utilized several effective teaching methods, including the use of hyperbole to emphasize moral truths, engaging in dialectical questioning with contemporary religious leaders, and employing agrarian imagery in his parables to reach common people. He did not rely on written philosophical treatises but rather used oral communication, metaphors, and everyday realities to convey his complex spiritual and ethical message.

11. (D) Knowledge of first-century Jewish sectarianism and purity laws
To understand Jesus' interactions with the Pharisees, one must have a deep knowledge of first-century Jewish sectarianism, specifically the emphasis on oral traditions and purity laws. The Pharisees were a religious group focused on strict adherence to the Torah. Most of their conflicts with Jesus arose from differing interpretations of the Sabbath, ritual cleanliness, and the nature of true righteousness.

12. (B) It was the occasion where Jesus instituted the Eucharist.
The Last Supper was a significant meal Jesus shared with his disciples before his crucifixion. During this event, he instituted the Eucharist, also known as Holy Communion, by identifying the bread and wine as his body and blood. This ritual became a central act of Christian worship, symbolizing the new covenant and the perpetual remembrance of his sacrificial death.

13. (A) Both Statement I and Statement II are correct
The 'Messianic Secret' is a prominent motif in the Gospel of Mark, where Jesus frequently instructs those he heals and his disciples to remain silent about his identity. This serves to ensure that his mission is not misunderstood as a worldly or political messiahship and allows his journey toward the cross to proceed according to the divine purpose.

14. (D) The Jubilee and the reversal of fortunes
The practice of forgiving debts is rooted in the biblical concept of the Year of Jubilee, which emphasized social justice and the periodic redistribution of resources. Jesus' teachings often reflected this theme of the reversal of fortunes, where the marginalized are uplifted. This concept highlights God's concern for economic justice and the liberation of individuals from the burden of debt.

15. (A) Both A and R are true and R is the correct explanation of A.
Jesus frequently clashed with religious leaders like the Pharisees and Sadducees because he challenged their legalistic interpretations of the law. He emphasized that internal moral transformation and the spirit of the law were more important than mere external compliance with ritual purity and Sabbath regulations. His focus on the heart's condition directly confronted their established religious authority and practices.

16. (B) Bethlehem
According to the Gospels of Matthew and Luke, Jesus was born in the city of Bethlehem in Judea. This event is seen by Christians as the fulfillment of Old Testament prophecies concerning the birthplace of the Messiah. While he grew up in Nazareth, his birth in Bethlehem established his Davidic lineage, which was a vital requirement for the promised messianic king.

17. (B) John the Baptist - The youngest of the twelve apostles
John the Baptist was a prophetic figure who prepared the way for Jesus but was not one of the twelve apostles. In contrast, Peter is known for his denial, Judas Iscariot for his betrayal, and Thomas for his doubt regarding the Resurrection. John the Apostle is traditionally identified as the youngest of the twelve, often distinguished from John the Baptist in scripture.

18. (A) Hypostatic Union
The Hypostatic Union is a technical theological term used to describe the union of two distinct natures—divine and human—in the single person of Jesus Christ. This doctrine, finalized at the Council of Chalcedon, asserts that Jesus is fully God and fully man without confusion, change, division, or separation. It remains a foundational mystery within orthodox Christian Christology and various traditions.

Downloaded from www.pdf.tube

STUDYING FROM PDFs?

THINK AGAIN.

If you are studying only from PDFs,
you are wasting valuable time.

Research shows that learning from

PRINTED BOOKS has up to

4× HIGHER RETENTION

than studying from screens.

PRINT BOOK = BETTER MEMORY

PDF = LOWER RETENTION

Those who study from **PRINTED BOOKS**
move **AHEAD.**

Others are left **BEHIND**
in competition.

In competitive exams,
being average is not enough.

STAY ONE STEP AHEAD.

ANSWERS

1. (B) Proclaiming the Kingdom of God
The central message of Jesus Christ in the Synoptic Gospels revolves around the proclamation of the Kingdom of God. This concept signifies the sovereign rule of God over all creation and human hearts. It is presented as both an immediate spiritual reality and a future eschatological hope that requires repentance, faith, and a radical transformation of life.

2. (C) Statement I is correct but Statement II is incorrect
Parables were a distinctive teaching method used by Jesus to illustrate profound spiritual truths through simple, everyday stories and imagery. While these narratives contain historical and cultural elements of the first century, they are primarily literary instruments of moral instruction rather than strict chronological or historical accounts of specific events that occurred during his earthly life and public ministry.

3. (C) The universal law of love
The parable of the Good Samaritan emphasizes the universal law of love, which requires showing mercy and compassion to others regardless of their ethnic, social, or religious background. Jesus used this narrative to expand the definition of a neighbor beyond traditional boundaries, teaching that true righteousness is demonstrated through practical acts of kindness and selfless love for all people.

4. (D) Parting the Red Sea for his disciples
The New Testament records numerous miracles performed by Jesus, including healing the blind, turning water into wine, and feeding the five thousand. However, parting the Red Sea is a foundational miracle associated with Moses in the Old Testament during the Exodus. Jesus' miracles are viewed as signs of the Kingdom of God and manifestations of his divine authority.

5. (A) P-3, Q-4, R-1, S-2
In Christian theology, the Incarnation signifies the Word becoming flesh, while Jesus' baptism marks the inauguration of his public ministry. The Transfiguration revealed his divine glory to specific disciples, and the Crucifixion is understood as the atonement for human sins. These events collectively form the theological framework for understanding the nature and redemptive mission of Jesus Christ in history.

6. (B) The Greek translation of 'Messiah' or 'Anointed One'
The term 'Christ' is derived from the Greek word 'Christos,' which translates to the Hebrew 'Mashiach' or 'Messiah,' meaning the 'Anointed One.' In the biblical context, anointing signified being chosen and empowered by God for a specific holy task. Consequently, 'Christ' is a theological title designating Jesus' role as the promised savior and divine king of Israel.

7. (D) It took place in the city of Bethlehem.
The crucifixion of Jesus Christ was a historical event that occurred in Jerusalem under the authority of the Roman governor Pontius Pilate. While Jesus was born in Bethlehem, his execution took place at Golgotha, outside the walls of Jerusalem. It was a standard Roman method of capital punishment used for political rebels and is viewed as the ultimate sacrifice.

8. (A) Validating his divinity and victory over death
The Resurrection is the cornerstone of Christian faith, serving as the ultimate validation of Jesus' divinity and his victory over the power of sin and death. According to theology, this event confirms the truth of his teachings and provides believers with the hope of eternal life, transforming the tragedy of the cross into a symbol of triumph and redemption.

9. (C) Lamb of God - Highlighting his role as a sacrificial offering
The title 'Lamb of God' is a significant Christological designation that connects Jesus to the sacrificial system of the Old Testament and the Passover lamb. It emphasizes his role as a voluntary sacrifice whose death provides redemption for the sins of humanity. This

NODIA

Mount. This teaching challenges the traditional law of retribution by advocating for a non-violent response to aggression. It emphasizes that followers should overcome evil with good, reflecting a radical commitment to peace and the transformation of hostile relationships.

29. (A) Both Statement I and Statement II are correct
During the Sermon on the Mount, Jesus provided the Lord's Prayer as a foundational model for all believers. The prayer addresses God as a father and focuses on the sanctity of His name, the arrival of His kingdom, and the provision of daily sustenance and forgiveness. It serves as a comprehensive guide for personal and communal prayer within the Christian tradition.

30. (A) P-4, Q-3, R-2, S-1
The Sermon on the Mount addresses various ethical themes, including humility in avoiding judgment and purity of intention in charitable giving. Jesus also taught about radical love for enemies and the necessity of undivided loyalty to God over material wealth. These teachings emphasize that external actions must be motivated by a sincere heart and a commitment to God's spiritual kingdom.

31. (A) Do unto others as you would have them do unto you.
The Golden Rule is a fundamental ethical principle articulated by Jesus, commanding individuals to treat others as they would wish to be treated themselves. This teaching summarizes the essence of the Law and the Prophets regarding human relationships. It calls for active empathy and kindness, serving as a universal standard for moral conduct and social interaction within the Christian faith.

32. (B) The descent of the Holy Spirit to empower the Apostles
Pentecost is a pivotal event in the early church, commemorating the descent of the Holy Spirit upon the apostles fifty days after the Resurrection. This event empowered them to preach the Gospel in various languages and marked the beginning of the church's global mission. It is often referred to as the birthday of the church, signifying the start of the apostolic era.

33. (B) They shared possessions and practiced communal fellowship
The early apostolic community in Jerusalem was characterized by profound unity, communal fellowship, and the voluntary sharing of possessions. According to the Book of Acts, believers lived together and ensured that no one among them was in need. This practice of 'koinonia' reflected their commitment to the teachings of Jesus and served as a powerful witness to the surrounding society.

34. (A) The Koinonia of the early Jerusalem church
Modern communal living and the sharing of wealth among Christians are inspired by the concept of 'koinonia' practiced by the early Jerusalem church. As recorded in Acts, this community was defined by a shared life, common prayer, and the distribution of resources based on need. This model continues to influence Christian social ethics and the formation of intentional religious communities today.

35. (B) I, II, and IV
The Apostle Paul was a foundational figure in early Christianity who transitioned from being a persecutor of the church to its most prolific missionary. He traveled extensively across the Mediterranean and authored numerous epistles that emphasized the doctrine of justification by faith. While he wrote many letters, he did not author the Gospel of John, which is traditionally attributed to the Apostle John.

36. (D) Debating if Gentile converts must follow the Mosaic Law
The Council of Jerusalem was convened to address the theological tension regarding whether Gentile converts were required to follow the Mosaic Law, specifically circumcision. Led by the apostles, the council concluded that Gentiles were not bound by the full Jewish law but should abstain from certain practices. This decision was crucial for the expansion of Christianity as a distinct, universal religion.

37. (C) Mecca - A major center of theological dispute in the first century
In the first century, major centers of Christianity included Antioch, Jerusalem, and Rome, each playing a vital role in the early church's development and theological life. Mecca did

Click Here to Buy book on Amazon

19. (C) His messianic claims perceived as blasphemy and treason
The Sanhedrin's decision to hand Jesus over to the Romans was primarily based on his messianic claims, which they interpreted as blasphemy against Jewish law. Furthermore, they feared his growing influence could be seen as political treason by the Roman authorities, potentially leading to a violent crackdown. This combination of religious and political concerns led to his trial and eventual crucifixion.

20. (A) I, II, III, and V
The Kingdom of God in Jesus' teaching is a spiritual reality that requires repentance and faith, rather than a physical or geographical territory. It is described through metaphors like the mustard seed to show its growth from small beginnings. It is both a present experience for believers and a future hope, characterized by the inclusion of the poor in spirit.

21. (C) Unconditional and self-sacrificing love for God and others
In the context of Christian ethics, 'Agape' refers to the highest form of love, characterized as being unconditional, sacrificial, and volitional. Unlike familial or romantic love, agape is a deliberate choice to seek the well-being of others, including enemies. It reflects the nature of God's love for humanity and serves as the primary command for all of Jesus' followers.

22. (B) The Cleansing of the Temple
The Passion of Christ refers to the series of events leading directly to Jesus' death, including the Agony in the Garden, the Scourging, and the Crowning with Thorns. The Cleansing of the Temple, while a significant event during Holy Week, is generally categorized as part of his public ministry rather than the specific physical suffering and trial of the Passion.

23. (D) It contains his core ethical teachings and the Beatitudes
The Sermon on the Mount, primarily found in the Gospel of Matthew, serves as the definitive collection of Jesus' ethical and moral teachings. It begins with the Beatitudes and covers topics such as prayer, fasting, and social conduct. This discourse presents a radical vision of righteousness that focuses on internal disposition and the spiritual fulfillment of the Mosaic Law's requirements.

24. (D) Statement I is incorrect but Statement II is correct
In the Sermon on the Mount, Jesus explicitly stated that he did not come to abolish the Law and the Prophets but to fulfill them. He taught that his followers must possess a righteousness that exceeds the external observance of the scribes and Pharisees. This deeper righteousness involves the internal transformation of the heart and the sincere application of God's moral standards.

25. (A) II, IV, I, III
The early foundational events of Christianity followed a specific chronological sequence beginning with the Last Supper before Jesus' death. This was followed by his Resurrection on the third day and his subsequent Ascension into heaven forty days later. Finally, the Day of Pentecost occurred, marking the descent of the Holy Spirit and the birth of the early Christian missionary community.

26. (A) Blessed are the rich, for they will find comfort.
The Beatitudes, found at the start of the Sermon on the Mount, focus on spiritual virtues rather than material wealth. Jesus blessed the meek, the merciful, and the peacemakers, promising them divine rewards. He did not bless the rich for their wealth; instead, he frequently warned about the spiritual dangers of riches and emphasized the value of being poor in spirit.

27. (D) Wolves in sheep's clothing - True prophets bringing comfort
In the Sermon on the Mount, Jesus used the metaphor of 'wolves in sheep's clothing' to warn against false prophets who appear harmless but are actually destructive. Other metaphors, such as salt and light, describe the positive influence and visible witness of believers. The house built on the rock illustrates the importance of hearing and practically applying Jesus' moral and spiritual teachings.

28. (B) Turning the other cheek
The principle of absolute pacifism and non-retaliation is rooted in Jesus' command to 'turn the other cheek' during the Sermon on the

Downloaded from www.pdf.tube

Understanding these original languages is essential for biblical scholars to accurately interpret the nuances and historical context of the sacred texts that form the foundation of the Christian and Jewish faiths.

47. (A) Pentateuch - The Epistles
The Old Testament is divided into sections such as the Torah (Law), Nevi'im (Prophets), and Ketuvim (Writings). The Pentateuch refers specifically to the first five books of the Bible, containing foundational narratives and laws. The Epistles, however, are letters found in the New Testament and are not a category or meaning associated with the divisions of the Hebrew Scriptures or Pentateuch.

48. (B) The Greek translation of the Hebrew Scriptures
The Septuagint is the ancient Greek translation of the Hebrew Scriptures, traditionally said to have been produced by seventy scholars in Alexandria. It was the primary version of the Old Testament used by early Greek-speaking Christians and the writers of the New Testament. This translation played a crucial role in spreading the knowledge of Jewish scriptures across the Hellenistic world before Christianity.

49. (B) A binding relationship between God and His people with obligations
In the Old Testament, a covenant is a formal and binding agreement that establishes a unique relationship between God and His people. These covenants often included specific promises from God and corresponding obligations for the people, such as obedience to the Law. Foundational to biblical theology, covenants defined the identity of Israel and the nature of their ongoing commitment to the divine.

50. (A) P-4, Q-1, R-2, S-3
The Old Testament records several key covenants: God promised Noah never to flood the earth again and gave Abraham the promise of numerous descendants. Moses received the Law at Mount Sinai, establishing the national covenant with Israel, while David was promised an everlasting dynasty. These covenants represent different stages of God's unfolding relationship and redemptive plan for humanity and the nation.

51. (C) John
The Gospels of Matthew, Mark, and Luke are known as the Synoptic Gospels because they share a similar structure, content, and perspective on the life of Jesus. The Gospel of John is distinct, featuring a more theological and philosophical approach, with different stories and a unique chronological framework. Consequently, John is not categorized as a synoptic gospel in modern biblical scholarship.

52. (A) Both Statement I and Statement II are correct
The Synoptic Gospels (Matthew, Mark, and Luke) provide a similar overview of Jesus' ministry, while the Gospel of John offers a unique perspective emphasizing his divinity. John identifies Jesus as the pre-existent Logos, or Word, who became flesh. These two different approaches to the Gospel narrative complement each other, providing a comprehensive theological and historical understanding of the person of Jesus Christ.

53. (C) A hypothetical collection of Jesus' sayings used by Matthew and Luke
The 'Q Source' is a hypothetical document proposed by biblical scholars to explain the extensive shared material found in Matthew and Luke that is not present in Mark. The name comes from the German word 'Quelle,' meaning source. It is believed to have been a collection of Jesus' sayings and teachings that were accessible to the early Gospel writers during their composition.

54. (B) Apocalyptic literature
The Book of Revelation belongs to the apocalyptic genre, characterized by highly symbolic imagery, visions, and a focus on the cosmic struggle between good and evil. This style of literature was designed to provide hope and encouragement to persecuted believers by revealing God's ultimate victory. It uses metaphors to convey spiritual truths rather than providing a literal, historical narrative of everyday events.

55. (A) P-4, Q-3, R-1, S-2
The New Testament is organized into distinct categories: the Gospels (such as Luke) record Jesus' life, while the Acts of the Apostles provides the history of the early church. The Pauline Epistles (like Romans) offer theological instruction to various communities, and the Book

NODIA

not become a significant religious center until the emergence of Islam several centuries later. Jerusalem was the site of the first council, while Rome and Antioch were essential for missionary expansion and identity formation.

38. (B) One who dies for their faith rather than renounce Christ
A martyr in early Christianity is defined as an individual who voluntarily accepts death rather than renounce their faith in Jesus Christ. The term originates from the Greek word for 'witness,' as their sacrifice was seen as the ultimate testimony to the truth of the Gospel. The courage of the martyrs played a significant role in the growth of the early church.

39. (A) Both Statement I and Statement II are correct
Early Christians faced various periods of persecution under Roman emperors because their monotheistic faith prevented them from participating in the imperial cult. Refusing to worship the emperor was viewed as political disloyalty and social subversion. Despite these severe trials under leaders like Nero and Diocletian, the Christian community continued to grow, eventually leading to the legalization of the faith in the empire.

40. (C) A is true but R is false.
The Edict of Milan in 313 AD was a landmark decree that granted legal status and religious freedom to Christianity within the Roman Empire. However, it did not make Christianity the exclusive state religion or immediately outlaw paganism. Instead, it established a policy of religious tolerance, ending the era of state-sponsored persecution and allowing the church to own property and worship openly.

41. (C) Early theologians who were personal associates of the Apostles
The 'Apostolic Fathers' were a group of early Christian writers and theologians who lived in the late first and early second centuries. They are significant because they were traditionally believed to have been personal associates or disciples of the original apostles. Their writings, such as those by Clement of Rome and Ignatius of Antioch, provide vital insights into the post-apostolic church.

42. (A) It is considered one of the canonical books of the New Testament.
The Didache is an important early Christian treatise that provides instructions on baptism, the Eucharist, and church organization. Although it was highly regarded in the early church as a manual of morals and practice, it was ultimately not included in the finalized canon of the New Testament. It remains a valuable historical resource for understanding the life and liturgy of the early believers.

43. (D) Intellectual defenses of faith addressed to outside critics
Early Christian apologetics refers to literary and philosophical works written to defend the faith against external criticisms and misunderstandings. Apologists, such as Justin Martyr, addressed their writings to Roman authorities and intellectuals, arguing that Christianity was both rational and morally superior to paganism. They often utilized Greek philosophical concepts to make the Gospel message more accessible to the wider Mediterranean world.

44. (A) Both Statement I and Statement II are correct
Gnosticism was a significant early challenge to orthodox Christianity, characterized by a dualistic worldview that regarded the material world as evil and the spiritual realm as good. Gnostics believed that salvation was achieved through secret, divine knowledge ('gnosis') rather than through faith in the sacrificial death of Jesus. This movement prompted the early church to clarify its doctrines and finalize the canon.

45. (A) I, II, III, and V
In the Sermon on the Mount, Jesus emphasized the enduring validity of the moral law while internalizing its requirements. He taught that anger and lust are equivalent to murder and adultery, focusing on the heart's purity rather than mere external obedience. He did not mandate the strict observance of dietary laws, instead highlighting that true holiness comes from internal moral transformation.

46. (D) Hebrew
The Old Testament was primarily written in Hebrew, the ancient language of the Israelites. A few small sections, particularly in the books of Ezra and Daniel, were composed in Aramaic.

Click Here to Buy book on Amazon

and is universally accepted as canonical by all Christian denominations and Jewish traditions. It contains the creation narrative and the early history of the patriarchs.

65. (A) Both A and R are true and R is the correct explanation of A.
The Eastern Orthodox Church maintains a slightly larger Old Testament canon than the Roman Catholic Church because it continues to follow a broader version of the Septuagint. This version includes additional books and texts, such as 3 Maccabees and Psalm 151, which were not included in the Latin Vulgate used by the Western church. This reflects the historical linguistic and liturgical differences.

66. (A) The collection of prayers and poetry used in communal worship
The Psalms are a diverse collection of 150 prayers, hymns, and poems that served as the primary liturgical book for ancient Israel and the early church. They express a wide range of human emotions, from deep lament to joyful praise. Used extensively in communal and private worship, the Psalms remain a vital source of spiritual expression and theological reflection for Christians today.

67. (C) Wisdom Literature - Prophetic visions of the end times
Wisdom Literature in the Old Testament, such as Proverbs and Ecclesiastes, focuses on practical living, ethics, and the meaning of life rather than prophetic visions of the end times. Such visions are instead characteristic of Apocalyptic literature. Other genres include the Pentateuch, which provides foundational laws, and the Prophetic books, which call the nation to repentance and fidelity to God.

68. (D) Roman Catholicism and Eastern Orthodoxy
The Great Schism of 1054 AD was the formal break between the Latin-speaking Western church and the Greek-speaking Eastern church. This division resulted in the formation of the Roman Catholic Church and the Eastern Orthodox Church. The split was caused by a combination of theological, political, and cultural factors that had been developing for several centuries within the unified Roman Empire.

69. (C) The Filioque controversy regarding the Holy Spirit's procession
A primary theological cause of the Great Schism was the 'Filioque' controversy, which involved a disagreement over the wording of the Nicene Creed. The Western church added the phrase 'and the Son' to describe the Holy Spirit's procession, which the Eastern church rejected as an unauthorized change. This dispute reflected deeper tensions concerning papal authority and the proper way to define the Trinity.

NODIA

70. (A) I, II, III, and V
The Roman Catholic Church is defined by its recognition of the Pope as the supreme authority and its adherence to the seven sacraments. It emphasizes the importance of both Sacred Scripture and Sacred Tradition and teaches the doctrine of transubstantiation in the Eucharist. Furthermore, it maintains the necessity of apostolic succession, believing that its bishops are the legitimate successors of the apostles.

71. (D) Conciliar governance and liturgical life centered on icons
The Eastern Orthodox Church is characterized by its conciliar form of governance, where authority is shared among bishops rather than being centralized in a single leader. Its liturgical life is deeply traditional and makes significant use of icons, which are viewed as windows to the divine. This tradition emphasizes the mystical and experiential aspects of faith, rooted in the ancient Christian East.

72. (A) Sola Ecclesia (The Church Alone)
The 'Five Solas' are foundational principles of the Protestant Reformation that emphasize salvation through faith, grace, and Christ alone, based on the supreme authority of Scripture for the glory of God. 'Sola Ecclesia' is not among them, as the Reformers specifically challenged the idea that the institutional church was the final authority or a necessary mediator for salvation.

73. (C) He posted the 95 Theses protesting the sale of indulgences
Martin Luther was a German monk and theologian whose posting of the 95 Theses in 1517 triggered the Protestant Reformation. He specifically protested the sale of indulgences and later developed core theological doctrines such

of Revelation represents the apocalyptic genre. This structure reflects the diversity of literary forms used to communicate the message.

56. (A) The authorized and authoritative collection of inspired books
In the context of Christian Scriptures, the 'Canon' refers to the official list of books recognized as divinely inspired and authoritative for faith and practice. The term comes from a Greek word meaning 'measuring rod' or 'standard.' The formation of the canon involved a lengthy process of discernment by the early church to distinguish genuine apostolic writings from other contemporary texts.

57. (C) The canon was finalized by Jesus himself before his ascension.
The formation of the New Testament canon was a historical process that took several centuries to reach a formal consensus. It was not finalized by Jesus during his earthly ministry. Instead, early Christian communities used criteria such as apostolic origin, theological consistency, and widespread liturgical use to determine which books were inspired. The final list was eventually settled through various regional and ecumenical councils.

58. (A) The adoption of the shorter Hebrew canon for the Old Testament
During the Protestant Reformation, reformers such as Martin Luther decided to adopt the shorter Hebrew canon for the Old Testament, which excluded several books found in the Greek Septuagint. These omitted books, known as the Apocrypha or Deuterocanon, were viewed by Protestants as useful for instruction but not equal to the inspired scriptures. This remains a primary difference between Protestant and Catholic Bibles.

59. (D) Mark - The shortest Gospel, focusing on the actions of Jesus
The Gospel of Mark is characterized by its brevity and its fast-paced focus on the actions and miracles of Jesus. It portrays him as the suffering servant and was likely the first Gospel written. Other Gospels have different emphases: Matthew highlights the fulfillment of Jewish law, Luke focuses on a universal savior for the marginalized, and John provides a deep theological reflection.

60. (A) I, II, and IV
The Epistles of Paul constitute a major portion of the New Testament and were written to address specific theological and practical issues in early church communities. For instance, the Epistle to the Romans is regarded as his most systematic theological work. These letters contain extensive ethical and moral instructions, providing guidance on how followers of Christ should live within their social contexts.

61. (C) The Epistle to the Romans
The doctrine that salvation is a free gift of God's grace received through faith is a central theme in the Epistle to the Romans. In this letter, Paul argues extensively that human beings are justified by faith apart from works of the law. This theological emphasis has profoundly shaped Christian understanding of grace, especially within the traditions originating from the Protestant Reformation.

62. (A) Both Statement I and Statement II are correct
The 'Pastoral Epistles'—1 Timothy, 2 Timothy, and Titus—are so named because they provide specific instructions for church leaders, or pastors. These letters address the organization of the early Christian communities, the qualifications for various church offices, and the importance of defending sound doctrine against false teachings. They offer practical guidance for maintaining order and spiritual health within the local church.

63. (A) God guiding human authors while respecting their individual styles
In Christian theology, the concept of 'Inspiration' suggests that God divinely guided the human authors of the Bible to communicate His truth. This process did not involve mechanical dictation; instead, God worked through the authors' unique personalities, backgrounds, and literary styles. This dual authorship ensures that the scriptures are both truly human and uniquely authoritative as the Word of God for believers.

64. (B) Genesis
Deuterocanonical books, such as Tobit, Maccabees, and Sirach, are texts included in the Catholic and Orthodox Old Testament but generally excluded from the Protestant canon. Genesis, however, is one of the foundational books of the Pentateuch

Downloaded from www.pdf.tube

Testament and New Testament Scriptures are continuously evolving, fundamentally driving contemporary trends in Christian theology. The academic discussion highlighted how a renewed academic focus on the socio-historical contexts of Old Testament and New Testament Scriptures has catalyzed various contemporary trends in Christian theology, particularly those emphasizing liberation and ecological stewardship. The case study demonstrated that modern scholars re-evaluate Old Testament and New Testament Scriptures to find textual support for contemporary trends in Christian theology. The retreat concluded that the dynamic interaction between the ancient Old Testament and New Testament Scriptures and modern contemporary trends in Christian theology ensures the ongoing vitality of the religious discourse. By critically examining Old Testament and New Testament Scriptures through modern analytical lenses, researchers can accurately map the trajectory of contemporary trends in Christian theology as it adapts to current global challenges and societal shifts.

Based on the above source, attempt the following five questions.

296. What did the researchers propose is continuously evolving and driving contemporary trends in Christian theology?
(A) The purely secular socio-historical contexts of global challenges
(B) The rejection of ancient texts by modern analytical scholars
(C) The physical locations of progressive academic retreats
(D) Interpretations of Old and New Testament Scriptures

297. What has catalyzed contemporary trends emphasizing liberation and ecological stewardship?
(A) A renewed academic focus on the socio-historical contexts
(B) A disregard for the textual support found in ancient writings
(C) A movement to completely separate theology from societal shifts
(D) A retreat from studying Old Testament and New Testament Scriptures

298. Why do modern scholars re-evaluate the Old Testament and New Testament Scriptures?
(A) To isolate the ancient texts from any modern progressive applications
(B) To find textual support for contemporary trends in Christian theology
(C) To prove that contemporary trends lack any foundation in religious discourse
(D) To demonstrate that biblical hermeneutics are fundamentally stagnant

299. What ensures the ongoing vitality of the religious discourse according to the retreat?
(A) The strict separation of ancient Scriptures from modern theology
(B) The dynamic interaction between Scriptures and modern trends
(C) The exclusion of ecological stewardship from biblical hermeneutics
(D) The rejection of modern analytical lenses by progressive scholars

300. How can researchers accurately map the trajectory of contemporary trends in Christian theology?
(A) By examining Scriptures through modern analytical lenses
(B) By ignoring the societal shifts impacting global challenges
(C) By isolating the study of liberation from biblical hermeneutics
(D) By focusing solely on the interaction without textual analysis

NODIA

as justification by faith alone. His work led to the translation of the Bible into German and the eventual formation of the Lutheran tradition and various Protestant movements.

74. (A) Both Statement I and Statement II are correct
John Calvin was a central figure in the second generation of the Protestant Reformation, known for his systematic work, 'Institutes of the Christian Religion.' He emphasized the absolute sovereignty of God and the doctrine of predestination. His theological framework and organizational principles provided the foundation for the Reformed and Presbyterian traditions, significantly influencing Western social and political thought over several centuries.

75. (A) I, III, II, IV
The history of Christian churches follows a clear chronological path: the Council of Nicaea established foundational doctrines in 325 AD, followed by the Great Schism in 1054 AD. The Protestant Reformation then began in the 16th century, fundamentally altering the Western religious landscape. Finally, the Second Vatican Council (Vatican II) was convened in the mid-20th century to modernize the Catholic Church.

76. (B) Eastern Orthodox Churches
The term 'autocephalous' refers to the governance structure of the various national Eastern Orthodox Churches, meaning they are self-headed and administratively independent. While they share the same faith and liturgy, each church is led by its own patriarch or archbishop rather than being subject to a single global authority. This decentralized model reflects the historical development of the Orthodox tradition in different regions.

77. (C) Anglicanism - King Henry VIII
Anglicanism originated in the 16th century when King Henry VIII broke with the Roman Catholic Church, leading to the establishment of the Church of England. This tradition seeks a middle way between Catholicism and Protestantism, retaining liturgical structures while adopting Reformation theology. Martin Luther founded Lutheranism, John Wesley was the key figure in Methodism, and John Knox was instrumental in Presbyterianism.

78. (D) Baptist tradition
The Baptist tradition is distinguished by its emphasis on 'believer's baptism,' which is administered only to individuals who can personally profess faith, typically through full immersion. Additionally, Baptist churches strongly value congregational autonomy, meaning each local church is self-governing. This tradition emerged from the wider Protestant movement, focusing on the authority of the Bible and the freedom of the individual believer.

79. (A) The Pope is preserved from error when teaching ex cathedra
The doctrine of Papal Infallibility asserts that the Pope is preserved from error by the Holy Spirit when he speaks 'ex cathedra' on matters of faith and morals. This does not mean the Pope is personally incapable of sin or that every statement he makes is infallible. It is a specific, limited authority exercised only when he formally defines a church doctrine.

80. (A) P-2, Q-3, R-4, S-1
Different Christian traditions hold varying views on the Eucharist: Catholics believe in transubstantiation, where the bread and wine become Christ's body and blood. Lutherans believe in a sacramental union, while memorialists view the meal as a symbolic remembrance. Eastern Orthodox theology emphasizes the real, mystical presence of Christ in the Divine Liturgy without employing rigid, scholastic philosophical definitions or categories.

81. (B) God is one in essence but exists in three distinct persons
The doctrine of the Trinity is a foundational Christian belief that God is one in essence (ousia) but eternally exists in three distinct persons (hypostases): the Father, the Son, and the Holy Spirit. These persons are equal in divinity and power, yet they are not three separate gods. This mystery emphasizes both the unity and the relational nature of the divine.

82. (A) It explicitly rejects the divinity of the Holy Spirit.
The Nicene Creed is a foundational statement of faith that explicitly affirms the divinity of the Father, the Son, and the Holy Spirit. It was developed to combat the Arian heresy, which

Click Here to Buy book on Amazon

118. (B) Unity and cooperation among Christian denominations
The Ecumenical Movement is an effort to promote unity, cooperation, and mutual understanding among different Christian denominations. It seeks to overcome historical divisions and find common ground in faith and mission. This movement has led to significant collaborative efforts in social work, theological dialogue, and the formation of organizations like the World Council of Churches to represent a unified Christian voice.

119. (D) Emphasis on direct experiences with the Holy Spirit
The rapid global growth of Pentecostalism is largely attributed to its emphasis on direct, personal experiences with the Holy Spirit, including spiritual healing and speaking in tongues. This vibrant and emotional form of worship resonates with many people, particularly in the Global South. It offers a dynamic spirituality that transcends formal liturgy and academic requirements, making it highly accessible and adaptable.

120. (A) I, II, III, and V
Feminist Theology critiques the patriarchal structures that have historically dominated Christian doctrine and church hierarchy. It seeks to recover marginalized female voices in the Bible, advocates for gender-inclusive language, and re-evaluates traditional interpretations of gender-specific passages. It does not aim to exclude men but rather to promote equality and a more inclusive understanding of the divine and the community of faith.

121. (C) Reflection on faith and environmental stewardship
Eco-theology is a contemporary branch of theology that explores the relationship between Christian faith and environmental stewardship. It critiques the historical exploitation of nature and emphasizes humanity's responsibility to care for creation as a gift from God. By integrating ecological concerns with biblical teachings, it calls for a sustainable and respectful approach to the material world as an act of faith.

122. (A) Neo-scholastic restorationism
Contemporary Christian theology is characterized by diverse movements such as Postcolonial, Black, and Queer theology, which address issues of identity, power, and marginalization. Neo-scholastic restorationism, which seeks to return strictly to medieval philosophical systems, is generally not considered a major modern trend in the same way. These current movements reflect the church's ongoing engagement with social justice and modern cultural complexities.

123. (D) A global fellowship seeking unity and Christian service
The World Council of Churches (WCC) is a broad fellowship of Protestant, Anglican, and Orthodox churches founded in 1948. Its primary goal is to promote unity and common witness among Christians worldwide while engaging in social service and justice. While it does not include the Catholic Church as a full member, it maintains close cooperation with it in various ecumenical endeavors.

124. (A) Both Statement I and Statement II are correct
Postmodern Theology critiques the Enlightenment's reliance on universal, objective reason, arguing that all knowledge is influenced by context and narrative. It embraces plurality and emphasizes the importance of community and story in understanding the divine. This approach allows for a more flexible and diverse theological discourse that acknowledges the limitations of human systems and celebrates the complexity of faith.

125. (A) II, IV, III, I
Theological developments have unfolded chronologically starting with the Nicene Creed in 325 AD. This was followed by the Protestant Reformation in the 16th century, which fundamentally split Western Christianity. The 20th century saw the rise of modern Pentecostalism through events like the Azusa Street Revival, eventually followed by the emergence of Liberation Theology in Latin America during the mid-to-late century.

126. (D) Adopting Pentecostal practices in historic denominations
The Charismatic Movement refers to the adoption of Pentecostal practices, such as speaking in

NODIA

of Jesus Christ. It addresses how Christ's work overcomes the separation caused by sin, restoring the broken relationship with the divine. Various theories, such as penal substitution or moral influence, attempt to explain the precise mechanism and significance of this redemptive act.

92. (B) It provides the exact date for the return of Jesus Christ.
The Apostles' Creed is a widely used statement of foundational Christian beliefs, affirming faith in God as Creator, the life and resurrection of Jesus, and the role of the Holy Spirit. However, it does not provide an exact date for Jesus' return, as scripture states that only the Father knows that time. The creed serves as a unifying summary of orthodoxy.

93. (C) A sacrament of initiation into the Christian community
Baptism is a fundamental Christian sacrament of initiation that symbolizes spiritual cleansing and the believer's entry into the church. Instituted by Jesus, it traditionally uses water and the invocation of the Trinity. While practices vary between infant and believer's baptism across denominations, it remains a universal sign of the New Covenant and identification with the death and resurrection of Jesus Christ.

94. (A) Both Statement I and Statement II are correct
Confirmation, known as Chrismation in the East, is a sacrament intended to strengthen the grace received at Baptism and impart the gifts of the Holy Spirit. In the Roman Catholic tradition, it is usually administered by a bishop to those who have reached an age where they can personally profess their faith. This rite marks a significant step in spiritual maturity.

95. (A) I, II, III, and V
The liturgical year organizes the church's spiritual life into seasons such as Advent, Christmas, Lent, and Easter. Lent is a forty-day period of repentance leading to Easter, while Pentecost marks the descent of the Spirit. Holy Week commemorates the Passion of Christ. Ordinary Time is not the shortest season; rather, it makes up the majority of the calendar year between seasons.

96. (B) The act of worship commemorating the Last Supper with bread
The Eucharist, also called Holy Communion or the Lord's Supper, is a central sacrament that commemorates Jesus' final meal with his disciples. Using bread and wine, believers participate in a ritual that signifies Christ's body and blood. It serves as an act of thanksgiving and a means of grace, representing the ongoing spiritual nourishment of the Christian community through sacrifice.

97. (B) Mysticism strictly rejects all forms of organized worship and sacraments.
Christian mysticism involves seeking a direct and transformative experience of God's presence, often through prayer and contemplation. While highly personal, it typically occurs within the framework of the church and its sacraments, rather than rejecting them. Historical figures like St. John of the Cross demonstrate how mystical pursuits can be deeply integrated with communal worship and established theological traditions and practices.

98. (A) A form of prayer focused on meditative reading of Scripture
'Lectio Divina' is an ancient practice of scriptural reading, meditation, and prayer intended to promote communion with God. It involves a slow, contemplative approach to the Bible, allowing the text to speak to the reader's heart. This method, traditionally practiced in monastic communities, has gained wider popularity among Christians seeking a deeper, more personal engagement with the sacred word of God.

99. (C) Teresa of Avila - The Interior Castle
Teresa of Avila was a prominent Spanish mystic and reformer whose work, 'The Interior Castle,' describes the soul's journey toward union with God through various stages of prayer. Thomas Aquinas wrote the 'Summa Theologica,' while the 'Imitation of Christ' is attributed to Thomas à Kempis. These works represent different facets of Christian intellectual and spiritual life throughout the history of the church.

NODIA

100. (A) P-4, Q-1, R-2, S-3
The Catholic Church classifies its seven sacraments into three groups: Sacraments of Initiation (Baptism, Confirmation, Eucharist),

135. (A) I and III
The parables of the Prodigal Son and the Lost Sheep explicitly emphasize God's redemptive grace and His active seeking of those who are lost. Both narratives illustrate the joy in heaven over a sinner who repents and the unconditional love of God for His children. These stories serve as central illustrations of the nature of divine mercy and the invitation to reconciliation.

136. (A) Understanding Second Temple Judaism and the Greco-Roman world
Understanding the historical context of the New Testament requires a deep knowledge of Second Temple Judaism and the surrounding Greco-Roman world. This background provides essential information on the religious, social, and political climate in which Jesus lived and the early church was formed. Factors like the Roman occupation and Jewish sectarianism are crucial for an accurate interpretation of the biblical texts.

137. (C) The Essenes were heavily integrated into Roman politics and urban life.
The Essenes were an ascetic Jewish sect that generally withdrew from urban life and Roman politics to live in isolated desert communities, such as Qumran. In contrast, the Pharisees focused on the law, the Sadducees were the aristocratic priestly class, and the Zealots advocated for armed rebellion. The Essenes' withdrawal was a reaction against what they perceived as the corruption of contemporary society.

138. (A) Distinction between civic duties and spiritual duty to God
Jesus' instruction to 'Render unto Caesar what is Caesar's, and unto God what is God's' establishes a clear distinction between civic responsibilities and religious obligations. It suggests that while believers should fulfill their duties to earthly authorities, their ultimate loyalty belongs to God. This teaching has profoundly influenced Christian views on the relationship between church and state and the limits of secular power.

139. (D) The conquests of Alexander and the spread of Greek culture
Hellenization refers to the spread of Greek culture, language, and philosophy across the Mediterranean and Near East following the conquests of Alexander the Great. This cultural environment significantly influenced the early Christian world, providing a common language (Koine Greek) for the New Testament and the missionary journeys. It also offered philosophical tools that early theologians used to articulate and defend Christian doctrines.

140. (A) Both A and R are true and R is the correct explanation of A.
Early Christians utilized Koine Greek because it was the common language of the Eastern Mediterranean during the Roman Empire. This shared linguistic framework facilitated the rapid dissemination of the Gospel and the writing of the New Testament books. By using the 'lingua franca' of the time, the early church could effectively communicate its message to diverse populations across various cultural and geographic regions.

141. (C) Accepted, traditional, and authorized formulation of beliefs
Orthodoxy refers to the authorized and traditional formulation of religious beliefs that are accepted as true by the church. The term comes from Greek words meaning 'right belief' or 'correct opinion.' In Christianity, orthodoxy was defined through historical creeds and councils to distinguish foundational truths from heresies, ensuring the preservation of the essential message and identity of the Christian faith.

142. (D) Predicting distant future events while ignoring social context.
While Old Testament prophets often spoke about the future, their primary role was to address the immediate social and religious context of their time. They warned against idolatry and championed social justice for the marginalized, such as widows and orphans. Their predictions were deeply connected to the nation's current fidelity to the covenant, rather than being isolated forecasts of a distant future.

143. (A) Books in the Septuagint generally omitted by Protestants
The Apocrypha consists of books found in the ancient Greek Septuagint that are accepted as canonical by Catholic and Orthodox Christians but were generally omitted from the Protestant Bible. These books, such as Judith and 1

Downloaded from www.pdf.tube

the religious domination of the Portuguese Jesuits. They swore to no longer obey the Roman Catholic bishops, seeking to protect their ancient East Syriac traditions and ecclesiastical independence. This event led to a permanent division within the community and the eventual seeking of new church affiliations.

110. (B) I, II, and IV
The Serampore Trio, consisting of William Carey, Joshua Marshman, and William Ward, were Baptist missionaries who made monumental contributions to education and linguistics in India. They established a printing press, translated the Bible into many languages, and founded Serampore College. They were not Jesuits, but rather representatives of the Protestant missionary effort who focused on social reform and intellectual development.

111. (A) Dalit Theology
Dalit Theology is a specific Indian contextual theology that addresses the socio-economic and religious marginalization of the 'outcaste' or Dalit communities. It emphasizes that God identifies with the suffering of the oppressed and seeks their liberation and dignity. This theological framework critiques caste-based discrimination and promotes a vision of Christianity that is deeply engaged with the struggle for social justice in India.

112. (B) Portuguese royal patronage over Church administration in India
The 'Padroado' was a system of royal patronage granted by the Pope to the Portuguese Crown, giving them authority over the appointment of bishops and the administration of the church in their colonies. In India, this system often led to conflicts with other missionary groups and local Christian communities. It was eventually challenged by the Vatican through the establishment of the Propaganda Fide.

113. (C) Statement I is correct but Statement II is incorrect
Brahmabandhab Upadhyay was a pioneering figure in Indian Christian theology who sought to express the faith through the philosophical lens of Advaita Vedanta. He believed that Christianity should be expressed in an indigenous Indian form rather than remaining exclusively Western. His efforts aimed to bridge the gap between Christian doctrine and Indian philosophy, identifying Saccidananda with the Christian Holy Trinity.

114. (A) Large marginalized groups adopting Christianity together
The 'Mass Movements' in 19th and early 20th-century India involved large groups from marginalized communities, such as Dalits and tribal populations, converting to Christianity together. These movements were often motivated by a search for social dignity, education, and equality, as well as a spiritual response to the Gospel. They significantly changed the demographic profile of the Christian community in modern India.

NODIA

115. (A) P-2, Q-1, R-3, S-4
The history of Christianity in India features diverse institutions: the Mar Thoma Church is a reformed Eastern church, while the CSI is an ecumenical union formed in 1947. The NCCI represents various Protestant and Orthodox bodies, and the Ashram Movement reflects attempts to adopt indigenous monastic lifestyles. These developments show the ongoing effort to create an authentic and unified Indian Christianity.

116. (D) The preferential option for the poor
Liberation Theology, which emerged in Latin America, is centered on the principle of the 'preferential option for the poor.' It argues that God takes the side of the marginalized and that the Gospel demands active participation in the struggle for social and economic justice. This theology emphasizes the liberation of people from systemic oppression as a core component of Christian salvation.

117. (C) It condemned the ecumenical movement and forbade dialogue with other religions.
The Second Vatican Council was a transformative event that modernized the Catholic Church, encouraging the use of vernacular languages and emphasizing the role of the laity. Crucially, it promoted the ecumenical movement and opened positive dialogue with non-Christian religions through documents like 'Nostra Aetate.' This shift marked a move from a stance of isolation toward one of engagement with the modern world.

Soul'—a period of spiritual desolation. Unlike scholasticism, which relies on rational, syllogistic proofs and logical argumentation, mysticism values the transformative power of personal encounter and the mystical aspects of faith that transcend mere human reason.

153. (C) A combination of Word and Sacrament in varying emphasis
Christian worship is generally characterized by a combination of the 'Word' (scripture reading and preaching) and the 'Sacraments' (such as the Eucharist or Baptism). Different denominations place varying degrees of emphasis on these elements; for instance, many Protestant traditions focus on the sermon, while Catholic and Orthodox liturgies are centered on the Eucharist. Together, they form the core of communal worship.

154. (D) Statement I is incorrect but Statement II is correct
In Catholic theology, Mary is not worshipped as a deity, as 'Latria' or adoration is reserved exclusively for God. Instead, she is given 'Hyperdulia,' which is a special form of veneration due to her unique role as the Mother of God. This distinction ensures that while Mary is deeply honored and her intercession sought, she remains a creature and not equal to the Creator.

155. (A) Both A and R are true and R is the correct explanation of A.
The date of Easter varies annually because it is determined by a lunisolar calendar. It is traditionally calculated as the first Sunday after the first full moon following the vernal equinox. This method ensures that the celebration of Jesus' resurrection remains connected to the historical timing of the Jewish Passover, reflecting the liturgical and historical origins of the Christian festival.

156. (B) The public and customary worship service of a religious group
Liturgy refers to the public, communal worship performed by a religious group according to established customs and rituals. The word comes from a Greek term meaning 'the work of the people.' In Christianity, liturgy includes the structure of the Mass or service, the recitation of prayers, and the administration of sacraments, providing a consistent framework for the community's spiritual life and expression.

157. (C) Ordinary Time - Black
Liturgical seasons are associated with specific colors to symbolize their spiritual themes: Advent uses purple, Christmas uses white, and Pentecost uses red. Ordinary Time is represented by the color green, symbolizing growth and hope. Black was historically used for funerals but is not the color for Ordinary Time. These visual cues help guide the congregation through the different mysteries of the faith.

158. (D) Memorialism
Memorialism is the theological view that the bread and wine in the Eucharist are strictly symbolic elements intended to jog the memory of Christ's sacrifice. This perspective, popularized by Huldrych Zwingli during the Reformation, rejects the belief in a physical or mystical 'real presence' of Christ in the elements. Instead, the focus is on the believer's subjective act of remembrance during the communal meal.

159. (A) Experience of caste-based discrimination in the church
Dalit Theology emerged in India as a response to the painful experience of caste-based discrimination within the Christian church. It seeks to interpret the Gospel from the perspective of the marginalized 'untouchable' communities, emphasizing God's role as a liberator. This movement calls for the eradication of caste hierarchies and the full inclusion and dignity of Dalits in both the church and wider society.

160. (A) I, II, and III
The history of Christianity in India is rich and ancient, traditionally beginning with the arrival of St. Thomas. Later, the Portuguese introduced the Latin Catholic tradition, and Protestant missions started with Ziegenbalg in the 18th century. Christianity was not eradicated during the Mughal period; instead, it continued to exist as a minority community, occasionally receiving patronage or facing challenges depending on local rulers.

Click Here to Buy book on Amazon

tongues and spiritual healing, within traditional or historic Christian denominations. Unlike classical Pentecostalism, which formed new denominations, this movement sought to renew existing churches from within. It emphasizes the present-day power of the Holy Spirit and has had a profound impact on worship styles across the global church.

127. (A) Prosperity theology - Advocating voluntary poverty
Prosperity theology is a movement that teaches that financial blessing and physical well-being are always the will of God for believers, which is the opposite of advocating voluntary poverty. In contrast, Minjung, Dalit, and Black theology are significant frameworks that address the specific experiences of oppression and the struggle for liberation in South Korea, India, and the United States respectively.

128. (B) Eco-theology
The argument that environmental degradation is a sin against God because humans are stewards of creation is a core principle of Eco-theology. This framework reinterprets the biblical command of 'dominion' as a responsibility for careful management and protection of the earth. It calls believers to see environmental care as an essential part of their spiritual duty to the Creator and creation.

129. (C) Statement I is correct but Statement II is incorrect
Inclusive language in contemporary theology attempts to move beyond strictly male-centered terms for God, reflecting the belief that the divine transcends human gender. Traditional Christian orthodoxy does not teach that God is biologically male; rather, it asserts that God is spirit and without a physical body. The use of masculine pronouns is seen by many as a linguistic and cultural tradition rather than biological.

130. (A) P-4, Q-1, R-2, S-3
Major contemporary theologians have shaped diverse fields: Gustavo Gutiérrez is the father of Liberation Theology, and James Cone founded Black Theology. Sallie McFague is a key figure in Eco-Feminist Theology, while Raimon Panikkar focused on inter-religious dialogue and pluralism. Their work reflects the church's effort to address modern social, racial, ecological, and global challenges through a variety of theological perspectives.

131. (C) Understanding the Gospel within a specific cultural context
Contextual Theology is the principle that the expression and understanding of the Gospel must be rooted in the specific culture and social reality of the people. It acknowledges that theology is not done in a vacuum but is influenced by history and geography. This approach allows the Christian message to become truly meaningful and transformative within diverse global and local settings.

132. (D) Intimate Father / Daddy
The term 'Abba' is an Aramaic word that Jesus used to address God, signifying a uniquely intimate and personal relationship. It is often translated as 'Father' or even 'Daddy,' reflecting the closeness and trust between a child and a loving parent. This term highlights the radical shift in how Jesus invited his followers to relate to God as an approachable, compassionate father.

133. (C) Seeking their company and offering healing and forgiveness
Jesus' ministry was characterized by his radical inclusion of marginalized groups, such as tax collectors, lepers, and women, who were often excluded by the religious and social norms of the time. He sought their company, offering them spiritual healing, physical restoration, and divine forgiveness. This practice demonstrated the inclusive nature of the Kingdom of God and challenged the established social hierarchies.

134. (C) Statement I is correct but Statement II is incorrect
The Sermon on the Mount opens with the Beatitudes, a series of blessings that emphasize spiritual virtues such as humility, mercy, and peace. They do not promise earthly wealth or political power; instead, they promise spiritual rewards and comfort to those who are poor in spirit or persecuted. This highlights the counter-cultural and spiritual nature of Jesus' ethical teachings for his followers.

NODIA

denied the full divinity of Jesus Christ. The creed asserts that the Son is 'consubstantial' with the Father, ensuring a unified understanding of the divine nature within the Christian tradition.

83. (C) Original Sin
Original Sin is the theological doctrine that all human beings are born with a sinful nature and a propensity toward evil, inherited from the first humans, Adam and Eve. This condition necessitates divine grace for salvation and restoration. The concept was most fully developed by Augustine of Hippo and remains a central tenet in Catholic and many Protestant theological frameworks.

84. (C) Statement I is correct but Statement II is incorrect
Soteriology is the specific branch of Christian theology that focuses on the study of salvation and how it is achieved through Christ. In contrast, Eschatology is concerned with the 'last things,' such as death, judgment, and the end of the world, rather than the creation of the universe. These distinct fields help theologians systematically organize and explore different aspects of the faith.

85. (B) I, II, and IV
The doctrine of the Incarnation teaches that the eternal Word (Logos) became human in the person of Jesus Christ, who is simultaneously fully God and fully man. This is considered a central mystery of orthodox Christianity. It rejects the idea that Jesus' physical body was an illusion, asserting instead the reality of his human nature and his direct participation in human experience.

86. (B) Theodicy
Theodicy is a branch of theology and philosophy that seeks to defend God's goodness and omnipotence in the presence of evil and suffering in the world. It addresses the classic 'problem of evil' by providing logical and theological explanations for why a benevolent and all-powerful Creator allows such things to exist. This field is essential for maintaining a coherent and defensible faith.

87. (D) Christology - The study of the nature and work of Christ
Christology is the theological study of the person, nature, and redemptive work of Jesus Christ. Other branches include Ecclesiology, which is the study of the church; Pneumatology, the study of the Holy Spirit; and Eschatology, the study of the end times. Each discipline focuses on a specific aspect of the Christian faith to provide a systematic and comprehensive theological understanding.

88. (A) Predestination
Predestination is the theological doctrine that God has eternally foreordained the destiny of individuals, particularly regarding who will receive salvation. This concept is most strongly associated with the Reformed tradition and theologians like John Calvin, who emphasized God's absolute sovereignty. It suggests that salvation is entirely a result of divine initiative rather than human choice or merit, sparking significant historical debate.

89. (C) The definition of the two natures of Christ in one person
The Council of Chalcedon in 451 AD was convened to resolve theological disputes concerning the nature of Christ. The council defined the 'Chalcedonian Definition,' which asserts that Jesus Christ has two distinct natures—divine and human—united in one single person without confusion or change. This remains the official Christological standard for the Catholic, Orthodox, and most Protestant churches today.

90. (D) A is false but R is true.
The doctrine of the Immaculate Conception is often confused with the Virgin Birth. While the Virgin Birth refers to Jesus being conceived by the Holy Spirit without a human father, the Immaculate Conception is a Catholic dogma stating that Mary herself was conceived without original sin. Both doctrines emphasize the unique and holy nature of the events surrounding the birth of Jesus Christ.

91. (D) Reconciliation of God and man through the death of Jesus
Atonement refers to the theological concept of the reconciliation between God and humanity through the sacrificial death and resurrection

Downloaded from www.pdf.tube

Maccabees, bridge the historical gap between the Old and New Testaments. While Protestants may value them for history, they do not consider them inspired scripture.

144. (A) Both Statement I and Statement II are correct
The Exodus is the foundational event of the Old Testament, recording God's miraculous deliverance of the Israelites from slavery in Egypt. In Christian theology, this event is often interpreted as a 'type' or foreshadowing of Christ's redemptive work. Just as Moses led Israel to freedom, Jesus is seen as leading humanity from the slavery of sin into the freedom of God's grace.

145. (A) I, III, IV, and V
The New Testament is a collection of 27 books, originally written in Greek, not Latin. It is organized starting with the four Gospels, followed by the history of the early church in Acts, various apostolic epistles, and concluding with the apocalyptic Book of Revelation. This structure provides a comprehensive account of the life of Jesus, the early church's development, and its theological teachings.

146. (A) Universal or encompassing the whole
The term 'Catholic' is derived from the Greek word 'katholikos,' which literally means 'universal' or 'encompassing the whole.' In the context of the Christian church, it refers to the belief that the church is a single, global body intended for all people across all times and places. This term was used early in church history to distinguish the mainstream church from sectarian groups.

147. (C) Congregational - Governed by an absolute monarch
Church polity refers to the different systems of governance used by various denominations. Episcopal systems are led by bishops, and Presbyterian systems use assemblies of elders. Congregational polity, however, is characterized by the autonomy of the local church and democratic decision-making by its members, rather than by an absolute monarch. Each system reflects a different theological understanding of authority and the nature of the church.

148. (D) Congregational
Congregational polity is a form of church government where each local congregation is autonomous and self-governing. Members of the church typically participate in decision-making regarding leadership, budget, and doctrine through democratic processes. This system, common among Baptists and United Church of Christ congregations, emphasizes the responsibility of every believer and rejects the authority of outside hierarchies or centralized ecclesiastical structures.

NODIA

149. (A) Both Statement I and Statement II are correct
Apostolic Succession is the belief that the authority of the church has been passed down in an unbroken chain from the original apostles to today's bishops. This doctrine is maintained by the Catholic, Orthodox, and Anglican traditions as a guarantee of the church's continuity and the validity of its sacraments. It serves as a historical and spiritual link to the foundational apostolic ministry.

150. (A) P-3, Q-1, R-2, S-4
Christian soteriology involves several key terms: Justification is the act of being declared righteous by God, while Sanctification is the ongoing process of being made holy. Glorification refers to the final, perfect state of the believer after death, and Redemption is the act of being bought back from sin. These concepts together describe the full scope of the believer's journey of salvation.

151. (D) God's omnipotence, omniscience, and perfect goodness
The 'Problem of Evil' is a significant theological challenge that questions how an all-powerful, all-knowing, and perfectly good God can allow the existence of evil and suffering. This issue is central to Christian theodicy, which seeks to provide coherent defenses of God's character in the face of human and natural tragedy. It remains a foundational topic for theologians and philosophers across the centuries.

152. (A) A focus on rational, syllogistic proof of God's existence.
Traditional Christian mysticism emphasizes the pursuit of a direct, experiential union with God through prayer, meditation, and asceticism. It often involves navigating the 'Dark Night of the

Sacraments of Healing (Penance, Anointing of the Sick), and Sacraments of Vocation or Service (Holy Orders, Matrimony). This classification reflects the specific role each sacrament plays in the spiritual life and mission of the individual believer and the wider community of the church.

101. (C) Contemplation
Contemplation is a form of silent, wordless prayer where the believer seeks to simply rest in the presence of God. It differs from vocal prayer or discursive meditation by focusing on the heart's direct union with the divine. This practice is central to the Christian mystical tradition, aiming for a deeper awareness of God's presence that transcends human language and logical thought.

102. (B) Venerated images integral to Orthodox liturgy and theology
In Eastern Orthodox worship, icons are sacred images of Christ, Mary, and the saints that are venerated as windows to the divine. They are not worshipped as idols but are considered integral to the liturgy and theology of the church. Icons serve as visual aids for prayer and reminders of the reality of the Incarnation and the communion of the saints.

103. (A) Both Statement I and Statement II are correct
The 'Divine Office' or 'Liturgy of the Hours' is the official communal prayer of the church, designed to sanctify the entire day. It consists of the rhythmic recitation of Psalms, hymns, and scripture readings at specific times. This practice ensures that the church is in a state of perpetual prayer, connecting believers across the world to the liturgical life of the community.

104. (A) It Latinized their liturgy under Roman Catholic authority
The Synod of Diamper in 1599 had a profound impact on the St. Thomas Christians of India by forcing them to adopt the Latin liturgy and Roman Catholic authority. This process of Latinization led to the suppression of their traditional East Syriac customs and church structures. The resulting tensions eventually caused a major split within the community, most notably the Coonan Cross Oath.

105. (A) Both A and R are true and R is the correct explanation of A.
The St. Thomas Christians of Kerala trace their origins to the missionary work of the Apostle Thomas, who is traditionally believed to have arrived in India in 52 AD. This historical narrative is supported by strong local oral traditions and ancient church history. Their presence established a distinct and enduring Christian community in India long before the arrival of European colonial missionaries.

106. (A) William Carey
William Carey was a pioneering English Baptist missionary often called the 'father of modern missions.' In India, he was instrumental in translating the Bible into numerous Indian languages, including Bengali and Sanskrit. He also co-founded Serampore College and worked on various social reforms. His efforts significantly shaped the Protestant missionary movement and the development of education and linguistics in modern India.

107. (D) Francis Xavier - Translated the Bible into Bengali in Serampore
Francis Xavier was a prominent Jesuit missionary known for his work in South India and Japan, but he was not involved in translating the Bible into Bengali at Serampore. That work was primarily the achievement of William Carey and the Serampore Trio. Other figures, like Robert de Nobili and Mother Teresa, made significant contributions to Christian life and service in India.

108. (B) The adaptation of the Christian message to a specific culture
Inculturation is the theological process through which the Christian message is expressed within the forms and symbols of a specific culture. It aims to make the faith accessible and relevant to people without destroying their cultural identity. This approach seeks a harmonious dialogue between the Gospel and local traditions, ensuring that Christianity can take root authentically in diverse global contexts and societies.

109. (C) Rebellion against Latinization imposed by Portuguese Jesuits
The Coonan Cross Oath of 1653 was a decisive act of rebellion by the St. Thomas Christians against

Click Here to Buy book on Amazon

161. (B) Fostering an indigenous form of Christian monasticism
The adoption of the 'Ashram' model by Indian Christian communities aims to foster an indigenous form of monasticism and contemplative life. By using traditional Hindu ascetic customs, such as simple living and meditation, these communities attempt to express Christian spirituality in a culturally relevant way. This movement represents a significant effort in the process of inculturation and inter-religious dialogue in modern India.

162. (A) The violent conversion of local populations.
The Serampore Mission, led by the Serampore Trio, was characterized by its commitment to translation, education, and social reform rather than violent conversions. They focused on publishing the first Indian vernacular newspaper and campaigning against social evils like Sati. Their approach emphasized the power of the printed word and moral persuasion, significantly contributing to the intellectual and social landscape of early 19th-century India.

163. (C) A Jesuit missionary who adopted Hindu ascetic customs
Robert de Nobili was a significant Jesuit missionary in 17th-century Madurai who adopted the lifestyle and customs of a Hindu Sannyasi. He learned Sanskrit and Tamil to engage with the intellectual elite of Indian society, attempting to present Christianity in a way that was culturally familiar. His innovative approach to inculturation sought to separate the Gospel message from Western cultural imposition and colonial structures.

164. (D) Statement I is incorrect but Statement II is correct
The Synod of Diamper (1599) was not a harmonious blending of traditions; instead, it forcibly imposed Latin Catholic norms on the St. Thomas Christians. They were required to abandon many of their ancient East Syriac practices and acknowledge the authority of the Pope and the Portuguese hierarchy. This event significantly altered their identity and eventually led to historical protests and divisions within the community.

165. (A) Both A and R are true and R is the correct explanation of A.
The Coonan Cross Oath in 1653 was a pivotal event where St. Thomas Christians collectively swore to resist Portuguese ecclesiastical dominance. This act of defiance was a direct reaction against years of forced Latinization and the suppression of their traditional church structures. The oath led to a significant split, resulting in the formation of the Jacobite Syrian Church and other independent traditions.

166. (B) Indian Christian Theology
Indian Christian Theology refers to the effort to articulate the Christian faith using traditional Indian philosophical categories, such as Advaita Vedanta. Theologians like Brahmabandhab Upadhyay attempted to describe the Holy Trinity using the concept of 'Saccidananda.' This project aims to make the Gospel authentically Indian, moving beyond Western theological frameworks to engage deeply with the rich heritage of Indian thought and experience.

167. (D) Pandita Ramabai - Prosperity Gospel
Pandita Ramabai was a prominent social reformer and Christian convert known for her work in women's education and support for widows, rather than the Prosperity Gospel. Other figures like M.M. Thomas focused on the intersection of salvation and humanization, while Raimon Panikkar explored cosmotheandric reality. These theologians have contributed to a diverse and intellectually rich body of modern Indian Christian theological thought.

168. (A) Liberation Theology
A church addressing systemic poverty and advocating for the rights of marginalized laborers is applying the principles of Liberation Theology. This framework interprets the Gospel as a message of freedom from all forms of oppression—social, economic, and political. It emphasizes that following Jesus requires a commitment to justice and a practical solidarity with those who suffer under unjust structures and societal systems.

169. (C) Recognition of historical patriarchal biases in theology
Feminist Theology emerged from the recognition that traditional Christian theology and church structures have been significantly shaped by

Downloaded from www.pdf.tube

authority of scripture. It remains a foundational principle for many Protestant denominations and their views on ministry.

204. (A) Both Statement I and Statement II are correct
The Anglican Church identifies as both Catholic and Reformed, maintaining a 'middle way' (via media) between the two traditions. It retains the historic episcopate and traditional liturgy while embracing core Reformation doctrines such as the authority of scripture. This unique blend allows the Anglican communion to preserve ancient church structures while affirming the theological insights of the Protestant movement in the sixteenth century.

205. (C) A is true but R is false.
The Orthodox Church highly values the veneration of icons, viewing them as sacred windows into the spiritual world. However, they do not believe icons are idols or that they house the physical presence of saints. Instead, the honor shown to the icon is understood to pass to the person represented, serving as a means of connecting the believer to the communion of saints.

206. (D) Augustine of Hippo
The doctrine of Original Sin was most extensively developed by Augustine of Hippo in the fourth and fifth centuries. He argued that since the fall of Adam, all human beings are born with an inherited sinful nature and are incapable of choosing God without divine grace. His views profoundly shaped the theological landscape of Western Christianity, particularly in the Catholic and Reformed traditions regarding salvation.

207. (A) Prosperity Theory - Christ died to prevent all illness
Christian theology includes several models of the atonement, such as the Ransom theory, Moral Influence, and Penal Substitution. However, there is no established 'Prosperity Theory' stating Christ died solely to prevent illness. While some modern movements focus on health and wealth, the traditional models explain how Christ's death addresses sin, provides an example of love, or fulfills divine justice on behalf of humanity.

208. (B) Reformed and Presbyterian theology
The practice of infant baptism as a sign of entry into the covenant community is a central feature of Reformed and Presbyterian theology. This perspective draws a parallel between baptism and the Old Testament rite of circumcision. It emphasizes that the child is included in the promises of God's grace before they can personally respond, reflecting the community's responsibility to nurture them in the faith.

NODIA

209. (D) Statement I is incorrect but Statement II is correct
Christian mysticism is not about rejecting the world but involves an inner spiritual journey of purgation, illumination, and union with God. This journey typically takes place within the context of the church's communal life and its sacraments. Mystics seek a deeper, experiential awareness of the divine presence that informs their life in the world, rather than seeking a total isolation from the religious community.

210. (B) III and IV
William Carey and Mother Teresa are figures primarily associated with their extensive work in Bengal. Carey, a pioneering Protestant missionary, was based in Serampore, while Mother Teresa founded the Missionaries of Charity in Kolkata. Their lives of service and contribution to translation, education, and caring for the destitute have left a lasting impact on the history of Christianity and social service in that region.

211. (C) A recognized branch with its own governance and doctrine
In Christianity, a 'denomination' is a recognized and established branch of the religion that possesses its own specific governance structure and distinct doctrinal emphases. Examples include the Catholic Church, the Lutheran Church, and various Baptist groups. Denominations allow for diverse expressions of faith and organization within the broader Christian tradition, while typically sharing foundational beliefs in Christ and the authority of the scriptures.

212. (C) Advocating for the subordination of women in church leadership.
Feminist Theology is characterized by highlighting the roles of women in scripture,

acknowledge varying degrees of validity in other religious paths.

178. (A) Process Theology and Liberation Theology
The idea that God suffers alongside humanity in their affliction is a prominent theme in Process Theology and Liberation Theology. These frameworks challenge the classical view of divine impassibility, suggesting instead that God is deeply affected by the suffering of His creatures. This perspective offers comfort and hope to the oppressed, emphasizing God's intimate presence and solidarity in the midst of historical struggle.

179. (C) Challenging dogmas through rationalism and criticism
The Enlightenment had a profound effect on Christian theology by introducing rationalism and historical criticism, which challenged traditional dogmas and the authority of scripture. This period encouraged the use of reason to evaluate religious claims, leading to the development of liberal theology and modern biblical studies. It forced theologians to engage with scientific discoveries and secular philosophical systems in new and complex ways.

180. (A) P-4, Q-1, R-2, S-3
In Christian art, the four Gospels are traditionally represented by specific symbols: Matthew by a man or angel, Mark by a lion, Luke by an ox, and John by an eagle. These symbols, derived from visions in Ezekiel and Revelation, reflect the unique theological emphasis of each Gospel account. This iconography has been used for centuries to identify the Evangelists in church architecture and sacred manuscripts.

181. (C) Seen together from a similar perspective
The term 'Synoptic' comes from the Greek word for 'seen together.' It is used to describe the Gospels of Matthew, Mark, and Luke because they share a similar narrative structure, content, and sequence of events in the life of Jesus. This commonality allows them to be studied in parallel columns, which is essential for understanding the literary relationship and historical sources of the Gospels.

182. (B) Hebrews
The Pauline Epistles include books such as Galatians, Ephesians, and Philippians, which were historically attributed to the Apostle Paul. While the Book of Hebrews is found among the epistles, its authorship is unknown and debated by scholars, and it is generally not categorized as one of the thirteen traditional Pauline letters. It remains a significant theological work on the priesthood of Christ.

183. (D) Portraying Jesus as the new Moses interpreting the Law
The Sermon on the Mount, particularly in the Gospel of Matthew, portrays Jesus as a 'new Moses' who provides the definitive interpretation of the Law. Speaking from a mountain, Jesus internalizes and expands the ethical requirements of the Torah, emphasizing the heart's condition. This discourse presents his core teachings, including the Beatitudes, as the foundational moral standard for the community of his followers.

184. (D) Statement I is incorrect but Statement II is correct
Orthodox Trinitarian theology does not teach that there are three separate divine substances; rather, it asserts that the Father, Son, and Holy Spirit share one identical divine substance. This is the meaning of the term 'consubstantial' or 'homoousios.' While they are distinct persons, their unity in essence ensures that they are one God, not three, maintaining the monotheistic core of the Christian faith.

185. (A) I, II, and III
Different Christian traditions recognize varying numbers of sacraments: the Catholic Church identifies seven, while most Protestant denominations recognize only Baptism and the Eucharist. The Orthodox Church refers to these as 'Holy Mysteries.' Quakers and some other groups, however, emphasize the spiritual reality of grace and do not use physical elements for the Eucharist, reflecting their focus on the internal light.

186. (A) The unmerited, free gift of God's love and favor.
Grace is defined in Christian theology as the unmerited and free gift of God's love and favor toward humanity. It is not something that can be earned through good deeds or personal merit. Instead, grace is the divine initiative that enables

Click Here to Buy book on Amazon

Gospel of Matthew. It contains his essential ethical teachings, including the Beatitudes and the Lord's Prayer. Rather than focusing on strict ritual or retaliation, Jesus emphasizes a radical, internal righteousness that fulfills the spirit of the law through love, mercy, and humility.

239. (A) John Calvin
The theology of divine sovereignty and the predetermination of eternal destiny is most closely associated with John Calvin. His work emphasized that because God is all-powerful, He has chosen those who will receive salvation. This doctrine, known as double predestination, became a defining characteristic of the Reformed tradition, sparking extensive theological debates about the nature of human free will and God's absolute and holy justice.

240. (A) Both A and R are true and R is the correct explanation of A.
The Protestant Reformation championed the 'priesthood of all believers,' arguing that every baptized Christian has direct access to God. This principle rejected the necessity of a human priest to act as a mediator for forgiveness or scriptural interpretation. By emphasizing that all believers are spiritual equals, the Reformers fundamentally changed the structure of church authority and the role of the laity in Christian life.

241. (B) Using symbolic imagery to reveal the triumph of God
Apocalyptic literature is a biblical genre characterized by the use of vivid, symbolic imagery to reveal hidden spiritual truths about the cosmic struggle between good and evil. Its primary purpose is to offer hope to marginalized or persecuted communities by demonstrating God's ultimate sovereignty and victory. Rather than providing simple history, it uses metaphorical visions to convey the certainty of God's final justice and restoration.

242. (A) Vatican I - Permitted women to become popes
Significant councils like Nicaea and Chalcedon addressed Christological disputes, while the Council of Trent was the Catholic response to the Reformation. However, the First Vatican Council (Vatican I) did not permit women to become popes; instead, its most famous decree was the definition of papal infallibility. The tradition of an exclusively male papacy and priesthood has remained a constant and formal policy in the Roman Catholic Church.

243. (C) God identifies with the oppressed and 'untouchable'.
Dalit Theology argues that God uniquely identifies with the suffering and struggles of the 'untouchable' or Dalit communities in India. It interprets the Gospel as a message of liberation from the systemic oppression and dehumanization caused by the caste system. This framework calls for a social and religious transformation that recognizes the full dignity and worth of every individual as a child of the divine Creator.

244. (D) Statement I is incorrect but Statement II is correct
The Ashram Movement was not intended to westernize Indian Christians; rather, it sought to indigenize the faith by adopting traditional Hindu contemplative practices and lifestyles. Christian ashrams provide a space for meditation, simple living, and inter-religious dialogue, expressing spirituality in a way that is culturally familiar to India. This movement represents a significant and creative attempt to root the Gospel within the Indian cultural and religious landscape.

NODIA

245. (A) I, II, III, and V
Postmodern Theology questions the absolute certainty of Enlightenment rationalism and emphasizes the importance of narrative and local context. It rejects the idea of a single, objective meta-narrative, instead valuing diverse voices, particularly those from the marginalized. This approach moves away from strict medieval scholasticism toward a more pluralistic and community-centered way of doing theology that acknowledges the complexity and subjectivity of human knowledge.

246. (B) The Gospel finding expression within cultural forms
Inculturation is the principle that the Gospel should find authentic expression within the diverse cultural forms of the people who receive it. It rejects the idea of destroying local cultures or imposing European customs. Instead, it seeks a dialogue where the Christian message is translated into the language, symbols, and rituals

195. (A) I, II, III, and V
The Old Testament includes foundational texts like Genesis and Exodus, which detail creation and the Israelites' deliverance. The Psalms are traditionally associated with King David, and the Torah comprises the first five books. Contrary to the idea of only focusing on ritual, the Prophets frequently and forcefully critiqued social injustices, calling the nation back to ethical living and covenant fidelity to God.

196. (D) Ultimate victory of God and Christ over evil forces
The central theological theme of the Book of Revelation is the ultimate triumph of God and Christ over the forces of evil. Using vivid apocalyptic imagery, the book offers hope to persecuted Christians by assuring them of God's final justice and the creation of a new heaven and earth. It emphasizes faithfulness during trial, culminating in the eternal victory of the Kingdom of God.

197. (C) He was celebrated by religious leaders in Jerusalem.
While Jesus was born in Bethlehem and raised in Nazareth, his public ministry in Jerusalem was marked by significant conflict rather than celebration. He was frequently challenged and opposed by the established religious leaders, which eventually led to his arrest and crucifixion. His teachings and actions, particularly his critique of the temple and legalism, were perceived as a direct threat to their traditional authority.

198. (B) Inculturation
When a local congregation integrates traditional cultural elements like Indian classical dance and music into worship, it is practicing inculturation. This process allows the Gospel to be expressed through the cultural forms familiar to the people, making the faith more resonant and authentic. Inculturation aims to bridge the gap between universal Christian truths and the specific cultural identities of diverse communities around the world.

199. (D) To combat heresies and clarify orthodox belief
Early Christian creeds, such as the Nicene Creed, were primarily formulated to combat various heresies and provide a clear, standardized statement of orthodox belief. These creeds addressed disputes regarding the nature of Christ and the Trinity, ensuring that the foundational teachings of the church were preserved and unified across different regions. They serve as essential summaries of the faith for both liturgical and educational purposes.

200. (A) P-3, Q-4, R-1, S-2
Theological study is divided into several disciplines: Hermeneutics focuses on the methodology of scriptural interpretation, while Homiletics is the art of preaching. Patristics is the study of the early Church Fathers, and Apologetics involves the intellectual defense of the Christian faith. These diverse fields together provide a structured and comprehensive approach to understanding, explaining, and defending the various aspects of the religion.

201. (C) Whether the Holy Spirit proceeds from the Father "and the Son."
The 'Filioque' clause refers to the addition of the phrase 'and the Son' to the Nicene Creed by the Western church. This theological dispute concerns the internal relationship of the Trinity and the procession of the Holy Spirit. The Eastern church rejected this addition as both unauthorized and doctrinally incorrect, making it a primary cause of the Great Schism between the East and the West.

202. (B) Fasting
In the Roman Catholic tradition, there are seven official sacraments, including Matrimony, Holy Orders, and Confirmation. Fasting, while a significant spiritual practice in the church, particularly during Lent, is not classified as a sacrament. Instead, it is a spiritual discipline intended for penance and preparation. The sacraments are viewed as outward signs of inward grace, instituted by Christ for the sanctification of believers.

203. (D) The doctrine of the 'Priesthood of all believers'
A cornerstone of Martin Luther's theology was the 'priesthood of all believers,' which asserts that all baptized Christians have direct access to God without needing a human priest as a mediator. This doctrine challenged the traditional hierarchical structure of the church and emphasized individual responsibility and the

Downloaded from www.pdf.tube

patriarchal biases. It seeks to address the historical marginalization of women's experiences and voices in the interpretation of scripture and doctrine. By critiquing these biases, Feminist theologians aim to create a more inclusive and equitable understanding of God, humanity, and the church's mission.

170. (B) I, III, and IV
Contemporary Christian theology includes Postcolonial theology, which examines colonial impacts on doctrine, and Pentecostalism, which emphasizes the Holy Spirit's power. Eco-theology also plays a vital role by re-evaluating humanity's relationship with nature. Contrary to decline, Christianity in the Global South is experiencing significant growth, becoming a new demographic and theological center for the worldwide faith in the modern era.

171. (D) Promotion of unity among diverse Christian churches
Ecumenism is the theological and practical movement dedicated to promoting unity and cooperation among various Christian denominations. It recognizes that despite historical and doctrinal differences, there is a shared foundation in Christ. Through dialogue, common prayer, and collaborative service, the ecumenical movement seeks to overcome divisions and manifest a more visible unity of the church in the world today.

172. (B) Salvation is purely spiritual with no physical implications.
Liberation Theology explicitly rejects the idea that salvation is purely spiritual; instead, it argues that salvation must have real, physical implications for justice and freedom in this world. It emphasizes that the Gospel demands a preferential option for the poor and that praxis, or action, is essential. Systemic injustice and structural sin are seen as obstacles that must be actively and faithfully combated.

173. (C) It opened dialogue with the world and other religions
The Second Vatican Council (Vatican II) was a landmark council that opened the Catholic Church to dialogue with the modern world and other religious traditions. It moved away from a strictly isolationist stance and emphasized the universal call to holiness and the importance of religious freedom. These changes fundamentally reshaped Catholic identity and its relationship with other Christians and the wider global community.

174. (D) Statement I is incorrect but Statement II is correct
The World Council of Churches (WCC) is a global fellowship that primarily includes Protestant, Anglican, and Orthodox churches. The Roman Catholic Church is not a full member of the WCC, although it maintains an official working relationship and participates in various commissions. This arrangement allows for significant ecumenical cooperation while respecting the distinct ecclesiastical structures and theological positions of the various traditions.

175. (A) I, II, III, IV
Christian history has seen several major movements emerge in a specific order: Monasticism developed early as a call to asceticism, followed by Scholasticism in the Middle Ages, which focused on the harmony of faith and reason. The Protestant Reformation occurred in the 16th century, leading to widespread denominational diversity. Finally, Pentecostalism arose in the early 20th century, emphasizing the experiential power of the Spirit.

176. (B) Apophatic (Negative) Theology
Apophatic or 'negative' theology is an approach that emphasizes the transcendence of God by focusing on what God is not, rather than what He is. It suggests that human language and concepts are ultimately inadequate to describe the divine essence. This tradition, deeply rooted in the Eastern Orthodox church, seeks to protect the mystery of God from being limited by human intellectual systems.

177. (B) Syncretism - The strict preservation of one religious tradition without mixing.
Syncretism refers to the blending or mixing of different religious beliefs and practices, rather than the strict preservation of a single tradition. In the context of religious pluralism, it is often viewed critically by those seeking to maintain doctrinal purity. Other approaches include Exclusivism, which sees salvation only in Christ, and Inclusivism or Pluralism, which

NODIA

challenging male-centric language for God, and critiquing models of suffering. It specifically argues against the traditional subordination of women, advocating instead for their full equality and leadership within the church. This movement seeks to create a more inclusive theological framework that honors the dignity and contributions of women throughout the history of faith.

213. (C) Interpreting liberation within the African American context
Black Theology is a movement that interprets the Christian message of liberation within the specific context of the African American experience. Originating in the United States, it emphasizes that God identifies with the oppressed and that the Gospel demands an end to racial injustice. This theology uses the motifs of the Exodus and the Cross to articulate a powerful message of hope and struggle.

214. (D) Statement I is incorrect but Statement II is correct
Eco-theology generally rejects the interpretation of 'dominion' as a license for environmental exploitation. Instead, most eco-theologians reinterpret the term as 'stewardship,' emphasizing that humans are called to be responsible caretakers of God's creation. This perspective shifts the focus from human dominance to a role of service and protection, highlighting the intrinsic value of the natural world and our duty to preserve it.

215. (A) Both A and R are true and R is the correct explanation of A.
The World Council of Churches (WCC) places a strong emphasis on social justice, peace, and ecology because its ecumenical theology views the church's mission as participating in God's total restoration of the world. This understanding suggests that salvation is not merely an individual, spiritual matter but involves the healing of social and environmental brokenness, reflecting the holistic nature of the Kingdom of God.

216. (A) Difference between historical facts and theological claims
The debate between the 'Jesus of History' and the 'Christ of Faith' explores the distinction between what can be known through historical critical methods and the theological assertions made by the church. Scholars in this field examine the historical person of Jesus within his first-century context, while theology focuses on his significance as the resurrected savior. This ongoing discussion is central to modern biblical scholarship.

217. (C) Constantinople - The center of Western, Latin Christianity
Constantinople was the center of the Eastern, Greek-speaking Byzantine Empire, not the center of Western, Latin Christianity. Rome held that position. Other early centers included Alexandria, famous for allegorical biblical interpretation, and Antioch, known for its focus on the literal and historical sense of scripture. Each of these cities played a vital role in developing the distinct theological and cultural traditions of the early church.

218. (A) The teachings found within the canonical Holy Bible
Under the principle of 'Sola Scriptura,' any theological dispute must ultimately be settled by the authority of the canonical Bible alone. This Protestant doctrine rejects the idea that church tradition, papal decrees, or new revelations are equal to the written Word of God. It asserts that the scriptures contain all things necessary for salvation and provide the final standard for evaluating all Christian doctrine and practice.

219. (D) It led to the rise of historical-critical methods of reading the Bible.
The Enlightenment significantly transformed biblical studies by introducing historical-critical methods, which treat the Bible as a collection of historical documents subject to rational analysis. This approach seeks to understand the original context, authorship, and literary development of the texts. It moved scholarship away from purely dogmatic interpretations, sparking new debates about the relationship between faith, history, and the authority of the sacred scriptures.

220. (A) I, II, IV, and V
The Sermon on the Mount contains Jesus' commands to love one's enemies, instructions on the Lord's Prayer, and warnings against hypocrisy in religious acts. He also famously teaches that the meek shall inherit the earth. Contrary to some modern ideas, he did not teach that wealth

Click Here to Buy book on Amazon

is a sign of favor, instead cautioning that one cannot serve both God and material riches.

221. (C) The study of the 'last things' like death and judgment
Eschatology is the branch of theology that focuses on the 'last things,' including the nature of death, the final judgment, and the ultimate destiny of humanity and the cosmos. It explores themes such as the return of Christ, the resurrection of the dead, and the final establishment of the Kingdom of God. This field provides a framework for understanding Christian hope and future.

222. (D) The detailed account of the resurrection of Jesus Christ.
The Old Testament contains the creation narrative, the giving of the Ten Commandments, and the prophetic calls for justice, but it does not include a detailed account of the resurrection of Jesus Christ. That event is the central focus of the New Testament. The Old Testament is seen by Christians as providing the foundational context and prophecies that are fulfilled in the person of Jesus.

223. (A) It is the theological study of the Holy Spirit.
Pneumatology is the specific branch of Christian theology dedicated to the study of the Holy Spirit. It examines the Spirit's personhood, divinity, and role in creation, revelation, and the life of the church and individual believers. This discipline explores how the Holy Spirit empowers the community and guides the process of sanctification, playing a vital role in Trinitarian theology and Christian experience.

224. (C) Statement I is correct but Statement II is incorrect
The 'Great Commission' is Jesus' final command to his disciples to make disciples of all nations and baptize them. This significant instruction is found at the very end of the Gospel of Matthew, not at the beginning of Mark. It serves as the foundational mandate for Christian missions and the global expansion of the church, emphasizing the universal scope of the Gospel message.

225. (A) III, II, I, IV
The history of Christianity in India follows a long chronological sequence: the tradition begins with the arrival of St. Thomas in the first century. This was followed centuries later by the Synod of Diamper in 1599, which Latinized the local church. Protestant missions expanded with William Carey's arrival in Serampore in 1793, and the ecumenical Church of South India (CSI) was formed in 1947.

226. (A) Ecumenism
When different Christian traditions mutually recognize each other's baptisms, they are practicing ecumenism. This reflects the belief in a shared foundational identity in Christ that transcends denominational boundaries. Such recognition is a significant step toward greater unity, as it acknowledges the validity of other traditions' rites of initiation into the global Christian community, fostering a spirit of cooperation and mutual respect.

227. (C) The Crescent - The primary symbol of the Apostle Paul
The Crescent is not a symbol of the Apostle Paul or Christianity; it is the primary symbol associated with Islam. In contrast, the Cross represents Christ's sacrifice, the Fish (Ichthys) was an early secret code for believers, and the Dove symbolizes the Holy Spirit. These visual symbols are used extensively in art and liturgy to communicate key theological truths and identities within the tradition.

228. (D) Universal salvation and social reversal
The Gospel of Luke emphasizes themes of universal salvation and social reversal, highlighting Jesus' special concern for the poor, women, and outcasts. Through stories like the Good Samaritan and the Prodigal Son, Luke portrays the Kingdom of God as a place where traditional social hierarchies are overturned. This theological focus underscores that God's grace is intended for all of humanity, especially the marginalized.

229. (C) Statement I is correct but Statement II is incorrect
In Christian theology, the Incarnation refers to God taking on human flesh in the person of Jesus. This doctrine does not imply that the material world is evil; on the contrary, it affirms the goodness of creation by showing that God was willing to enter directly into it. The Incarnation

NODIA

validates the importance of physical existence and the hope for the redemption of all matter.

230. (A) P-1, Q-3, R-2, S-4
Each Gospel has a unique focus: Matthew presents Jesus as the fulfillment of Jewish prophecy, while Mark highlights him as the suffering servant in an action-oriented narrative. Luke emphasizes compassion for the marginalized Gentiles, and John offers a highly theological reflection on Jesus as the divine Word. Together, these four perspectives provide a multi-faceted and comprehensive portrait of the life and mission of Jesus Christ.

231. (D) Good News
The word 'Gospel' comes from the Greek 'euangelion,' which literally means 'good news.' In the biblical context, it refers to the joyful announcement of the coming of the Kingdom of God and the salvation offered through Jesus Christ. This term signifies that the message of Christianity is primarily one of hope, redemption, and the restoration of humanity's relationship with the divine Creator.

232. (A) The immediate military support of the Roman legions.
The early spread of Christianity was not aided by Roman military support; in fact, the church often faced persecution from the state. Instead, factors like the Pax Romana, which provided safe travel, the use of Greek as a common language, and the inspiring witness of the martyrs facilitated its growth. These peaceful and cultural elements allowed the new faith to reach diverse populations across the empire.

233. (C) Affirming the Son is 'consubstantial' with the Father
The Council of Nicaea in 325 AD was the first ecumenical council, called to address the Arian heresy. It affirmed that the Son is 'consubstantial' (of the same substance) with the Father, thereby declaring the full divinity of Jesus Christ. This landmark decision was encoded in the Nicene Creed, which remains the foundational statement of Trinitarian faith for the vast majority of Christian churches worldwide.

234. (A) Both Statement I and Statement II are correct
The Apologists were early Christian thinkers who defended the faith against pagan philosophical attacks. Justin Martyr, a leading figure among them, used the Greek concept of the 'Logos' (Word) to bridge the gap between Christian doctrine and Greek philosophy. He argued that the truth found in philosophy was a partial revelation that reached its final fulfillment in the person and teachings of Jesus Christ.

235. (B) I, III, and IV
The Old Testament is structured into major components: the Torah (the first five books), the Historical Books, and the Prophetic Books. These sections record the laws, history, and divine messages given to ancient Israel. The Epistles, however, are letters written to early Christian communities and are a part of the New Testament, not the Hebrew Scriptures or the Old Testament collection of sacred books.

236. (B) The doctrine of salvation.
Soteriology is the branch of theology that systematically studies the doctrine of salvation. It examines how humanity is reconciled to God through the person and work of Jesus Christ, addressing topics such as grace, faith, justification, and the role of the sacraments. By exploring the mechanisms and meaning of redemption, soteriology provides a core framework for understanding the central purpose of the Christian faith.

237. (C) It is celebrated with identical theology in all sects.
The Eucharist commemorates the Last Supper using bread and wine and is central to Catholic worship. However, it is not celebrated with identical theology across all denominations. Views range from the Catholic belief in transubstantiation to the Lutheran real presence and the Zwinglian memorialist view. These differences reflect various theological understandings of how Christ is present in the sacrament and how grace is imparted.

238. (D) The longest discourse of Jesus in the New Testament
The Sermon on the Mount is the longest continuous discourse of Jesus recorded in the New Testament, spanning three chapters in the

NODIA

salvation, provides forgiveness, and empowers the believer to live a holy life. This concept is foundational to the understanding of the relationship between God and people.

187. (D) Eucharist - The sacrament of penance and confession
The Eucharist is the sacrament that commemorates the Last Supper through the sharing of bread and wine, not the sacrament of penance and confession. Other elements of worship include the homily, which explains the scriptures, and the creeds, which state foundational beliefs. Hymnody involves the singing of sacred songs. Each component serves a distinct purpose in the communal and liturgical life of the church.

188. (B) William Carey and the Serampore Trio
To understand the history of the Bible's translation into Indian languages, one must study the work of William Carey and the Serampore Trio. In the early 19th century, they translated the scriptures into dozens of Indian dialects and languages, making the Bible accessible to local populations. Their scholarly and missionary efforts laid the foundation for modern linguistics and the spread of Protestant Christianity in India.

189. (A) Both Statement I and Statement II are correct
The Padroado system created significant friction as Portuguese royal interests often conflicted with the needs of local Indian Christian communities. To address this and assert direct control over missions, the Vatican established the Propaganda Fide in 1622. This led to jurisdictional disputes but also allowed for a more centralized and diverse missionary effort that was not solely dependent on the patronage of a single European crown.

190. (A) Both A and R are true and R is the correct explanation of A.
Pentecostalism is one of the world's fastest-growing religious movements, particularly in the Global South. Its growth is driven by an emphasis on vibrant worship, spiritual healing, and the direct, experiential power of the Holy Spirit. This dynamic spirituality provides an emotional and practical engagement with faith that appeals to many across different cultures, often flourishing in areas experiencing rapid social and economic change.

191. (A) Applying Christian ethics to solve social problems
The Social Gospel movement aimed to apply the ethical teachings of Jesus directly to the social problems of the industrial era, such as poverty, inequality, and labor exploitation. Proponents believed that the church should not only focus on individual salvation but also on the transformation of societal structures to reflect God's justice. This movement significantly influenced modern social work and Christian social activism.

192. (B) It declared the end of the Papacy.
The Second Vatican Council (Vatican II) introduced many reforms, including encouraging the active participation of the laity and allowing the liturgy to be celebrated in the vernacular. However, it did not declare the end of the Papacy; instead, it reaffirmed the role of the Pope while emphasizing the collegiality of bishops. The council's goal was renewal and modernization rather than the abolition of historic offices.

193. (B) Embracing narrative over systematic frameworks
Postmodern Christian theology is characterized by its shift away from rigid, systematic frameworks toward embracing narrative and context. It values the importance of story and community experience in understanding faith, often critiquing the absolute claims of modern rationalism. This approach allows for a pluralistic and flexible exploration of the divine, acknowledging that human systems are limited and that truth is often found in local contexts.

194. (A) Both Statement I and Statement II are correct
Sola Scriptura is a foundational Protestant principle asserting that the Bible is the ultimate authority for faith. In contrast, the Catholic Church teaches that both Sacred Scripture and Sacred Tradition together constitute the complete deposit of faith. This difference in the source of authority remains a key distinction between the two traditions, influencing their respective approaches to doctrine, church life, and theological interpretation.

Downloaded from www.pdf.tube

of the host culture, ensuring that the faith is deeply rooted and meaningful to the community.

247. (D) The use of a centralized Papal authority.
The Orthodox tradition is defined by its emphasis on mystical experience, the use of icons, and a conciliar form of governance. It specifically rejects the centralized papal authority of the Roman Catholic Church, believing instead that authority resides in the consensus of the bishops and the ancient traditions of the church. This decentralized structure reflects its historical origins and commitment to the model of the early apostolic community.

248. (A) Humans inherit a fallen nature according to Augustine
The doctrine of Original Sin, as developed by Augustine, teaches that all humans inherit a fallen nature and a propensity to sin as a result of the first transgression. This condition affects every aspect of human life and necessitates divine grace for salvation. While this doctrine is central to many traditions, it does not mean humans are born perfectly pure, nor is it a mere illusion of the mind.

249. (C) The literary relationship between Matthew, Mark, and Luke
The 'Synoptic Problem' is an academic challenge focused on explaining the complex literary relationship between the first three Gospels. Researchers analyze why Matthew, Mark, and Luke share so much identical material while also having unique differences. This study involves theories about which Gospel was written first and whether they used shared hypothetical sources, like the 'Q Source,' to compose their respective accounts of the life of Jesus.

250. (A) The active reign and rule of God in hearts and the world
The Kingdom of God, as preached by Jesus, represents the active and dynamic reign of God within the human heart and the entire world. It is not confined to a specific geographical or political territory but is a transformative spiritual reality that begins in the present and reaches its final fulfillment in eternity. This reign is characterized by justice, peace, and the restoration of all creation.

251. (B) The life and message of Jesus Christ
Scholars analyzed how specific historical and theological foundations serve as the primary anchor for religious study. Within this academic symposium, it was determined that focusing on these elements clarifies the fundamental identity of the tradition. This singular focus helps establish a boundary for evaluating early community formations before later institutional developments occurred throughout history.

252. (A) A comprehensive examination of core principles given to followers
Understanding the early message requires a thorough analysis of the primary instructions provided to the original community. Researchers emphasized that these core principles act as essential markers for interpreting subsequent theological discourses. This approach prioritizes specific ethical directions that emerged, ensuring that the identity of the faith remains tied to its original foundational interpretations.

253. (C) They act as definitive frameworks shaping all subsequent theology
Beyond being historical markers, these foundational elements establish the definitive framework that influences all later theological developments. This structure ensures that subsequent critical inquiries prioritize original ethical and spiritual directions. Academic observers argue that institutional developments remain tied to how these primary messages are interpreted by different generations, maintaining a consistent identity across various historical periods.

NODIA

254. (D) To establish a precise boundary for evaluating early formations
Academic experts utilize a specific focus to create clear boundaries when analyzing primary texts and the formation of early communities. This methodological choice clarifies the fundamental identity of the tradition before institutional structures became more complex. By evaluating these initial stages, researchers can accurately assess how the original message shaped the subsequent evolution of the faith.

CHAPTER 09
Islam

1. Which of the following terms best describes the pre-Islamic era in Arabia, characterized by polytheism and tribalism?
(A) Rashidun
(B) Jahiliyyah
(C) Umayyah
(D) Abbasid

2. Given below are two statements, one is labelled as Assertion (A) and the other is labelled as Reason (R).
Assertion (A): The Charter of Madina (Mithaq-e-Madina) is considered a groundbreaking political document.
Reason (R): It established a pluralistic state that guaranteed religious freedom and mutual defense for Muslims and Jewish tribes.
In the context of the above two statements, choose the correct option:
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

3. Identify the correct statement regarding Imam Al-Bukhari's contribution to Islamic scholarship.
(A) He compiled the primary legal manuals used for the Hanafi school of jurisprudence.
(B) He was the founder and primary leader of the Mu'tazilite theological movement.
(C) He authored Al-Jami al-Sahih, the most authentic collection of Prophet's Hadith.
(D) He wrote the philosophical treatise Tahafut al-Falasifa to refute the Greeks.

4. Consider the following statements regarding the teachings of Shah Waliullah:
I. He emphasized the reconciliation (Tatbiq) of different Islamic jurisprudential schools.
II. He translated the Quran into Persian to make it accessible to the masses.
III. He strictly opposed the study of Hadith and prioritized purely rational philosophy.
IV. He wrote Hujjat Allah al-Baligha to explain the wisdom behind Islamic injunctions.
Which of the above statement(s) is/are correct?
(A) I, II and IV
(B) II, III and IV
(C) I, III and IV
(D) I, II, III and IV

5. Given below are two statements regarding Sufi orders.
Statement I: The Suhrawardiyyah order strictly forbade its followers from interacting with rulers or holding political office.
Statement II: The Chishtiyah order in India prominently utilized Sama (spiritual music) as a means of spiritual elevation.
In the light of the above statements, choose the correct answer:
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true but Statement II is false.
(D) Statement I is false but Statement II is true.

6. Match List I with List II.
List I: (Reform Movements/Institutions)
P. Aligarh Movement
Q. Deoband Movement
R. Nadwatul Ulama
S. Faraizi Movement
List II: (Key Figures/Founders)
1. Haji Shariatullah
2. Sir Syed Ahmed Khan
3. Shibli Nomani
4. Muhammad Qasim Nanautavi
Choose the correct option:
(A) P-4, Q-2, R-1, S-3
(B) P-2, Q-4, R-3, S-1
(C) P-2, Q-3, R-4, S-1
(D) P-1, Q-4, R-3, S-2

Click Here to Buy book on Amazon

263. (C) They help in understanding the evolution of ancient prophecies
Theological connections between different scriptural sections are vital for tracing how early predictive messages became fulfilled doctrines over time. These bridges ensure that the texts are not studied in isolation, which would obscure the broader spiritual vision. Scholars use these links to reconcile earlier laws with later teachings, providing a comprehensive view of the entire religious narrative.

264. (D) It distorts the broader theological vision of the canon
When scriptural texts are analyzed separately rather than as a unified whole, the overall theological perspective becomes misrepresented. Scholars stress that these texts must be viewed together to maintain the cohesive narrative of the tradition. Isolating them prevents researchers from seeing the vital theological bridges that connect ancient foundations with later doctrinal developments in the religious canon.

265. (A) The hermeneutical approaches applied to the Scriptures
The methods used for interpreting religious texts determine how foundational legal principles and later grace-centered teachings are brought into agreement. These interpretive strategies are central to scholarly debates within theological academies. By applying specific hermeneutical lenses, researchers can analyze how community interpretations reconcile different aspects of the scriptural canon while maintaining a consistent and cohesive theological narrative throughout history.

266. (B) To delineate how the main churches conceptualize authority
The sociological study aimed to define the ways in which major religious branches understand and organize power and leadership. By examining these structures, researchers can identify differences in hierarchy and governance across various traditions. This analysis is crucial for understanding how distinct theological identities influence institutional frameworks and their respective communities within the broader global landscape of modern religious dynamics.

267. (B) Variations in institutional hierarchy and doctrinal emphasis
Comparing major branches of the faith reveals significant differences in their organizational structures and the core beliefs they prioritize. These variations reflect diverse historical pathways and distinct theological identities developed over time. Such differences profoundly influence how these communities operate and interact within the global religious landscape, making their study essential for a holistic understanding of institutional frameworks and authority.

268. (A) They profoundly influence their respective communities
The unique theological perspectives held by major church branches have a significant impact on their followers and organizational practices. These identities shape how tradition and reform are approached within each specific context. Understanding these distinct characteristics is necessary for analyzing global religious dynamics, as they reflect the divergent pathways and enduring influences that define the various historical and contemporary branches.

269. (C) Diverse approaches to tradition, reform, and institutional structure
Scholars found that comparing major church branches highlights various methods for managing historical traditions and implementing organizational changes. These diverse strategies illustrate how different branches conceptualize authority and ecclesial governance. This comparative analysis helps map the unique pathways taken by each tradition, revealing significant variations in their theological identities and the way they influence their respective global and local communities.

NODIA

270. (D) Because they encompass the majority of institutional frameworks
Examining the primary branches of the faith is necessary for a complete view of global religious trends because these groups represent most historical and modern organizational structures. Their divergent developments and theological identities provide a comprehensive map of how authority and tradition are managed. This careful study allows researchers to understand

Which of the above statement(s) is/are correct?
(A) I, III and IV
(B) II, III and IV
(C) I, II and III
(D) I, II, III and IV

15. Given below are two statements regarding the challenges of modernity among Indian Muslims.
Statement I: Sir Syed Ahmed Khan established the Mohammadan Anglo-Oriental College to synthesize Islamic values with modern Western education.
Statement II: The Deoband movement was launched as a direct continuation and support of Sir Syed's educational policies.
In the light of the above statements, choose the correct answer:
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true but Statement II is false.
(D) Statement I is false but Statement II is true.

16. Match List I with List II.
List I: (Islamic Sects/Theology)
P. Ithna Ashari
Q. Mu'tazilites
R. Ash'arites
S. Kharijites
List II: (Core Belief/Attribute)
1. Strict rationalism and createdness of the Quran
2. Belief in twelve divinely ordained Imams
3. Kasb (Acquisition) doctrine regarding human actions
4. Seceding from Ali's army after arbitration
Choose the correct option:
(A) P-1, Q-2, R-4, S-3
(B) P-2, Q-1, R-3, S-4
(C) P-2, Q-3, R-1, S-4
(D) P-3, Q-1, R-2, S-4

17. Which of the following is NOT a primary source of Islamic law (Fiqh) according to the majority of Sunni schools?
(A) Quran
(B) Istihsan
(C) Sunnah
(D) Qiyas

18. Consider the following statements about medieval Islamic fine arts:
I. Figural representation was universally encouraged in mosque architecture.
II. Calligraphy became a supreme art form due to the reverence for the Quran.
III. The arabesque style features intertwining plants and abstract curvilinear motifs.
IV. The dome and the minaret became characteristic features of Islamic architecture.
V. Glazed tilework was widely used in Persian and Central Asian Islamic architecture.
Which of the above statement(s) is/are correct?
(A) I, II, III and IV
(B) II, III, IV and V
(C) I, III, IV and V
(D) I, II, IV and V

19. Identify the incorrect statement regarding the religious environment of pre-Islamic Arabia.
(A) Hanifs were monotheists who rejected idolatry prior to the advent of Islam.
(B) The Kaaba housed numerous idols worshipped by different tribes.
(C) Judaism and Christianity were completely unknown to the Arabs of the Hijaz.
(D) Pilgrimage to Mecca was practiced even before the advent of Islam.

20. Arrange the following pivotal battles of early Islam in chronological order:
I. Battle of Uhud
II. Battle of the Trench (Khandaq)
III. Battle of Badr
IV. Battle of Hunayn
(A) III, I, II, IV
(B) I, III, II, IV
(C) III, II, I, IV
(D) II, III, IV, I

21. What is the fundamental definition of 'Hadith' in Islamic tradition?
(A) The direct and unmediated word of God revealed through the Prophet's heart.
(B) The legal rulings and judicial opinions deduced by the four major Sunni Imams.
(C) The recorded sayings, actions, and silent approvals of Prophet Mohammad.
(D) The mystical poetry and spiritual rhythmic chanting performed by Sufi saints.

Downloaded from www.pdf.tube

spiritual awakenings, leading to a more complete anthropological understanding of the tradition's daily life.

279. (C) Liturgies provide a framework, while mysticism offers transformation
Formal religious ceremonies establish a structured environment for the community, while mystical elements facilitate deep personal change for the individual. This relationship shows how structured communal rituals and private transcendent experiences complement each other within the tradition. Examining these intertwined roles allows scholars to understand the dynamic interplay between prescribed duties and the spontaneous spiritual awakenings that occur among practitioners.

280. (D) Examining worship, rituals, and mysticism as intertwined phenomena
A thorough anthropological study requires viewing different religious practices as connected rather than separate activities. This approach captures the complex relationship between structured communal faith and personal spiritual growth. By analyzing these elements together, researchers can fully understand how formal liturgies and mystical experiences interact to create a cohesive spiritual environment for practitioners across various diverse cultural and social settings.

281. (A) A perspective on cultural integration and religious adaptation
The historical development of this tradition in a specific region highlights how it blended with local customs and adapted to new environments. This unique narrative includes early apostolic presence and interactions with colonial powers. By studying these adaptations, scholars can better understand eastern theological growth and how indigenous traditions have continuously influenced the contemporary religious landscape of the entire subcontinent.

282. (B) Early apostolic arrivals and indigenous assimilations
The history of this tradition in the region involves a complex mix of ancient arrivals, colonial periods, and the absorption of local traditions. This narrative challenges standard western viewpoints by highlighting continuous, native spiritual expressions. Understanding these diverse threads is essential for researchers to grasp the socio-political transformations and intercultural dialogues that have shaped the religious demographics of the area.

283. (B) To comprehend the dynamics of eastern theology
Gaining knowledge about the history of the faith in this specific region is vital for understanding broader developments in eastern religious thought. This study reveals how ancient traditions and indigenous expressions provide an alternative to western-centric views. Meticulous archival research into these local transformations helps untangle the complex history of migration and intercultural dialogue that defines the current religious landscape.

284. (A) By showcasing ancient, continuous indigenous traditions
The existence of long-standing native spiritual practices provides a significant counterpoint to the idea that the faith is primarily western in origin. These ancient traditions demonstrate a history of cultural integration and adaptation that predates modern colonial influences. By highlighting these indigenous threads, scholars can provide a more balanced view of global religious studies and the diverse pathways of faith.

285. (C) Through the lens of local socio-political transformations
To accurately study the regional history of the faith, researchers must consider how local social and political changes influenced the tradition over time. This approach emphasizes the importance of intercultural dialogues and the adaptation of religious practices to specific regional contexts. Such a focus helps untangle the threads of migration and indigenous expression that have shaped the contemporary religious environment.

286. (D) Responses to modern secularism and globalization
Current movements in theological thought are heavily influenced by the tradition's interaction with global trends and secular society. These trends involve re-evaluating traditional beliefs to address contemporary issues like social justice and environmental care. By analyzing these

NODIA

the complex dynamics that influence global landscapes and communities.

271. (C) To understand the overarching intellectual architecture of the faith
Evaluating the core principles and instructions of the tradition is essential for grasping its complex intellectual structure. This academic focus provides a foundation for advanced doctrinal studies and helps researchers interpret how these principles shape community identity. By prioritizing these central elements, students can observe the resilience of these teachings and how they are maintained across various different cultural contexts.

272. (B) As the primary compass for moral and spiritual orientations
Important beliefs and teachings provide a steady guide for the ethical and spiritual lives of practitioners. These core ideas serve as an ideological framework that dictates individual convictions and communal identity. Despite changing social environments, these principles remain resilient, offering a stable dogmatic foundation that scholars must analyze to understand how theological concepts are translated into daily practice and behavior.

273. (D) How the important beliefs have been codified and defended
Students investigated the processes through which central teachings were formally recorded and protected against various internal and external criticisms. This analysis focuses on the transmission of these ideas throughout history and their continued resilience. By studying how these doctrines are defended, researchers gain a clearer understanding of the intellectual architecture and the stable dogmatic foundation that supports the tradition.

274. (A) They provide a stable dogmatic foundation despite varying cultural contexts
Core religious beliefs exhibit remarkable strength by maintaining a consistent doctrinal base across different social and historical settings. This stability allows theological principles to be effectively translated into communal identity and individual practice. Academic inquiry prioritizes these resilient teachings to accurately interpret how the overarching intellectual architecture of the faith survives and adapts while resisting various external and internal doctrinal critiques.

275. (C) The important beliefs and teachings of Christianity
For an objective academic study, prioritizing the central doctrines and instructions is necessary to understand how theology becomes personal conviction and shared identity. This focus allows researchers to accurately interpret the intellectual framework of the tradition. By analyzing these primary beliefs, scholars can see how they remain resilient across cultural contexts and provide a stable foundation for advanced theological study.

276. (A) How its aspects create a cohesive spiritual experience
Ethnographic studies examine how worship, rituals, and mysticism interact to provide practitioners with a unified religious journey. This observation explores both structured communal activities and personal experiences of the divine. Researchers document how these different dimensions work together to create a complete spiritual reality, highlighting the interplay between prescribed duties and spontaneous internal transformations within various social and cultural contexts.

277. (D) Structured communal faith and personal divine experiences
Within this religious life, practices include both formal, group-based expressions and individual, transcendent encounters with the divine. These elements encompass performative rituals and contemplative mysticism, working together to shape the practitioner's spiritual journey. Scholars conclude that these aspects should be viewed as intertwined phenomena, as they provide both the framework for religious duty and the potential for internal transformation.

278. (B) Insights into the performative and contemplative dimensions
Analyzing the various aspects of religious practice offers critical understanding of how followers engage in both outward rituals and inward reflections. These insights reveal the balance between communal liturgies and personal mystical experiences. By studying these dimensions, researchers can capture the dynamic interaction between formal duties and

Click Here to Buy book on Amazon

295. (C) The intrinsic bond between Christ and the important beliefs
The essential connection between the central figure's life and the primary teachings of the faith forms its most fundamental and lasting core. This bond provides the basis for the religion's intellectual and spiritual heritage. By recognizing this link, scholars can accurately interpret how theological principles were developed and how they continue to guide the tradition through various historical and modern controversies.

296. (D) Interpretations of Old and New Testament Scriptures
The continuous changes in how scriptural texts are understood are what drive modern developments in theological thought. Scholars argue that as these interpretations evolve, they catalyze new trends focusing on social and environmental issues. This ongoing process ensures the vitality of religious discourse, as researchers use modern analytical lenses to map how ancient writings continue to influence contemporary global challenges.

297. (A) A renewed academic focus on the socio-historical contexts
By taking a fresh look at the historical and social settings of scriptural texts, researchers have sparked new theological movements. These movements often emphasize concepts like freedom and environmental care. This detailed academic focus allows scholars to find textual evidence for modern ideas, ensuring that contemporary trends in theology are deeply connected to the original meanings and historical realities of the scriptures.

298. (B) To find textual support for contemporary trends in Christian theology
Modern researchers re-examine ancient religious texts to discover foundations for current theological movements. This process involves looking at the scriptures through modern lenses to support ideas like ecological stewardship and social justice. By finding this textual basis, scholars ensure that modern developments remain connected to the tradition, providing a trajectory for how the faith adapts to current societal and global changes.

299. (B) The dynamic interaction between Scriptures and modern trends
The constant engagement between ancient writings and contemporary theological movements keeps religious discussions active and relevant. This interaction allows the tradition to adapt to new global challenges while remaining grounded in its foundational texts. Scholars conclude that this relationship is essential for mapping the progress of modern theology as it responds to social shifts and incorporates new analytical perspectives.

300. (A) By examining Scriptures through modern analytical lenses
Researchers use contemporary methods of analysis to study ancient texts and determine the direction of modern theological movements. This approach allows them to see how interpretations evolve in response to global challenges and social changes. By critically examining these scripts, scholars can accurately track the path of current trends and their ongoing relationship with the foundational religious discourse of the past.

www.nodia.in

Downloaded from www.pdf.tube

255. (C) The central doctrines of the tradition across different generations
The researchers argued that the primary doctrines of the tradition are fundamentally connected to how foundational messages are interpreted over time. This ongoing relationship ensures that spiritual directions remain consistent even as generations change. Such interpretations determine the boundaries for assessing early community identity and help distinguish foundational principles from later institutional developments within the broader faith.

256. (B) Emerging religious identity and ethical instruction
The intersection of early religious identity and specific moral teachings represents a crucial point in the development of faith traditions. This connection illustrates how initial community formations were influenced by foundational ethical instructions. Scholars emphasize that these teachings provided the necessary moral groundwork that allowed the movement to expand from localized practices into a universal framework.

257. (D) How they laid the moral foundation for early communities
Seminar attendees examined how foundational teachings and early movements established the essential moral grounds for original practitioners. This analysis explores the relationship between radical ethical principles and the development of early social structures. By studying these factors, researchers gain insights into the transition from regional practices to a broader, more universally applicable system of ethics and behavior.

258. (A) To grasp how radical teachings propelled the movement
Studying early history alongside core ethical pronouncements is essential to understand how radical ideas drove the initial growth of the movement. These concurrent analyses reveal how transformative instructions influenced the structural integrity of the first faith communities. Researchers document that these teachings provided critical insights into the shift toward a more expansive and universally applicable moral system.

NODIA

259. (C) The shift from localized religious practices to a broader moral framework
Understanding the early developments of this tradition illuminates the transition from regional customs to a more comprehensive ethical system. This shift was driven by radical teachings that reshaped the initial movement and its practitioners. Analysis shows that these specific pronouncements provided the necessary foundation for moving beyond localized practices toward a universal moral framework for emerging communities.

260. (A) The beginning of Christianity and the Sermon on the Mount
The structural integrity of early communities was fundamentally shaped by the combination of initial organizational phases and specific ethical teachings. These foundational elements established a moral framework that guided the growth of the tradition. Researchers conclude that these specific pronouncements were deeply rooted in the transformative messages that defined the identity and the universal applicability of the movement.

261. (D) The analysis of continuity between Old and New Testaments
Accurate interpretation of the tradition requires evaluating the persistent themes and changes between earlier and later scriptural texts. Scholars argue that understanding this continuity is essential for grasping the overall narrative framework. By analyzing these theological bridges, researchers can better observe the evolution of ancient prophecies into established doctrines, maintaining the integrity of the unified religious canon.

262. (B) As a cohesive narrative framework within the tradition
Despite having different historical origins, these scriptural collections function together as a unified narrative structure within the religious tradition. Textual analysis reveals that they are connected by theological bridges that link ancient prophecies with later teachings. This cohesive approach prevents the distortion of the broader spiritual vision and allows for a clearer understanding of the unified scriptural canon.

7. Which of the following is NOT one of the five foundational principles (Al-Usul al-Khamsa) of the Mu'tazilite sect?
(A) Divine Unity (Tawhid)
(B) Divine Justice (Adl)
(C) The Promise and the Threat (Al-Wa'd wa al-Wa'id)
(D) The Uncreatedness of the Quran (Ghayr Makhluq)

8. Consider the following statements regarding Medieval Islamic contributions to rational sciences and philosophy:
I. Ibn Sina (Avicenna) authored The Canon of Medicine, a standard medical text in Europe for centuries.
II. Al-Khwarizmi's works introduced Hindu-Arabic numerals and algebra to the West.
III. Al-Farabi was known as the "Second Teacher" after Aristotle.
IV. Ibn Rushd (Averroes) famously argued against Aristotelian philosophy in his works.
V. Al-Ghazali's Tahafut al-Falasifa criticized Neoplatonic interpretations of Islam.
Which of the above statement(s) is/are correct?
(A) I, II, III and V
(B) I, II, IV and V
(C) II, III, IV and V
(D) I, III, IV and V

9. Identify the incorrect statement regarding the social conditions of pre-Islamic Arabia.
(A) The society was heavily divided along tribal lines with a strong emphasis on blood kinship.
(B) The position of women was generally marginalized, and female infanticide was practiced.
(C) There was a central, unified political authority governing the entire Arabian Peninsula.
(D) Mecca was a major commercial and religious center due to the presence of the Kaaba.

10. Arrange the following key events from the life of Prophet Mohammad in chronological order:
I. Conquest of Mecca
II. The Hijrah (Migration to Madina)
III. Battle of Badr
IV. Treaty of Hudaybiyyah
(A) II, III, IV, I
(B) III, II, I, IV
(C) II, IV, III, I
(D) IV, II, III, I

11. Which term specifically refers to the consensus of Islamic scholars on a point of Islamic law?
(A) Qiyas
(B) Ijtihad
(C) Taqlid
(D) Ijma

12. Given below are two statements, one is labelled as Assertion (A) and the other is labelled as Reason (R).
Assertion (A): Imam Al-Ghazali was critical of the philosophers of his time.
Reason (R): He believed that their over-reliance on Greek philosophy led to conclusions that contradicted core Islamic doctrines.
In the context of the above two statements, choose the correct option:
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

13. Identify the correct statement regarding Ibn Taymiyyah's theological stance.
(A) He strongly defended the early philosophical views of Ibn Sina and Al-Farabi's works.
(B) He was considered the principal architect and defender of the Mu'tazilite doctrine.
(C) He advocated for a return to the Quran and Sunnah, opposing many popular Sufi practices.
(D) He promoted the concept of Wahdat al-Wujud and the ontological Unity of Being.

14. Consider the following statements regarding the Naqshbandiyyah Sufi order:
I. It traces its spiritual lineage primarily through Abu Bakr rather than Ali ibn Abi Talib.
II. It strongly advocates for the practice of vocal Dhikr (remembrance) in large gatherings.
III. Sheikh Ahmad Sirhindi was a prominent figure of this order in India.
IV. It generally emphasized strict adherence to Sharia alongside spiritual practices.

Click Here to Buy book on Amazon

responses, scholars gain insights into how the faith adapts to a rapidly changing intellectual environment while maintaining its relevance for modern practitioners worldwide.

287. (C) To understand how the tradition maintains its relevance
Studying modern theological trends is essential for seeing how traditional principles stay significant in today's world. This analysis explores how the faith responds to globalization, secularism, and social movements. Scholars conclude that these contemporary shifts provide vital information on the adaptive mechanisms used by the tradition to navigate current ethical dilemmas while moving away from rigid dogmatism toward more inclusive interpretations.

288. (B) The integration of new philosophical frameworks
Modern theological shifts often involve looking at traditional doctrines through the lens of current philosophical ideas and scientific findings. This re-examination helps the tradition address modern ethical dilemmas and encourages a more inclusive approach to religious practice. These contemporary trends allow for pluralistic dialogues and socially engaged interpretations, ensuring that the foundational principles remain relevant within the current global intellectual environment.

289. (D) Pluralistic dialogues and ecological awareness
Modern trends in theological study promote increased communication between different groups and a greater concern for the environment. These developments reflect a shift toward more inclusive and responsive interpretations of foundational principles. Scholars observe that these trends help practitioners navigate current social challenges, providing indispensable insights into the adaptive nature of the faith as it engages with modern ethical and global concerns.

290. (A) A shift toward more inclusive interpretations
Academic study of modern theology reveals a move away from inflexible dogmatism toward perspectives that are more responsive and socially engaged. This shift allows the tradition to better address modern ethical challenges and integrate new philosophical ideas. By focusing on these contemporary trends, researchers can see how foundational principles are being re-interpreted to maintain relevance in a pluralistic and globalized world.

NODIA

291. (C) The life and message of Jesus Christ
The foundational source for all subsequent religious beliefs and instructions is the specific message and existence of the central figure. Scholars argue that these elements are the starting point for developing the entire doctrinal framework of the tradition. Without referencing this source, it is impossible to accurately interpret the important teachings that have shaped the spiritual heritage across different generations.

292. (A) Constantly referencing Jesus Christ
To correctly understand the core teachings of the tradition, researchers must always look back to the primary figure and his original message. This continuous connection ensures that the interpretation of important beliefs remains accurate and grounded in its generative source. Scholars emphasize that this bond is the unbreakable core of the religion's intellectual heritage, helping to resolve theological controversies throughout history.

293. (D) How historical interpretation shaped the important beliefs
Workshop participants discussed the way in which early understandings of the central message influenced the formal creation of the tradition's core doctrines. This analysis shows how the interpretation of historical events directly impacts theological development. By studying this relationship, researchers can see how the important teachings were formulated and how they continue to provide a stable spiritual foundation for followers.

294. (B) The life and message of Jesus Christ
When faced with disagreements over doctrine, scholars consistently look back at the original source and message of the tradition to find clarity. This return to foundational elements helps to recalibrate the important beliefs and teachings of the faith. Researchers conclude that this process is necessary for maintaining the intellectual and spiritual integrity of the tradition across many different generations.

22. Given below are two statements, one is labelled as Assertion (A) and the other is labelled as Reason (R).
Assertion (A): Imam Shafi'i is considered the architect of Islamic jurisprudence.
Reason (R): He systematically laid down the principles of Uṣūl al-Fiqh, integrating both tradition and reasoned analogy.
In the context of the above two statements, choose the correct option:
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

23. Identify the correct statement regarding Ibn Hazm.
(A) He was a leading figure of the Hanafi school in Baghdad.
(B) He integrated Greek logic into Islamic theology more deeply than any predecessor.
(C) He famously established the Qadiriyyah Sufi order.
(D) He was a proponent of the Zahiri (literalist) school of thought in Al-Andalus.

24. Consider the following statements about the Qadiriyyah Sufi order:
I. It was founded by Abdul Qadir Gilani.
II. It is characterized by its strict adherence to Islamic orthodoxy.
III. It emerged initially in Andalusia and spread to North Africa.
IV. It remains one of the most widespread Sufi orders globally.
Which of the above statement(s) is/are correct?
(A) I, II and IV
(B) I, III and IV
(C) II, III and IV
(D) I, II, III and IV

25. Given below are two statements regarding Islamic reform movements in India.
Statement I: The Faraizi movement in Bengal aimed at removing un-Islamic innovations and encouraging mandatory Islamic duties.
Statement II: The Tariqah-i-Muhammadiyah movement was founded by Shah Waliullah directly to counter British political dominance.
In the light of the above statements, choose the correct answer:
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true but Statement II is false.
(D) Statement I is false but Statement II is true.

26. Match List I with List II.
List I: (Scholars)
P. Imam Abu Hanifa
Q. Imam Malik
R. Imam Hanbal
S. Imam Muslim
List II: (Key Contributions/Works)
1. Al-Muwatta
2. Musnad
3. Al-Jami al-Sahih
4. Extensive use of Qiyas and Istihsan
Choose the correct option:
(A) P-4, Q-1, R-2, S-3
(B) P-1, Q-4, R-3, S-2
(C) P-4, Q-2, R-1, S-3
(D) P-2, Q-1, R-4, S-3

27. Which of the following concepts is considered an exception to the strict determinism generally held by Ash'arite theology, allowing for human moral responsibility?
(A) Qadar (Predestination)
(B) Bada' (Alteration of divine will)
(C) Tawakkul (Reliance on God)
(D) Kasb (Acquisition)

28. Consider the following statements concerning the development of rational sciences in Medieval Islam:
I. The Bayt al-Hikmah (House of Wisdom) in Baghdad was central to the translation movement.
II. Jabir ibn Hayyan is widely recognized for his contributions to alchemy and early chemistry.
III. Ibn al-Haytham's Book of Optics severely hindered the development of modern visual sciences.
IV. Omar Khayyam made significant contributions to cubic equations.
V. Islamic scholars synthesized Greek, Persian, and Indian scientific traditions.
Which of the above statement(s) is/are correct?
(A) I, II, III and V

Downloaded from www.pdf.tube

as Dhikr.
V. It completely replaces the outer laws of Sharia in later stages.

Which of the above statement(s) is/are correct?
(A) I, II and IV
(B) I, II, IV and V
(C) II, III and IV
(D) I, III, IV and V

59. Identify the incorrect statement regarding the Ithna Ashari (Twelver) Shia sect.
(A) They believe that the Imams are divinely appointed and completely infallible.
(B) The concept of the Greater Occultation applies specifically to the 12th Imam.
(C) Jafari jurisprudence is the specific legal school of law followed by this sect.
(D) They accept the legitimacy of the first three caliphs without any reservation.

60. A modern Muslim scholar wants to deduce a legal ruling for cryptocurrency, an issue not explicitly mentioned in the Quran or Hadith. By finding a common underlying cause (Illah) between cryptocurrency and traditional fiat money, the scholar applies a ruling. Which Islamic jurisprudential tool is being applied?
(A) Ijma (Consensus)
(B) Qiyas (Analogy)
(C) Urf (Custom)
(D) Taqlid (Blind following)

61. Which prominent Muhaddith is known for compiling 'Al-Jami al-Sahih', one of the six major Hadith collections, and famously verifying narrators with strict criteria of simultaneous lifetimes and confirmed meetings?
(A) Imam Muslim
(B) Imam Abu Dawud
(C) Imam Bukhari
(D) Imam Ibn Majah

62. Given below are two statements, one is labelled as Assertion (A) and the other is labelled as Reason (R).
Assertion (A): Sir Syed Ahmed Khan faced severe criticism from traditional religious scholars (Ulema).
Reason (R): His rationalistic interpretation of the Quran and his loyalty to the British government were viewed as a compromise of orthodox Islamic values.
In the context of the above two statements, choose the correct option:
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

NODIA

63. Identify the correct statement regarding the Mu'tazilite doctrine of 'Divine Justice' (Adl).
(A) God must reward the good and punish the wicked; hence humans possess free will.
(B) God predetermines all human actions, whether they are considered good or evil.
(C) Divine justice is a concept that the human mind is unable to fully comprehend.
(D) God acts entirely according to His own will without any specific moral constraint.

64. Consider the following statements regarding the Madina State established by Prophet Mohammad:
I. It integrated distinct tribal entities into a single community of believers (Ummah).
II. The Jewish tribes were excluded entirely from civic participation.
III. It established mutual defense agreements against external threats.
IV. It replaced blood-ties with religious brotherhood as the primary social bond.

Which of the above statement(s) is/are correct?
(A) I, II and III
(B) I, III and IV
(C) II, III and IV
(D) I, II, III and IV

65. Given below are two statements regarding Sufism.
Statement I: The concept of Baqa refers to the spiritual state of subsisting in God after the annihilation of the ego.
Statement II: Al-Ghazali was instrumental in declaring all forms of Sufism as heretical and outside the fold of Islam.
In the light of the above statements, choose the correct answer:
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true but Statement II is false.

S. Qibla

List II: (Meanings/Associations)

1. Direction of prayer
2. Annihilation of the self in God
3. Independent legal reasoning
4. The Oneness of God

Choose the correct option:

(A) P-4, Q-2, R-1, S-3
(B) P-2, Q-3, R-4, S-1
(C) P-3, Q-4, R-2, S-1
(D) P-2, Q-4, R-3, S-1

37. Which prominent scholar is NOT generally associated with the development of the science of Hadith (Muhaddithin)?

(A) Imam Bukhari
(B) Imam Muslim
(C) Al-Kindi
(D) Imam Tirmidhi

38. Consider the following statements regarding the Quran and its basic teachings:

I. It emphasizes the absolute monotheism (Tawhid).
II. It was revealed completely at one time during the Night of Power.
III. It contains narratives of previous prophets such as Musa and Isa.
IV. It establishes the principles of social justice, including Zakat.
V. It consists of 114 Surahs.

Which of the above statement(s) is/are correct?

(A) I, II, III and V
(B) I, III, IV and V
(C) II, III, IV and V
(D) I, II, IV and V

39. Identify the incorrect statement regarding the Mu'tazilite theological school.

(A) They emphasized the role of human free will to justify divine justice.
(B) They held the position that a Muslim who commits a grave sin is in an intermediate state (Al-Manzilah bayn al-Manzilatayn).
(C) They believed the Quran is created rather than eternal.
(D) They argued that God's attributes are distinct and separate from His essence.

40. Arrange the following events from the era of the Rightly Guided Caliphs (Rashidun) in chronological order:

I. Compilation of the official text of the Quran under Uthman.
II. Ridda (Apostasy) Wars.
III. Assassination of Ali.
IV. Conquest of Jerusalem under Umar.

(A) II, IV, I, III
(B) I, II, IV, III
(C) II, I, IV, III
(D) IV, II, I, III

41. What does the term 'Fiqh' literally translate to in the context of Islamic sciences?

(A) Rhythmic recitation
(B) Inherited tradition
(C) Deep comprehension
(D) Inward purification

42. Given below are two statements, one is labelled as Assertion (A) and the other is labelled as Reason (R).

Assertion (A): The social impact of Sufism in India was highly integrative.

Reason (R): Sufi Khanqahs welcomed people of all castes and religions, spreading the message of equality and love.

In the context of the above two statements, choose the correct option:

(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

43. Identify the correct statement regarding Imam Abu Hanifa.

(A) He was a direct contemporary and associate of the Prophet Mohammad in Madina.
(B) He heavily relied on literalist interpretation, rejecting all analogical deduction.
(C) He compiled the famous Hadith collection Al-Muwatta during the Umayyad period.
(D) He was based in Kufa and utilized rational discretion in legal rulings.

44. Consider the following statements regarding the challenges of modernity and Muslim reform in India:

Click Here to Buy book on Amazon

I. Shibli Nomani advocated for a synthesis of traditional Islamic sciences and modern Western knowledge.
II. The Deoband seminary focused purely on traditional Islamic learning, avoiding modern secular subjects.
III. Sir Syed Ahmed Khan's Tafsir (exegesis) of the Quran was universally accepted by all traditional Ulema.
IV. The Nadwatul Ulama was formed as a middle ground between Aligarh and Deoband.

Which of the above statement(s) is/are correct?
(A) I, II and III
(B) I, II and IV
(C) II, III and IV
(D) I, III and IV

45. Given below are two statements regarding Islamic fine arts.
Statement I: Arabesque designs in Islamic art strictly adhere to realistic depictions of human figures.
Statement II: Islamic architecture adopted and modified elements from Byzantine and Sassanid traditions.
In the light of the above statements, choose the correct answer:
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true but Statement II is false.
(D) Statement I is false but Statement II is true.

46. Match List I with List II.
List I: (Islamic Thinkers)
P. Al-Ghazali
Q. Ibn Sina (Avicenna)
R. Ibn Taymiyyah
S. Ibn Khaldun
List II: (Core Philosophy/Work)
1. Muqaddimah (Philosophy of History)
2. Tahafut al-Falasifa (Incoherence of the Philosophers)
3. Al-Shifa (The Book of Healing)
4. Rejection of purely rationalistic theology and Greek logic

Choose the correct option:
(A) P-3, Q-2, R-1, S-4
(B) P-2, Q-4, R-3, S-1
(C) P-1, Q-3, R-4, S-2
(D) P-2, Q-3, R-4, S-1

47. Which of the following is NOT a fundamental condition for a Hadith to be classified as 'Sahih' (Authentic)?
(A) The text must agree with Mu'tazilite theology.
(B) Continuous and unbroken chain of narrators.
(C) Narrators must possess a reliable character.
(D) The total absence of any hidden legal defects.

48. Consider the following statements about Ali ibn Hazm:
I. He was a polymath from Andalusia.
II. He authored 'Al-Fisal fi al-Milal wa al-Ahwa wa al-Nihal', a major work on comparative religion.
III. He strictly followed the Maliki school of jurisprudence.
IV. He championed the Zahiri (literalist) method, rejecting Qiyas in legal theory.
V. He was a prominent leader of the Abbasid revolution.

Which of the above statement(s) is/are correct?
(A) II, III and V
(B) I, II and IV
(C) I, III and IV
(D) I, II, IV and V

49. Identify the incorrect statement regarding the life of Prophet Mohammad in Mecca.
(A) He worked as a merchant and was known as Al-Amin (the trustworthy).
(B) The Quraysh tribe immediately accepted his message and supported him.
(C) The early revelations primarily focused on social justice, monotheism, and the afterlife.
(D) He faced severe persecution, leading some followers to migrate to Abyssinia.

50. Arrange the following key figures of Islamic history in chronological order of their birth:
I. Imam Abu Hanifa
II. Imam Shafi'i
III. Al-Ghazali
IV. Shah Waliullah
(A) I, II, III, IV
(B) II, I, IV, III
(C) I, III, II, IV
(D) II, III, I, IV

NODIA

51. The concept of 'Wahdat al-Wujud' (Unity of Being) in Sufism is most famously associated with which mystical thinker?
(A) Hasan al-Basri
(B) Rabia Basri
(C) Ibn Arabi
(D) Al-Ghazali

52. Given below are two statements, one is labelled as Assertion (A) and the other is labelled as Reason (R).
Assertion (A): The Ash'arite school became the dominant theological paradigm in Sunni Islam.
Reason (R): It successfully synthesized orthodox traditionalism with rationalistic methods, countering the extreme rationalism of the Mu'tazilites.
In the context of the above two statements, choose the correct option:
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

53. Identify the correct statement regarding Imam Malik.
(A) He was the original founder of the Mu'tazilite theological sect in Basra.
(B) He traveled extensively to the region of Andalusia to spread his teachings.
(C) His legal methodology emphasized the living practice of the people of Madina.
(D) He rejected the use of any Hadith in the formulation of regional legal rulings.

54. Consider the following statements regarding Medieval Islamic contributions to science:
I. Al-Biruni made significant contributions to geodesy and anthropology.
II. The translation movement was entirely focused on translating Roman poetry.
III. Hospitals (Bimaristans) were established, providing both physical and mental healthcare.
IV. Islamic astronomy improved upon the Ptolemaic models.
Which of the above statement(s) is/are correct?
(A) II, III and IV
(B) I, III and IV
(C) I, II and III
(D) I, II, III and IV

55. Given below are two statements regarding pre-Islamic Arabia.
Statement I: The economy of the Hijaz region was primarily agrarian with vast river systems.
Statement II: Poetry was the most esteemed form of cultural expression, highlighted by the hanging poems (Mu'allaqat) at the Kaaba.
In the light of the above statements, choose the correct answer:
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true but Statement II is false.
(D) Statement I is false but Statement II is true.

56. Match List I with List II.
List I: (Texts/Books)
P. Sahih Muslim
Q. Ihya Ulum al-Din
R. Hujjat Allah al-Baligha
S. Al-Umm
List II: (Authors)
1. Imam Shafi'i
2. Shah Waliullah
3. Al-Ghazali
4. Imam Muslim
Choose the correct option:
(A) P-4, Q-3, R-2, S-1
(B) P-3, Q-4, R-1, S-2
(C) P-4, Q-2, R-3, S-1
(D) P-1, Q-3, R-2, S-4

57. Which of the following principles is NOT a core component of Islamic economics as outlined in the Quran and Sunnah?
(A) The strict prohibition of Riba or usury.
(B) The obligation of annual Zakat payments.
(C) Unrestricted hoarding of personal wealth.
(D) Ensuring fairness and honesty in trade.

58. Consider the following statements about the Sufi concept of Tariqah:
I. It refers to the mystical path or order followed by a Sufi.
II. It requires guidance from a spiritual master (Murshid or Sheikh).
III. It aims to achieve absolute political dominance over the state.
IV. It involves specific spiritual exercises such

NODIA

(B) I, II, IV and V
(C) II, III, IV and V
(D) I, III, IV and V

29. Identify the incorrect statement about the establishment of the Madina State.
(A) The Muhajirun and Ansar were united in a bond of brotherhood.
(B) The Prophet acted as the chief arbitrator and political head of the community.
(C) The state was strictly secular, separating religious laws from political governance.
(D) Non-Muslims were given specific rights and duties within the newly formed state.

30. Arrange the emergence of the following four Sunni schools of jurisprudence (Madhahib) in chronological order based on the lifetimes of their eponymous founders:
I. Shafi'i
II. Hanafi
III. Hanbali
IV. Maliki
(A) II, IV, I, III
(B) I, II, IV, III
(C) IV, II, I, III
(D) II, I, IV, III

31. The term 'Isnad' in the science of Hadith refers to what?
(A) The chain of narrators transmitting the Hadith.
(B) The actual wording and content of the main text.
(C) The abrogation of specific legal rulings over time.
(D) The consensus reached by the Prophet's companions.

32. Given below are two statements, one is labelled as Assertion (A) and the other is labelled as Reason (R).
Assertion (A): Abu Hamid al-Ghazali is often called "Hujjat al-Islam" (Proof of Islam).
Reason (R): He successfully reconciled orthodox Sunni theology with Sufi mysticism, revitalizing the spiritual dimensions of Islam.
In the context of the above two statements, choose the correct option:
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

33. Identify the correct statement regarding Shah Waliullah's impact on Muslim society.
(A) He led various military expeditions against the ruling authorities of the Mughal Empire.
(B) He sought to cure political decay by returning to original Islamic sources.
(C) He believed that Muslims should abandon India and migrate to the Hijaz region.
(D) He advocated for the complete and total rejection of Sufism in all its various forms.

34. Consider the following statements about the Chishtiyah Sufi order:
I. It was established in India primarily by Khwaja Moinuddin Chishti.
II. Nizamuddin Auliya was a prominent saint of this order.
III. The order strictly avoided political patronage and the courts of kings.
IV. It opposed the concept of Wahdat al-Wujud.
Which of the above statement(s) is/are correct?
(A) I, II and III
(B) I, II and IV
(C) II, III and IV
(D) I, III and IV

35. Given below are two statements regarding the Ithna Ashari sect.
Statement I: The Ithna Ashari sect believes in twelve Imams, the last of whom is considered the Mahdi in occultation.
Statement II: They believe the Imams are politically appointed leaders with no spiritual infallibility.
In the light of the above statements, choose the correct answer:
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true but Statement II is false.
(D) Statement I is false but Statement II is true.

36. Match List I with List II.
List I: (Concepts/Terms)
P. Fana
Q. Tawhid
R. Ijtihad

Downloaded from www.pdf.tube

(D) Statement I is false but Statement II is true.

66. Match List I with List II.
List I: (Terms in Hadith Science)
P. Matn
Q. Sanad
R. Da'if
S. Mutawatir
List II: (Definitions)
1. Weak narration
2. Chain of transmission
3. The actual text of the narration
4. Narrated by a large number of people at every stage
Choose the correct option:
(A) P-3, Q-2, R-1, S-4
(B) P-2, Q-3, R-4, S-1
(C) P-3, Q-1, R-2, S-4
(D) P-4, Q-2, R-1, S-3

67. Which of the following is NOT a characteristic of the Ash'arite school of theology?
(A) Belief that the Quran is the uncreated and eternal word of God.
(B) Acceptance of God's attributes as real but "without asking how".
(C) Affirmation that reason alone can determine moral truth.
(D) Total and complete rejection of strict Mu'tazilite rationalism.

68. Consider the following statements about Ibn Taymiyyah:
I. He lived during the time of the Mongol invasions.
II. He issued fatwas defending the practice of visiting saints' tombs for intercession.
III. He sought a return to the practices of the Salaf (early generations).
IV. His writings deeply influenced later reformist movements.
V. He was highly influenced by and supportive of Ibn Arabi's mysticism.
Which of the above statement(s) is/are correct?
(A) I, II, III and IV
(B) II, IV and V
(C) I, III, IV and V
(D) I, III and IV

69. Identify the incorrect statement regarding the Aligarh Movement.
(A) It was pioneered by Sir Syed Ahmed Khan after the revolt of 1857.
(B) The Tahzib-ul-Akhlaq journal was published to reform social customs.
(C) It aimed to keep Muslims away from modern scientific education.
(D) It ultimately led to the establishment of Aligarh Muslim University.

70. A situation arises where Muslims living in a minority context must determine the permissibility of participating in a secular electoral process. A jurist looks at the overarching goals of Islamic law, such as the preservation of life, religion, and public interest, to issue a ruling. This approach relies on which jurisprudential concept?
(A) Taqlid or the act of blind legal following.
(B) Maqasid al-Sharia or objectives of the law.
(C) Qisas or the specific law of retaliation.
(D) Riba or the prohibition of taking interest.

71. What does the term 'Urf' denote in Islamic jurisprudence?
(A) Prophetic traditions
(B) Analogy based on a previous ruling
(C) A definitive command from the Quran
(D) Customary practices of a society

NODIA

72. Choose the correct pair representing an Islamic thinker and his major work.
(A) Abu Hamid al-Ghazali – Ihya Ulum al-Din
(B) Shah Waliullah – Al-Fisal fi al-Milal
(C) Ibn Taymiyyah – Tahafut al-Falasifa
(D) Ali ibn Hazm – Hujjat Allah al-Baligha

73. Which of the following best describes the fundamental difference between the methodology of Imam Abu Hanifa and Imam Malik?
(A) Abu Hanifa rejected Hadith entirely, while Malik used only authenticated Hadith.
(B) Abu Hanifa was a literalist, while Malik allowed extensive philosophical inquiry.
(C) Abu Hanifa used Istihsan, while Malik prioritized the living tradition of Madina.
(D) Abu Hanifa focused on Sufi theory, while Malik focused purely on legal practice.

74. Given below are two statements regarding historical Islamic thought:

Statement I: The Mutazilites were strongly patronized by the Abbasid Caliph Al-Ma'mun, leading to the Inquisition (Mihna).
Statement II: Imam Ahmad ibn Hanbal completely agreed with the Mutazilite doctrine during the Mihna to avoid persecution.
In the light of the above statements, choose the correct answer:
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true but Statement II is false.
(D) Statement I is false but Statement II is true.

75. Case: A medieval Muslim philosopher argues that the universe is eternal and that God only knows universals, not particulars. Who systematically refuted these exact philosophical claims in his renowned book?
(A) Al-Farabi
(B) Ibn Rushd
(C) Ibn Khaldun
(D) Al-Ghazali

76. Identify the incorrect pair of Sufi Order and its characteristic/origin.
(A) Chishtiyah – Originated in Herat, flourished in the Indian subcontinent.
(B) Suhrawardiyyah – Founded by Bahauddin Naqshband.
(C) Naqshbandiyyah – Known for silent Dhikr and strong adherence to Sharia.
(D) Qadiriyyah – Named after Abdul Qadir Gilani.

77. Which competency was central to the compilation of the Hadith literature by scholars like Imam Bukhari and Imam Muslim?
(A) The ability to mathematically predict astronomical phenomena.
(B) The synthesis of Neoplatonic philosophy with Quranic verses.
(C) Ilm al-Rijal (the science of biographical evaluation of narrators).
(D) The physical excavation of archaeological sites in Arabia.

78. Which of the following was a primary cause for the emergence of the Kharijite sect?
(A) The various disputes concerning the official compilation of the Quran.
(B) The official translation movement of early Greek philosophical texts.
(C) The rapid spread of new Sufi mystical practices in Southern Iraq.
(D) The arbitration between Ali and Mu'awiya at the Battle of Siffin.

79. Which of the following scholars is widely recognized for translating and preserving Greek philosophical texts, and writing commentaries that heavily influenced the European Renaissance?
(A) Ibn Rushd (Averroes)
(B) Ibn Taymiyyah
(C) Shah Waliullah
(D) Al-Ghazali

80. What was the central focus of the Nadwatul Ulama established in Lucknow?
(A) To violently overthrow the British colonial government in Northern India.
(B) To bridge traditionalist Deoband and modernist Aligarh movements.
(C) To promote Western scientific education without any religious studies.
(D) To revive the early Mu'tazilite school of theology in colonial India.

81. In pre-Islamic Arabia, the "Ukaz" was famously known as:
(A) A major battle fought between the ruling Quraysh and Romans.
(B) An annual fair for poetry competitions and regional trade.
(C) A specific type of idol housed inside the sacred Kaaba.
(D) The high-ranking title of a powerful tribal chieftain.

82. Choose the correct pair matching the scholar with their jurisprudential school (Madhhab).
(A) Al-Ghazali – Shafi'i
(B) Shah Waliullah – Maliki
(C) Ibn Taymiyyah – Hanafi
(D) Ibn Hazm – Hanbali

83. The concept of "Silsila" in Sufism refers most appropriately to:
(A) The specific rhythmic breathing used during Sufi meditation.
(B) The physical architectural design of a traditional Khanqah.

Click Here to Buy book on Amazon

(C) The chain of spiritual descent from a master to the Prophet.
(D) The financial contributions made annually to a Sufi shrine.

84. Given below are two statements regarding Islamic institutions in India:
Statement I: The Deoband movement was deeply influenced by the teachings of Shah Waliullah.
Statement II: The Deoband curriculum (Dars-e-Nizami) heavily prioritized the English language and British constitutional law.
In the light of the above statements, choose the correct answer:
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true but Statement II is false.
(D) Statement I is false but Statement II is true.

85. Case: During the Caliphate of Abu Bakr, several tribes refused to pay the Zakat, arguing their allegiance was only to the Prophet. This resulted in a series of conflicts. What are these conflicts historically known as?
(A) The Crusades
(B) The Fitna of Siffin
(C) The Ridda Wars
(D) The Battle of Karbala

86. Identify the incorrect pair regarding the geographical center associated with the Islamic thinker/movement.
(A) Deoband Movement – India
(B) Aligarh Movement – Egypt
(C) Ibn Hazm – Andalusia (Spain)
(D) Imam Malik – Madina

87. In the context of the spread of Islam in the Indian subcontinent, which factor allows for the evaluation of the socio-cultural impact of the Chishtiyah order?
(A) Understanding their role in various regional military conquests.
(B) Examining their rigid enforcement of all official state taxation.
(C) Identifying their specific technical contributions to algebra.
(D) Analyzing their use of vernacular languages and local tolerance.

88. What was a primary effect of Imam Al-Ghazali's intellectual contributions?
(A) The acceptance and integration of Sufism within Sunni Islam.
(B) The total eradication of the Ash'arite school of theology.
(C) The total prohibition of all Hadith studies in Baghdad.
(D) The rise of extreme literalism and rejection of spirituality.

89. Which Islamic philosopher and medical scholar is famously known for his work "Al-Qanun fi al-Tibb" (The Canon of Medicine)?
(A) Al-Kindi
(B) Al-Farabi
(C) Ibn Sina (Avicenna)
(D) Ibn Rushd

90. The doctrine of 'Imamah', asserting that leadership of the Muslim community is a divine prerogative restricted to the lineage of Ali and Fatima, is the foundational belief of which sect?
(A) Ithna Ashari (Shi'a)
(B) Kharijites
(C) Ash'arites
(D) Mu'tazilites

91. The term "Muwatta" compiled by Imam Malik translates roughly to:
(A) The Unique Pearl
(B) The Proof of Islam
(C) The Incoherence
(D) The Trodden Path

NODIA

92. Choose the correct pair regarding Sufi figures and orders.
(A) Bahauddin Naqshband – Qadiriyyah Order
(B) Nizamuddin Auliya – Chishtiyah Order
(C) Abdul Qadir Gilani – Suhrawardiyyah Order
(D) Shihab al-Din Suhrawardi – Naqshbandiyyah Order

93. Which of the following most appropriately describes the political structure of pre-Islamic Arabia?
(A) A unified empire ruled by a single monarch based in Mecca.
(B) A vassal state completely controlled by the Byzantine Empire.
(C) A decentralized system based on tribal

alliances and kinship.
(D) A democratic republic with an elected parliament.

94. Given below are two statements regarding Hadith:
Statement I: Hadith Qudsi refers to a tradition where the Prophet narrates a direct message from God, but it is not part of the Quran.
Statement II: Hadith Nabawi refers to the everyday words and actions of the Prophet himself.
In the light of the above statements, choose the correct answer:
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true but Statement II is false.
(D) Statement I is false but Statement II is true.

95. Case: During a debate, a medieval scholar insists that reason (Aql) must precede revelation (Naql) in understanding God's nature, arguing that God is compelled by His own justice to act in the best interest of humanity. This scholar belongs to which theological school?
(A) Mu'tazilite
(B) Ash'arite
(C) Zahiri
(D) Hanbali

96. Identify the incorrect statement regarding Islamic architectural elements.
(A) Mihrab – Semicircular niche indicating the direction of Mecca.
(B) Qibla – The dome situated at the center of the mosque.
(C) Minbar – Pulpit where the Imam stands to deliver sermons.
(D) Minaret – A tower from which the call to prayer is announced.

97. An Islamic scholar is tasked with providing a ruling on modern organ donation. He looks at precedents in classical jurisprudence, relies on principles of avoiding harm, and uses independent deductive reasoning. Which term describes this process?
(A) Taqlid
(B) Ijtihad
(C) Riba
(D) Zakat

98. What was the profound effect of the Mongol destruction of Baghdad (1258) on Islamic intellectual life?
(A) It shifted scholarship to Cairo and later empires.
(B) It led to the creation of the Mu'tazilite school.
(C) It resulted in the total loss of all Arabic texts.
(D) It caused the conversion of all Muslims to Buddhism.

99. Which of the following is an exception to the widely accepted "Sihah Sittah" (The Six Authentic Books of Hadith) in Sunni Islam?
(A) Sunan Abu Dawud
(B) Sahih al-Bukhari
(C) Musnad of Imam Ahmad
(D) Sunan al-Tirmidhi

100. The reformist thought of Shah Waliullah emphasized "Tatbiq". What does this concept refer to?
(A) The total rejection of all forms of Sufism.
(B) The expansion into all neighboring territories.
(C) The reliance on rationality over revelation.
(D) The reconciliation of differing theological views.

101. What does 'Tawhid', the core message of the Quran, refer to?
(A) The finality of all prophethood.
(B) The absolute oneness of God.
(C) The performance of pilgrimage.
(D) The concept of predestination.

102. Choose the correct pair regarding the prominent Muslim thinkers and their core approach.
(A) Ali ibn Hazm – Adherence to the Zahiri method.
(B) Al-Ghazali – Pure Aristotelian rationalism.
(C) Ibn Taymiyyah – Promotion of pantheistic Sufism.
(D) Shah Waliullah – Rejection of the Hadith corpus.

103. Which of the following most appropriately characterizes the Deoband movement in 19th-century India?
(A) A movement aiming to promote British cultural values.

Downloaded from www.pdf.tube

(B) A militant group with no educational infrastructure.
(C) A revivalist group focusing on Islamic sciences.
(D) A syncretic group merging Hindu/Islamic theology.

104. Given below are two statements regarding Islamic theology:
Statement I: The Ash'arites developed the theory of 'Kasb' (acquisition) to reconcile God's absolute power with human responsibility.
Statement II: The Mu'tazilites entirely rejected the concept of human free will.
In the light of the above statements, choose the correct answer:
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true but Statement II is false.
(D) Statement I is false but Statement II is true.

105. "A state in which the self is completely absorbed into the Divine presence, extinguishing the ego." Which Sufi term correctly defines this concept?
(A) Tariqah
(B) Sharia
(C) Fana
(D) Khanqah

106. Identify the incorrect pair of a Sufi order and its defining characteristic.
(A) Suhrawardiyyah – Often accepted state patronage and wealth to aid the poor.
(B) Naqshbandiyyah – Practiced vocal and ecstatic Dhikr exclusively.
(C) Chishtiyah – Avoided political association and lived in voluntary poverty.
(D) Qadiriyyah – Wide geographic spread with flexible local adaptations.

107. If a contemporary scholar asserts that a specific socio-economic ruling in classical Fiqh was based on the 'Urf (custom) of medieval Arabia and should be updated based on modern customs, which competency of Usul al-Fiqh is being demonstrated?
(A) Ignoring all primary sources of Islam.
(B) Applying strict Taqlid of previous scholars.
(C) Engaging in blameworthy religious innovation.
(D) Distinguishing between Sharia and Fiqh.

108. What was the effect of Sir Syed Ahmed Khan's educational reforms on the Muslim community in India?
(A) It created a class of modern-educated Muslims.
(B) It led to mass migration to the Ottoman Empire.
(C) It caused the disappearance of all madrasas.
(D) It resulted in unified theological agreement.

109. Case: A medieval king demands a fatwa to justify a politically motivated execution. A famous jurist refuses, stating that the law of God is supreme over the commands of rulers, resulting in the jurist being imprisoned and flogged. This historically aligns with the life of which great jurist?
(A) Ibn Khaldun
(B) Al-Kindi
(C) Imam Abu Hanifa
(D) Sir Syed Ahmed Khan

110. The concept of "Al-Manzilah bayn al-Manzilatayn" (The intermediate position) developed by the Mu'tazilites relates to:
(A) The exact geographical location of Mecca.
(B) The status of a grave, unrepentant sinner.
(C) The specific ranking of various prophets.
(D) The position of angels in the hierarchy.

111. Which term describes the pre-Islamic Arabian societal norm where tribe members were fiercely loyal to their kinship group, often leading to blood feuds?
(A) Zakat
(B) Ummah
(C) Shura
(D) Asabiyyah

112. Choose the correct pair regarding modern Islamic movements.
(A) Aligarh Movement – Sir Syed Ahmed Khan
(B) Deoband Movement – Shibli Nomani
(C) Faraizi Movement – Shah Waliullah
(D) Nadwatul Ulama – Haji Shariatullah

113. Which action most appropriately signifies the establishment of the 'Madina State' by Prophet Mohammad?
(A) The immediate and total conquest of Mecca.
(B) The physical construction of the Kaaba.

NODIA

(C) The drafting of the Constitution of Madina.
(D) The compilation of the Quran into volumes.

114. Given below are two statements regarding Islamic jurisprudence:
Statement I: Imam Hanbal is known for his strict reliance on Hadith and a reluctance to use analogical reasoning (Qiyas).
Statement II: The Hanbali school is currently the most widely followed school of jurisprudence in the Indian subcontinent.
In the light of the above statements, choose the correct answer:
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true but Statement II is false.
(D) Statement I is false but Statement II is true.

115. Definition: The mystical dimension of Islam that emphasizes inner spiritual purification, asceticism, and a direct personal experience of God. This defines:
(A) Sufism (Tasawwuf)
(B) Fiqh
(C) Kalam
(D) Tafsir

116. Identify the incorrect pair regarding Islamic scholars and their works.
(A) Imam Bukhari – Sahih al-Bukhari
(B) Imam Shafi'i – Al-Muwatta
(C) Imam Muslim – Sahih Muslim
(D) Ibn Sina – Al-Shifa

117. An Islamic historian evaluates the decline of rationalism in the Islamic East. They identify Al-Ghazali's 'Tahafut al-Falasifa' as a major turning point. Which analytical competency is the historian utilizing?
(A) Translating early Arabic poetry into English.
(B) Mapping architectural evolution of minarets.
(C) Memorizing various chains of Hadith narrators.
(D) Tracing cause-and-effect in theological work.

118. What was a major cause for the compilation of the Quran into a single, standardized written text during the caliphate of Uthman?
(A) The emergence of dialectal variations in recitation.
(B) The specific instructions given to Uthman by the Prophet.
(C) The goal of translating the Quran into Persian and Greek.
(D) The need to appease the leaders of the Byzantine emperor.

119. A situation involves a dispute over a commercial transaction in a Muslim community. The judge relies not on analogical deduction, but on the predominant local custom regarding trade practices, provided it doesn't violate core Islamic texts. This application of custom is termed:
(A) Ijma
(B) Bid'ah
(C) Urf
(D) Qisas

120. Identify the correct statement regarding Shah Waliullah's translation of the Quran.
(A) He translated it into the Urdu language.
(B) He translated it into the English language.
(C) His translation was praised by all scholars.
(D) He translated it into the Persian language.

121. The "Sihah Sittah" represents the pinnacle of which Islamic science?
(A) Ilm al-Kalam (Theology)
(B) Ilm al-Hadith (Traditions)
(C) Ilm al-Nujum (Astronomy)
(D) Tasawwuf (Sufism)

122. Choose the correct pair regarding early Islamic terms.
(A) Shura – Consultation
(B) Muhajirun – The Helpers of Madina
(C) Ansar – The Emigrants from Mecca
(D) Jizya – Islamic alms given by Muslims

123. Which of the following is the most appropriate reason why the Mu'tazilites insisted that the Quran was "created" rather than "eternal"?
(A) To prove that the Prophet authored the text.
(B) To facilitate translation into other languages.
(C) To safeguard the absolute oneness of God (Tawhid).
(D) To justify political rebellion against Abbasids.

Click Here to Buy book on Amazon

STUDYING FROM PDFs?

THINK AGAIN.

If you are studying only from PDFs,
you are wasting valuable time.

Research shows that learning from

PRINTED BOOKS has up to

4× HIGHER RETENTION

than studying from screens.

PRINT BOOK = BETTER MEMORY

PDF = LOWER RETENTION

Those who study from **PRINTED BOOKS**
move **AHEAD.**

Others are left **BEHIND**
in competition.

In competitive exams,
being average is not enough.

STAY ONE STEP AHEAD.

124. Given below are two statements regarding Islamic theology:
Statement I: The Ash'arite school accepts the attributes of God mentioned in the Quran literally, but adds the formula "without asking how" (bila kayf).
Statement II: The Ithna Ashari sect completely rejects the concept of Imamah.
In the light of the above statements, choose the correct answer:
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true but Statement II is false.
(D) Statement I is false but Statement II is true.

125. Which term defines the Islamic legal principle of independent reasoning or intellectual exertion to find a solution to a new legal question?
(A) Taqlid
(B) Qadar
(C) Riba
(D) Ijtihad

126. Identify the incorrect pair regarding the centers of medieval Islamic sciences.
(A) Bayt al-Hikmah – Baghdad
(B) Cordoba – Persia
(C) Al-Azhar – Cairo
(D) Al-Qarawiyyin – Fez

127. A researcher is comparing the socio-political approaches of early Sufi orders in India. They note that one order actively engaged with rulers to guide them, while another strictly avoided the courts. This involves understanding the distinction primarily between which two orders?
(A) Chishtiyah and Suhrawardiyyah
(B) Qadiriyyah and Naqshbandiyyah
(C) Mevlevi and Bektashi
(D) Shadhili and Tijani

128. What was the profound effect of the Battle of Badr on the early Muslim community?
(A) It boosted morale and political authority.
(B) It led to the immediate destruction of Madina.
(C) It marked the end of hostilities with Quraysh.
(D) It caused the mass apostasy of the Ansar group.

129. Case: A 19th-century Indian Muslim intellectual writes extensively that modern Western scientific education is not inherently antithetical to Islam, and in fact, Muslims must adopt it to survive and progress. He founds a college to implement this vision. Who is this intellectual?
(A) Haji Shariatullah
(B) Sir Syed Ahmed Khan
(C) Rashid Rida
(D) Muhammad Iqbal

130. Which of the following is an exception to the widely accepted sources of Sunni Islamic Law (Usul al-Fiqh)?
(A) Quran
(B) Sunnah
(C) Ilham
(D) Ijma

131. In the context of pre-Islamic Arabia, what does the term 'Hanif' refer to?
(A) A polytheistic priest in the Kaaba.
(B) A Christian missionary from Abyssinia.
(C) A tribal chieftain known for warfare.
(D) A practitioner of Abrahamic monotheism.

132. Choose the correct pair connecting a Medieval Islamic scientist to his primary field of contribution.
(A) Ibn al-Haytham – Political Science
(B) Al-Khwarizmi – Algebra
(C) Ibn Khaldun – Optics
(D) Al-Farabi – Alchemy

133. Which of the following most appropriately describes the methodology of Imam Shafi'i?
(A) He rejected all recorded Hadith completely.
(B) He relied on philosophical intuition purely.
(C) He synthesized textualism with rationalism.
(D) He only accepted direct Quranic rulings now.

134. Given below are two statements regarding Ibn Taymiyyah:
Statement I: Ibn Taymiyyah was an ardent supporter of the veneration of Sufi saints and the building of shrines over their graves.
Statement II: Ibn Taymiyyah emphasized strict adherence to the Quran, Sunnah, and the practices of the early generations (Salaf).
In the light of the above statements, choose the

Downloaded from www.pdf.tube

(B) He led various military expansions into North Africa.
(C) He authored an authenticated collection of Hadith.
(D) He formulated the first principles of Sufi mysticism.

174. Given below are two statements regarding the Suhrawardiyyah Sufi order:
Statement I: The Suhrawardiyyah Sufi order was influential in the Indian subcontinent, particularly in Sindh and Multan.
Statement II: The Suhrawardiyyah order was known for its strict asceticism and complete rejection of all worldly wealth and state associations.
In the light of the above statements, choose the correct answer:
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true but Statement II is false.
(D) Statement I is false but Statement II is true.

175. The term "Muhajirun" defines:
(A) The early Muslims who migrated from Mecca to Madina.
(B) The various angels who record all human daily deeds.
(C) The residents of Madina who welcomed the Prophet now.
(D) The leaders of the Quraysh who opposed early Islam.

176. Identify the incorrect pair regarding pre-Islamic Arabian deities.
(A) Hubal – Chief deity of the Kaaba
(B) Ahura Mazda – Deity of the Quraysh
(C) Al-Lat – Goddess worshipped in Ta'if
(D) Al-Uzza – Goddess associated with power

177. In evaluating the "Charter of Madina," which of the following best demonstrates an accurate understanding of the document?
(A) It declared a holy war against all surrounding empires.
(B) It established an exclusive state for Muslims alone.
(C) It formally crowned Mohammad as the absolute monarch.
(D) It established a civic community for Muslims and Jews.

178. What was a significant effect of the intellectual synthesis achieved by Al-Ghazali?
(A) It legitimized Sufism within orthodox Sunni Islam.
(B) It resulted in the total abandonment of Islamic law.
(C) It caused the immediate collapse of the Caliphate.
(D) It led to the universal adoption of the Mu'tazilites.

179. Case: An early Islamic group believes that any Muslim who commits a major sin becomes an apostate, and they violently oppose the political leadership of both Ali and Mu'awiya. This group is historically known as:
(A) The Ash'arites
(B) The Ithna Ashari
(C) The Kharijites
(D) The Zahiris

180. Which of the following thinkers is an exception, in that he did NOT primarily write in the medieval period (before 1500 CE)?
(A) Abu Hamid al-Ghazali
(B) Shah Waliullah
(C) Ibn Taymiyyah
(D) Ibn Hazm

181. What is the fundamental definition of 'Sunnah'?
(A) The divine and eternal verses of the Quran.
(B) The normative practices of Prophet Mohammad.
(C) The various legal opinions of the modern state.
(D) The mystical states experienced by early Sufis.

182. Choose the correct pair regarding theological sects.
(A) Ithna Ashari – Occultation of the 12th Imam
(B) Mutazilites – Uncreatedness of the Quran
(C) Ash'arites – Human intellect as the sole judge of morality
(D) Kharijites – Acceptance of arbitration at Siffin

183. Which statement most appropriately summarizes the educational vision of Shibli Nomani?

NODIA

(B) Both Statement I and Statement II are false.
(C) Statement I is true but Statement II is false.
(D) Statement I is false but Statement II is true.

145. 'Ilm al-Rijal' is defined as:
(A) The science of evaluating Hadith narrators.
(B) The detailed study of Islamic architecture.
(C) The complex rules for calculating inheritance.
(D) The philosophical study of human existence.

146. Identify the incorrect pair regarding Islamic texts.
(A) Al-Muwatta – Imam Malik
(B) Al-Shifa – Al-Ghazali
(C) Musnad – Imam Hanbal
(D) Al-Qanun fi al-Tibb – Ibn Sina

147. Applying the concept of "Asabiyyah" as articulated by Ibn Khaldun would explain:
(A) The various chemical processes of medieval alchemy.
(B) The exact geographical direction of Mecca's Kaaba.
(C) The spiritual stations of a journeying Sufi traveler.
(D) The cyclical rise and fall of various dynasties.

148. What was a significant effect of the translation movement centered in the Bayt al-Hikmah (House of Wisdom)?
(A) Synthesis and spurring of scientific advancement.
(B) The decline of Arabic as a scientific language.
(C) The immediate banning of all philosophical texts.
(D) The total and immediate conversion of Europe now.

149. Case: During the 18th century, the Mughal Empire was declining, and the Muslim community was facing deep social and political crises. A thinker emerges who attempts to unite the Muslims by bridging differences between Fiqh schools and translating the Quran into Persian. This describes:
(A) Sir Syed Ahmed Khan
(B) Shah Waliullah
(C) Ibn Taymiyyah
(D) Abu Hanifa

150. Which of the following is an exception to the characteristics of the Makkan Surahs (chapters of the Quran)?
(A) They generally focus on the oneness of God and the Day of Judgment.
(B) They address humanity at large rather than specifically "the believers".
(C) They contain detailed legal rulings regarding inheritance and statecraft.
(D) They are generally shorter and more poetic in style.

151. What is the basic definition of 'Zakat' in Islam?
(A) The obligatory fasting during the month of Ramadan.
(B) The mandatory wealth tax calculated on an annual basis.
(C) The voluntary charity given at any time of the year.
(D) The pilgrimage to the sacred city of Mecca in Arabia.

152. Choose the correct pair regarding Islamic sects and schools.
(A) Ithna Ashari – Followers of the Twelve Imams.
(B) Mu'tazilites – Advocates of absolute predestination.
(C) Kharijites – Advocates of passive political quietism.
(D) Ash'arites – Rejection of all Hadith.

153. Which of the following most appropriately describes the 'Mihna' (Inquisition) during the Abbasid period?
(A) The persecution of Sufis who refused to pay state taxes.
(B) The total expulsion of Jewish tribes from early Baghdad.
(C) The enforcement of the createdness of the Quran doctrine.
(D) The destruction of philosophical texts by various scholars.

154. Given below are two statements regarding Imam Bukhari:
Statement I: Imam Bukhari organized his Sahih collection topically, making it a foundational text for deriving legal rulings (Fiqh).
Statement II: Imam Bukhari accepted narrations from any person without verifying if

Click Here to Buy book on Amazon

they actually met the person they narrated from. In the light of the above statements, choose the correct answer:
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true but Statement II is false.
(D) Statement I is false but Statement II is true.

155. 'Qiyas' in Islamic jurisprudence is defined as:
(A) The consensus of qualified legal scholars.
(B) The literal reading of any Quranic texts.
(C) The customary practice of local communities.
(D) Analogical deduction of established rulings.

156. Identify the incorrect pair regarding modern Indian Islamic movements.
(A) Aligarh Movement – Embraced Western education.
(B) Tariqah-i-Muhammadiyah – Founded by Sir Syed Ahmed Khan.
(C) Deoband Movement – Focused on traditional religious education.
(D) Nadwatul Ulama – Aimed to synthesize traditional and modern approaches.

157. In assessing the societal impact of the Chishtiyah order in the Indian subcontinent, which characteristic demonstrates their localized success?
(A) Their establishment of Langars and use of local poetry.
(B) Their exclusive use of Arabic for all communications.
(C) Their focus on serving as high military commanders.
(D) Their enforcement of various strict dietary laws.

158. What was a major cause for the development of 'Ilm al-Kalam' (Islamic scholastic theology)?
(A) The need to mathematically calculate prayer times.
(B) The desire to translate the Quran into Latin texts.
(C) The logical defense of Islamic dogmas against critics.
(D) The requirement to document financial caliphate records.

159. Case: A 12th-century scholar writes extensively criticizing the esoteric interpretations of the Ismailis and the over-reliance on Greek philosophy by scholars like Ibn Sina, asserting that true knowledge requires both rational theology and spiritual purification. This describes:
(A) Al-Ghazali
(B) Ibn Taymiyyah
(C) Shah Waliullah
(D) Ali ibn Hazm

NODIA

160. Which of the following is an exception to the general traits of the Naqshbandiyyah order compared to other major Sufi orders in South Asia?
(A) Tracing spiritual lineage through Abu Bakr.
(B) Widespread promotion of ecstatic dancing and Sama.
(C) Preference for silent Dhikr (remembrance).
(D) Strong emphasis on adherence to the Sharia.

161. The term 'Jahiliyyah' translates literally to the age of:
(A) Enlightenment
(B) Ignorance
(C) Prosperity
(D) Conquest

162. Choose the correct pair regarding scientific contributions.
(A) Al-Khwarizmi – Concept of Algebra (Al-Jabr)
(B) Ibn al-Nafis – Invention of the telescope
(C) Jabir ibn Hayyan – Translation of the Iliad
(D) Al-Farabi – Foundation of the Mu'tazilite sect

163. Which of the following most appropriately describes the core philosophy of 'Wahdat al-Wujud'?
(A) The belief that multiple gods operate as one entity.
(B) The political unity of states under one single Caliph.
(C) The assertion that God is the only true existence.
(D) The theological agreement between Sunnis and Shias.

164. Given below are two statements regarding Islamic fine arts:
Statement I: Calligraphy became highly developed in Islamic art largely due to restrictions on figural representations and the desire to beautifully transcribe the Quran.
Statement II: Islamic fine arts completely rejected geometric patterns and arabesques.
In the light of the above statements, choose the correct answer:
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true but Statement II is false.
(D) Statement I is false but Statement II is true.

165. The term 'Ijma' in the context of Islamic law is defined as:
(A) The individual opinion of a layman in the community.
(B) The legal ruling issued by a secular political ruler.
(C) The consensus of qualified legal scholars in an era.
(D) The historical customs found in pre-Islamic Arabia.

166. Identify the incorrect pair regarding scholars and their locations.
(A) Imam Malik – Madina
(B) Ibn Hazm – Damascus
(C) Imam Abu Hanifa – Kufa/Baghdad
(D) Shah Waliullah – Delhi

167. In analyzing the reformist agenda of Shah Waliullah, which of the following represents his approach to "Ijtihad"?
(A) He advocated for absolute blind following of a school.
(B) He believed Ijtihad should be for the political ruler.
(C) He rejected the Quran/Sunnah in favor of pure reason.
(D) He called for reasoning and harmonizing Fiqh schools.

168. What was the effect of Ibn Taymiyyah's rigorous fatwas against Mongol rulers who claimed to be Muslims but governed by the Yassa code rather than Sharia?
(A) His views influenced modern revivalist movements.
(B) He was immediately appointed as their chief judge.
(C) He successfully converted the entire Mongol empire.
(D) The Mongols adopted the official Hanafi school now.

169. Case: A medieval architect is designing a mosque. To ensure the congregation knows the precise direction to pray, he incorporates a distinct architectural feature into the qibla wall. What is this feature?
(A) Minaret
(B) Minbar
(C) Mihrab
(D) Sahn

170. Which of the following is an exception to the principles of the Zahiri school of jurisprudence championed by Ibn Hazm?
(A) Widespread acceptance of Taqlid in the community.
(B) Strict adherence to the literal text of the Quran.
(C) Rejection of subjective reasoning like Istihsan.
(D) Total and complete rejection of analogical Qiyas.

171. In Islamic theology, what does the term 'Kalam' refer to?
(A) The study of the Prophet's early biography.
(B) The various rules of classical Arabic grammar.
(C) The esoteric interpretation of various dreams.
(D) The science of scholastic theology and debate.

172. Choose the correct pair regarding early Islamic chronology.
(A) Hijrah – 10 AH
(B) Battle of Badr – 2 AH
(C) Conquest of Mecca – 2 AH
(D) Treaty of Hudaybiyyah – 1 AH

173. Which of the following most appropriately describes the primary contribution of Imam Muslim to Islamic scholarship?
(A) He was the founder of the early science of algebra.

Downloaded from www.pdf.tube

correct answer:
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true but Statement II is false.
(D) Statement I is false but Statement II is true.

135. What is the definition of "Fiqh" in classical Islamic terminology?
(A) The divine law itself as revealed by God.
(B) The human effort to understand the Sharia.
(C) The mystical poetry written by Sufis now.
(D) The historical biography of the Prophet.

136. Identify the incorrect pair regarding Islamic theological concepts.
(A) Tawhid – Polytheism
(B) Kasb – Human acquisition of action
(C) Qadar – Divine preordainment
(D) Adl – Divine justice

137. By analyzing the intellectual output of Al-Ghazali, it can be determined that his work 'Ihya Ulum al-Din' was primarily intended to achieve which of the following?
(A) Establish a new sect outside of Sunni Islam.
(B) Promote Greek philosophy over Islamic revelation.
(C) Justify the military campaigns of the Crusades.
(D) Reconcile the legalism of Fiqh with Sufism.

138. What was the effect of the Faraizi movement in 19th-century Bengal?
(A) It encouraged Muslims to adopt British cultural practices.
(B) It created an agrarian awakening among peasant classes.
(C) It led to the translation of the Quran into Bengali.
(D) It successfully established an independent state now.

139. Case: A scholar is examining the authenticity of a Hadith. He discovers that one of the narrators in the chain was known to have a poor memory and occasionally lied. Based on the science of Hadith, what classification will this Hadith most likely receive?
(A) Sahih (Authentic)
(B) Hasan (Good)
(C) Da'if (Weak) or Maudu (Fabricated)
(D) Mutawatir (Mass-transmitted)

140. Which of the following is NOT one of the generally recognized four major Sunni schools of jurisprudence?
(A) Hanafi
(B) Maliki
(C) Hanbali
(D) Jafari

NODIA

141. The term 'Sufism' is most commonly believed to be derived from the Arabic word 'Suf', which means:
(A) Inward purity
(B) Ascetic wool
(C) Hidden wisdom
(D) Divine light

142. Choose the correct pair of a Sufi concept and its meaning.
(A) Sama – Spiritual music
(B) Dhikr – Obligatory fasting
(C) Muraqaba – Annual almsgiving
(D) Tariqah – Physical buildings

143. Which statement most appropriately summarizes the view of the Ash'arite school on human actions?
(A) Humans possess absolute free will and are the sole creators of their actions.
(B) Human actions are completely predetermined and humans are like feathers in the wind without any responsibility.
(C) Only actions mentioned in the Quran are judged.
(D) God creates human actions, but humans 'acquire' (Kasb) them, thus bearing moral responsibility.

144. Given below are two statements regarding early Islamic history:
Statement I: The Treaty of Hudaybiyyah was initially seen as a setback by some Muslims but proved to be a major political victory that facilitated the spread of Islam.
Statement II: The Treaty was signed between the Muslims of Madina and the Byzantine Empire.
In the light of the above statements, choose the correct answer:
(A) Both Statement I and Statement II are true.

(A) Total rejection of the English language entirely.
(B) Complete abandonment of traditional Islamic studies.
(C) Synthesizing Islamic learning with modern sciences.
(D) Focusing exclusively on intensive military training.

184. Given below are two statements regarding Ibn Khaldun:
Statement I: Ibn Khaldun is often regarded as a precursor to modern disciplines of historiography and sociology due to his work 'Muqaddimah'.
Statement II: Ibn Khaldun argued that 'Asabiyyah' (social cohesion) is the driving force behind the rise and fall of civilizations.
In the light of the above statements, choose the correct answer:
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true but Statement II is false.
(D) Statement I is false but Statement II is true.

185. 'Taqlid' is defined as:
(A) The process of using independent reasoning.
(B) The scientific study of early Hadith chains.
(C) The unquestioning adoption of legal rulings.
(D) The physical architectural style of various domes.

186. Identify the incorrect pair regarding scientific advancements.
(A) Al-Khwarizmi – Mathematics
(B) Ibn Taymiyyah – Astronomy
(C) Ibn al-Haytham – Optics
(D) Al-Razi – Medicine

187. In the context of modern Muslim revivalist movements, which of the following represents the concept of "Tajdid"?
(A) Introduction of new concepts into the religion.
(B) Imitation of various medieval cultural practices.
(C) The process of excommunicating other Muslims now.
(D) Renewal of faith by returning to original sources.

188. What was the direct effect of the Prophet's Hijrah (migration) to Madina?
(A) The establishment of the first Muslim state.
(B) The immediate conquest of the Roman Empire now.
(C) The final end of his early prophethood years.
(D) The first compilation of the Sahih Sittah book.

189. Case: A medical student studying the history of anatomy reads about a medieval scholar who was the first to describe pulmonary circulation. Which scholar's work is the student reading?
(A) Ibn Sina
(B) Al-Farabi
(C) Ibn al-Nafis
(D) Al-Ghazali

190. Which of the following is an exception to the teachings of the Deoband movement?
(A) Emphasizing the study of Hadith and Fiqh.
(B) Promoting absolute loyalty to the British colonial administration.
(C) Reforming Muslim society by eradicating perceived bid'ah (innovations).
(D) Operating independently of state funding through public donations.

191. What does the term 'Ansar' mean in early Islamic history?
(A) The "Helpers" who welcomed the Meccan refugees.
(B) The polytheists residing in early pagan Mecca.
(C) The Jewish tribes residing in Northern Khaybar.
(D) The scribes who wrote down the Quranic verses.

192. Choose the correct pair regarding the prominent works of Al-Ghazali.
(A) Tahafut al-Falasifa – Defense of philosophy.
(B) Ihya Ulum al-Din – Synthesis with Sufism.
(C) Al-Muwatta – A collection of early Hadith.
(D) Hujjat Allah al-Baligha – Indian politics text.

193. Which of the following most appropriately describes the social conditions of women in pre-Islamic Arabia?

Click Here to Buy book on Amazon

(A) They ruled empires with equal political rights.
(B) They were treated as deities by all tribal groups.
(C) They lacked inheritance and faced infanticide.
(D) They were educated in Greek philosophy schools.

194. Given below are two statements regarding the Qadiriyyah order:
Statement I: The Qadiriyyah order is named after Abdul Qadir Gilani, whose shrine is located in Baghdad.
Statement II: The Qadiriyyah order is known for its highly localized and flexible approach, contributing to its spread in Africa and Asia.
In the light of the above statements, choose the correct answer:
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true but Statement II is false.
(D) Statement I is false but Statement II is true.

195. The concept of "Maqasid al-Sharia" defines:
(A) The higher objectives of Islamic law.
(B) The geographic borders of the state.
(C) The physical movements during prayer.
(D) The chain of narrators in the Hadith.

196. Identify the incorrect pair regarding sects and their core tenets.
(A) Mu'tazilites – Divine Unity and Justice
(B) Kharijites – Exclusive reliance on Sufi saints
(C) Ithna Ashari – Belief in Twelve Imams
(D) Ash'arites – Affirmation of God's uncreated attributes

197. Which specific art form developed most prominently due to the aniconic (anti-figural) nature of Islamic religious spaces?
(A) Elaborate portrait painting.
(B) Marble sculpture of figures.
(C) Classical theatrical plays.
(D) Calligraphy and arabesques.

198. What was a major cause of the philosophical critique launched by Ibn Rushd (Averroes) against Al-Ghazali?
(A) He sought to defend Aristotelian philosophy.
(B) He believed Al-Ghazali relied on Greek logic.
(C) He wanted to prove Sufism as the only truth.
(D) He disagreed with the Umayyad dynasty support.

199. Case: During a lecture on 18th-century Indian history, the professor highlights a scholar who warned against the declining political power of Muslims and wrote letters to Ahmad Shah Abdali. He also produced significant intellectual works on sociology and Fiqh. Who is the professor discussing?
(A) Sir Syed Ahmed Khan
(B) Muhammad Iqbal
(C) Shah Waliullah
(D) Shibli Nomani

200. Which of the following is an exception to the widely recognized primary sources utilized by Imam Abu Hanifa in his jurisprudential method?
(A) Divine Quran
(B) Practice of Madina
(C) Prophet's Sunnah
(D) Logical Analogy

201. The term 'Sanad' in the science of Hadith refers to:
(A) The content or text of the Hadith.
(B) The chain of authorities or narrators.
(C) The scholar who compiles the Hadith.
(D) The legal ruling derived from the Hadith.

202. Choose the correct pair regarding schools of jurisprudence.
(A) Maliki – Living tradition of Madina.
(B) Hanbali – Rational speculation focus.
(C) Hanafi – Rejection of juristic choice.
(D) Shafi'i – Rejection of all analogy.

203. Which of the following most appropriately describes the main objective of the Tariqah-i-Muhammadiyah movement led by Syed Ahmad Barelvi?
(A) To synthesize Hinduism and Islam in India.
(B) To promote Western education in Northern India.
(C) To resist powers and establish a Sharia state.
(D) To spread the philosophical work of Ibn Sina.

NODIA

204. Given below are two statements regarding Islamic theology:
Statement I: The Mu'tazilites were known as "the people of justice and unity" (Ahl al-Adl wa al-Tawhid).
Statement II: Al-Ash'ari, the founder of the Ash'arite school, originally studied under Mu'tazilite teachers before breaking away.
In the light of the above statements, choose the correct answer:
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true but Statement II is false.
(D) Statement I is false but Statement II is true.

205. The term 'Bid'ah' in Islamic theology is defined as:
(A) A custom recognized by the state authority.
(B) The official consensus of legal scholars.
(C) A blameworthy innovation in religious matters.
(D) The annual pilgrimage to the city of Mecca.

206. Identify the incorrect pair regarding Sufi saints and their orders.
(A) Nizamuddin Auliya – Chishtiyah
(B) Ahmad Sirhindi – Qadiriyyah
(C) Bahauddin Zakariya – Suhrawardiyyah
(D) Moinuddin Chishti – Chishtiyah

207. A theologian relies on the argument that God's attributes, such as "Hand" or "Face" mentioned in the Quran, must be understood without anthropomorphism but also without metaphorically explaining them away. This approach (bila kayf) is characteristic of which theological school?
(A) The strict Zahiri approach.
(B) The Mu'tazilite rationalist approach.
(C) The philosophical approach of Al-Farabi.
(D) The classical Ash'arite approach.

208. What was the effect of the compilation of the 'Sahih' collections of Hadith?
(A) It provided a stable basis for law and theology.
(B) It caused the unification of Sunni and Shia sects.
(C) It rendered the text of the Quran obsolete now.
(D) It led to the rejection of all non-Arab Muslims.

NODIA

209. Case: A Muslim reformist in the 19th century wants to combat the influence of Christian missionaries and British cultural hegemony by writing a commentary on the Bible to show its similarities with the Quran, and emphasizing rationalism. This aligns with the methods of:
(A) Haji Shariatullah
(B) Shah Waliullah
(C) Sir Syed Ahmed Khan
(D) Muhammad Qasim Nanautavi

210. Which of the following is an exception to the general characteristics of the 'Madina State' under Prophet Mohammad?
(A) It was governed by a written constitution now.
(B) It mandated forced conversion of all tribes.
(C) It functioned as a pluralistic society today.
(D) It centralized dispute resolution by Prophet.

211. In Islamic economics, 'Riba' is defined as:
(A) Voluntary charitable giving.
(B) Agricultural produce taxation.
(C) Inheritance money distribution.
(D) Usury or gains through interest.

212. Choose the correct pair regarding scholars and works.
(A) Ibn Rushd – Tahafut al-Tahafut
(B) Ibn Sina – Tahafut al-Falasifa
(C) Al-Ghazali – Al-Qanun fi al-Tibb
(D) Ibn Khaldun – Al-Muwatta

213. Which of the following most appropriately captures Ibn Taymiyyah's view on logic?
(A) He considered logic the highest form of human knowledge.
(B) He translated all of Aristotle's works into Arabic now.
(C) He refuted logic as unnecessary for theological truth.
(D) He believed logic was the only way to prove God exists.

214. Given below are two statements regarding pre-Islamic Arabia:
Statement I: The "Hanging Poems" (Mu'allaqat) were masterpieces of pre-Islamic Arabic poetry suspended in or around the Kaaba.

Statement II: Pre-Islamic Arabs had no concept of a supreme deity (Allah) and only worshipped idols.
In the light of the above statements, choose the correct answer:
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true but Statement II is false.
(D) Statement I is false but Statement II is true.

215. The concept of 'Ihsan' in Islamic tradition is defined as:
(A) Worshipping God as if you see Him now.
(B) The basic required pillars of Islam.
(C) The legal punishment for theft crime.
(D) The consensus of the early companions.

216. Identify the incorrect pair regarding modern movements and their central institutions.
(A) Aligarh Movement – MAO College
(B) Nadwatul Ulama – Jamia Millia Islamia
(C) Deoband Movement – Darul Uloom Deoband
(D) Faraizi Movement – Rural Bengal

217. In the study of the architectural evolution of the mosque, the introduction of the 'Iwan' (a vaulted space that opens on one side to a courtyard) demonstrates the influence of which pre-Islamic culture on Islamic fine arts?
(A) Roman
(B) Indian
(C) Byzantine
(D) Sassanid (Persian)

218. What was a primary cause for the establishment of the 'Nadwatul Ulama'?
(A) To bridge traditionalist and modernist gaps.
(B) To serve as a seminary for the Shia community.
(C) To launch an armed rebellion against the British.
(D) To promote translation of the Quran into English.

219. Case: A spiritual seeker joins a Khanqah in 13th-century Delhi. He is taught to embrace poverty, serve the poor in the Langar, and participate in Qawwali (Sama) to induce spiritual ecstasy. Which Sufi order has he most likely joined?
(A) Naqshbandiyyah
(B) Qadiriyyah
(C) Chishtiyah
(D) Suhrawardiyyah

220. Which of the following is an exception to the commonly cited "Rightly Guided" (Rashidun) Caliphs?
(A) Abu Bakr
(B) Mu'awiya
(C) Umar
(D) Ali

221. What does the term 'Tafsir' refer to in Islamic sciences?
(A) The rules for Quranic recitation.
(B) The exegesis of Quranic verses.
(C) The narrator chain in a Hadith.
(D) The architectural plans of mosques.

222. Choose the correct pair regarding scholars and works.
(A) Shibli Nomani – Seerat-un-Nabi
(B) Sir Syed Ahmed Khan – Hujjat Allah al-Baligha
(C) Shah Waliullah – Asar-us-Sanadid
(D) Muhammad Iqbal – Muqaddimah

223. Which of the following most appropriately describes the difference between Hadith and Sunnah?
(A) They are completely synonymous terms now.
(B) Hadith is Quran and Sunnah is poetry now.
(C) Hadith is oral and Sunnah is practice.
(D) Hadith was written by the Prophet's own hand.

224. Given below are two statements regarding Islamic theology:
Statement I: The Mu'tazilite doctrine was permanently adopted as the official state theology of the Abbasid empire until its fall.
Statement II: The Ash'arite school eventually replaced the Mu'tazilite school as the dominant theological paradigm in Sunni Islam.
In the light of the above statements, choose the correct answer:
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true but Statement II is false.
(D) Statement I is false but Statement II is true.

Downloaded from www.pdf.tube

225. 'Ismah' (Infallibility) is a concept defining:
(A) Immunity from sin for Prophets and Imams.
(B) The absolute perfection of the Quranic text.
(C) The unchangeable nature of pre-Islamic poetry.
(D) The consensus of scholars in a given era now.

226. Identify the incorrect pair regarding early Islamic battles and their primary opponents.
(A) Battle of Badr – Quraysh of Mecca
(B) Battle of Hunayn – The Roman Empire
(C) Battle of Khandaq (Trench) – A confederation of tribes including Quraysh
(D) Battle of Khaybar – Jewish tribes

227. A scholar utilizes the concept of 'Istihsan' to rule that an oral contract, though lacking strict formal documentation required by analogy (Qiyas), is valid because invalidating it would cause undue hardship to the public. This reflects the methodology of which legal school?
(A) Zahiri
(B) Shafi'i
(C) Hanbali
(D) Hanafi

228. What was a major effect of the translation of Al-Khwarizmi's works into Latin in the 12th century?
(A) It introduced algebra and numerals to Europe.
(B) It caused the European Renaissance to stall.
(C) It led to the immediate end of the Crusades.
(D) It replaced Latin with Arabic in the Church.

229. Case: A student of Islamic history reads that Sheikh Ahmad Sirhindi strongly opposed the religious syncretism of Emperor Akbar's 'Din-i-Ilahi'. Sirhindi's efforts identifies him as a leading figure of which Sufi order?
(A) Chishtiyah
(B) Suhrawardiyyah
(C) Naqshbandiyyah
(D) Qadiriyyah

230. Which of the following is an exception to the five pillars of Islam?
(A) Shahadah (Faith)
(B) Jihad (Striving)
(C) Salah (Prayer)
(D) Hajj (Pilgrimage)

231. The term 'Wahy' is defined as:
(A) The personal intuition of any philosopher.
(B) The official consensus of the community.
(C) The spiritual music of various Sufi groups.
(D) Divine revelation sent to the Prophets.

232. Choose the correct pair regarding an Islamic scientific instrument and its primary use.
(A) Astrolabe – Navigation and prayer timing.
(B) Minbar – Measuring gold for Zakat payments.
(C) Mihrab – Filtering various chemical compounds.
(D) Qibla – Performing complex surgical operations.

233. Which of the following most appropriately describes the Ash'arite concept of the Quran?
(A) The physical ink is eternal, but meaning is created.
(B) It was created by the Prophet's own human intellect.
(C) The uncreated speech of God expressed in language.
(D) It is an emanation of the divine Active Intellect.

234. Given below are two statements regarding Imam Bukhari:
Statement I: Imam Bukhari spent over a decade traveling throughout the Islamic world to collect and verify Hadith narrations.
Statement II: Imam Bukhari accepted narrators even if they were known to have lied in worldly matters, as long as they didn't lie about religion.
In the light of the above statements, choose the correct answer:
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true but Statement II is false.
(D) Statement I is false but Statement II is true.

235. 'Mutawatir' in Hadith terminology defines:
(A) Mass-transmitted narration in every generation.
(B) A narration with a broken or weak chain now.
(C) A narration found only in the Muwatta texts.

NODIA

(A) Decentralized political factions
(B) Unstructured philosophical debates
(C) Strict economic trade networks
(D) Highly organized fraternities

Direction : Please read the following source carefully.

While the theological structures of mysticism are heavily studied, an analysis of some important Sufi orders must equally address their impact on society. A sociological case study of the Chishtiyah, Qadriayah, Suharwardiyah, and Naqsbandiyah orders demonstrates their profound influence on local cultural and social fabrics. Scholars assessing their impact on society observe that these orders frequently acted as focal points for community cohesion and social welfare. For instance, the hospices established by these orders functioned as vital centers for education, resource distribution, and cross-cultural mediation. The Chishtiyah, Qadriayah, Suharwardiyah, and Naqsbandiyah orders engaged with diverse demographic groups, facilitating the assimilation of marginalized populations into the broader social structure. Furthermore, their impact on society extended to the patronage of arts, literature, and vernacular languages, bridging the gap between elite scholarship and common populace. By analyzing the communal activities of these some important Sufi orders, researchers conclude that they were not merely secluded spiritual groups but dynamic social institutions. Their pervasive impact on society effectively reshaped regional identities and fostered environments of inclusive cultural synthesis and mutual tolerance across various communities.

Based on the above source, attempt the following five questions.

281. What must an analysis of important Sufi orders address besides theological structures?
(A) Their impact on society
(B) Their geographical isolation
(C) Their rejection of cultural fabrics
(D) Their strict military training

282. How did the hospices established by these orders function in society?
(A) As exclusive centers for the elite and wealthy in the region
(B) As vital centers for education and resource distribution
(C) As isolated philosophical retreats for scholars and mystics
(D) As strictly commercial enterprises for the trading community

283. What role did these orders play regarding marginalized populations?
(A) They excluded them from local cultural fabrics and social networks
(B) They facilitated their assimilation into the social structure
(C) They isolated them in specific geographical zones of the region
(D) They restricted their access to vernacular languages and literature

284. How did the Sufi orders impact the relationship between elite scholarship and the common populace?
(A) They bridged the gap via patronage of arts and language
(B) They widened the gap through exclusive language use for scholars
(C) They abolished all forms of elite scholarship entirely for all
(D) They separated the common populace from cultural synthesis and art

285. The passage concludes that the Sufi orders were not merely secluded spiritual groups but rather:
(A) Temporary political movements
(B) Exclusive academic boards
(C) Dynamic social institutions
(D) Strict economic guilds

Direction : Please read the following source carefully.

The encounter with contemporary socio-political paradigms introduced significant challenges of modernity, prompting a critical reassessment within the community. An academic analysis of the reform movements among Muslims in India provides a compelling case study of this transitional period. Researchers observe that the challenges of modernity, primarily driven by colonial administration and new educational models, threatened traditional institutional structures. In response, the reform movements among Muslims in India emerged with distinct strategic approaches to reconcile traditional

Click Here to Buy book on Amazon

(C) The translation of Greek texts into Arabic now.
(D) The abrogation of early Quranic verses by others.

246. Identify the incorrect pair regarding historical texts and authors.
(A) Ibn Ishaq – Sirah Rasul Allah (Biography of the Prophet)
(B) Al-Khwarizmi – Ihya Ulum al-Din
(C) Al-Tabari – Tarikh al-Rusul wa al-Muluk (History of Prophets and Kings)
(D) Ibn Khaldun – Muqaddimah

247. Which sect believes faith (Iman) is solely a matter of internal belief and verbal confession, completely separate from actions, meaning a grave sinner remains a perfect believer?
(A) Kharijites
(B) Mu'tazilites
(C) Ash'arites
(D) Murji'ites

248. What was a major cause for Shah Waliullah writing 'Hujjat Allah al-Baligha'?
(A) To explain the wisdom behind Islamic injunctions.
(B) To refute the existence of God using Greek logic.
(C) To chronicle the history of the Mughal emperors.
(D) To create a new code of law replacing all schools.

249. Case: A medieval scholar asserts that humans have absolute free will to create their own actions, otherwise God would be unjust for punishing sinners. This rationalist approach relies heavily on Greek philosophical tools. Which group does this scholar belong to?
(A) Zahiris
(B) Ash'arites
(C) Mu'tazilites
(D) Hanbalis

250. Which of the following is an exception to the accepted features of classical Islamic Calligraphy?
(A) Hieroglyphic script, used in the region of Andalusia.
(B) Kufic script, characterized by angular and bold lines.
(C) Naskh script, known for its cursive and legible style.
(D) Thuluth script, used for architectural inscriptions now.

Direction : Please read the following source carefully.

An academic investigation into the historical landscape of the Arabian Peninsula reveals distinct social and religious conditions before the advent of Islam. A foundational case study focuses on the localized tribal structures that dominated the social fabric. Researchers analyzing this era note that the society was organized strictly along tribal affiliations, which dictated both social hierarchy and everyday governance. Religiously, the region was characterized by polytheism, with various tribes worshipping different deities, often represented by idols housed in central sanctuaries. In examining these pre-Islamic religious paradigms, scholars observe an absence of a unified theological system. The social condition was simultaneously defined by intense tribal loyalties and inter-tribal conflicts over scarce resources. However, this period also exhibited established trading networks that connected the isolated tribes with broader economic spheres. By studying these specific social and religious conditions of Arabia before the advent of Islam, academic historians construct a baseline to understand the magnitude of the subsequent socio-religious transformations. The localized nature of belief systems and the rigid tribal social structures created a fractured society, which later faced profound reorganization following the emergence of a centralized monotheistic framework.

Based on the above source, attempt the following five questions.

251. What dictated social hierarchy and governance before Islam?
(A) Centralized monotheism
(B) Tribal affiliations
(C) Trading networks
(D) Unified theologies

252. How is the religious condition of the region described?
(A) Characterized by polytheism

NODIA

(D) A fabricated and unreliable tradition today.

236. Identify the incorrect pair regarding Muslim thinkers and their stance on philosophy.
(A) Al-Ghazali – Highly critical of Neoplatonic philosophy.
(B) Ibn Taymiyyah – Ardent defender and promoter of Greek logic.
(C) Ibn Sina – Prominent proponent of Aristotelian and Neoplatonic philosophy.
(D) Ibn Rushd – Defended philosophy against theological attacks.

237. In the study of the social structure of pre-Islamic Arabia, the concept of "Muruwwah" refers to:
(A) The architectural techniques for the Kaaba.
(B) The specific trade routes to Southern Yemen.
(C) The spiritual rituals of the early Hanifs.
(D) The code of Arab tribal chivalry and bravery.

238. What was a primary cause of the Sunni-Shia split in early Islamic history?
(A) A dispute over the legitimate right of succession.
(B) Disagreement over the compilation of the Quran text.
(C) Differences in how to calculate the lunar calendar.
(D) Disagreement over the permissibility of Sufism today.

239. Case: An individual in the 11th century experiences a profound spiritual crisis, realizing that his extensive knowledge of Fiqh and Kalam has not brought him closer to God. He abandons his prestigious teaching position in Baghdad to live as an ascetic Sufi for ten years. This prominent figure is:
(A) Al-Farabi
(B) Ibn Sina
(C) Abu Hamid al-Ghazali
(D) Ibn Khaldun

240. Which of the following is an exception to the general characteristics of the 'Faraizi Movement'?
(A) Founded by Haji Shariatullah in Northern Bengal region.
(B) Advocated for an alliance with Hindu landlord groups.
(C) Insisted on the strict performance of religious duties.
(D) Rejected innovations and various syncretic practices.

241. The term 'Sama' in the context of Sufism refers to:
(A) Listening to spiritual music and poetry.
(B) Strict fasting observed by ascetic groups.
(C) The daily performance of obligatory prayer.
(D) The alms tax given annually to the poor.

242. Choose the correct pair regarding modern figures and their works.
(A) Shibli Nomani – Tarjuman al-Quran
(B) Sir Syed Ahmed Khan – Tahzib-ul-Akhlaq
(C) Shah Waliullah – Al-Urwa al-Wuthqa
(D) Muhammad Qasim Nanautavi – Asar-us-Sanadid

243. Which of the following most appropriately describes the primary function of the 'Bimaristans' in the medieval Islamic world?
(A) Observatories for astronomical calculations.
(B) Military academies for the Janissary groups.
(C) Advanced hospitals and medical education centers.
(D) Courts of law where the local Qadi presided now.

244. Given below are two statements regarding Sufi orders:
Statement I: The Chishtiyah order was heavily patronized by the state and its leaders frequently accepted high government offices.
Statement II: The Suhrawardiyyah order leaders often accumulated wealth and associated with rulers, arguing it enabled them to help the poor and influence state policy.
In the light of the above statements, choose the correct answer:
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true but Statement II is false.
(D) Statement I is false but Statement II is true.

245. 'Ghaybah' (Occultation) is a theological concept defining:
(A) The belief that the 12th Imam was hidden by God.
(B) The mystical state of total annihilation in God.

Downloaded from www.pdf.tube

independent tribes
(D) A temporary military encampment for local defense forces

Direction : Please read the following source carefully.

The formal introduction of Hadith into Islamic scholarship represents a critical phase in the preservation of religious traditions. Academic evaluations of this process focus heavily on the rigorous methodologies employed by some important Muhaddith, notably Imam Bukhari and Imam Muslim. A scholarly examination of their work reveals that the compilation of Hadith was not a mere collection of narratives but a sophisticated system of textual and biographical verification. Imam Bukhari and Imam Muslim established strict criteria to authenticate the chains of transmission, ensuring the reliability of the recorded traditions. The introduction of Hadith served as a vital supplementary source to the primary religious texts, providing detailed context for religious and social practices. Researchers studying the contributions of these important Muhaddith note that their foundational texts remain central to Islamic jurisprudence and theology. By categorizing and authenticating thousands of reports, Imam Bukhari and Imam Muslim transformed oral traditions into a structured academic discipline. This meticulous approach to the introduction of Hadith demonstrates a profound commitment to preserving the accuracy of religious historical records and continues to guide contemporary theological studies within the tradition.

Based on the above source, attempt the following five questions.

261. What does the formal introduction of Hadith represent in Islamic scholarship?
(A) A rejection of previous textual and historical records
(B) A shift toward entirely oral traditions of transmission
(C) A replacement of primary religious texts with narratives
(D) A critical phase in preserving traditions

262. Which two figures are identified in the passage as important Muhaddith?
(A) Imam Abu Hanifa and Imam Shafi
(B) Imam Bukhari and Imam Muslim
(C) Abu Hamid al-Ghazali and Shah Waliullah
(D) Ali ibn e Hazam and ibn-e Taimiyah

263. How is the compilation of Hadith described in the text?
(A) A mere collection of fictional narratives
(B) An unverified assortment of oral reports
(C) A sophisticated system of verification
(D) A loosely organized biographical account

264. What was the purpose of establishing strict criteria by these scholars?
(A) To replace the original primary texts
(B) To restrict the reading of historical records
(C) To eliminate the need for jurisprudence
(D) To authenticate the chains of transmission

265. What did the meticulous approach of the Muhaddith transform oral traditions into?
(A) A structured academic discipline
(B) A system of arbitrary governance
(C) A purely philosophical framework
(D) A collection of regional mythologies

Direction : Please read the following source carefully.

The systematic introduction of Fiqh marked the development of complex legal frameworks within Islamic civilization. A comprehensive study of this evolution necessitates an analysis of some important Faqi, specifically Imam Abu Hanifa, Imam Shafi, Imam Malki, and Imam Hanbal. Each of these scholars contributed distinct methodological approaches to the interpretation of religious laws, shaping the foundational schools of thought. For instance, an academic review of the introduction of Fiqh highlights how Imam Abu Hanifa emphasized rational deduction, while Imam Malki relied heavily on the established practices of the local community. Similarly, Imam Shafi developed a rigorous synthesis of textual evidence, and Imam Hanbal focused strictly on literal scriptural interpretation. The collective work of these important Faqi resulted in a highly structured legal system capable of addressing diverse societal issues. By formalizing the rules of derivation, these scholars ensured that the application of law remained consistent yet adaptable. The scholarly examination of Imam Abu Hanifa, Imam Shafi, Imam Malki, and

NODIA

(B) Unified theological systems of belief
(C) Dominated by monotheistic frameworks
(D) Devoid of any sacred sanctuaries

253. What was a key feature of the social condition regarding resources?
(A) Equitable distribution networks
(B) Centralized economic systems
(C) Intense inter-tribal conflicts
(D) Complete economic isolation

254. What connected the isolated tribes with broader economic spheres?
(A) Centralized religious sanctuary sites
(B) Unified tribal alliance structures
(C) Shared theological scriptural texts
(D) Established trading networks

255. Why do historians study this specific period?
(A) To revive the ancient tribal alliances of the region
(B) To establish new economic trade routes for commerce
(C) To construct a baseline for later changes
(D) To validate the ancient polytheistic systems of belief

Direction : Please read the following source carefully.

The historical narrative detailing the life of the Prophet Mohammad showcases a profound transition from a purely spiritual mission to the establishment of the Islamic community and the Madina state. A critical academic review of this phase emphasizes how the basic teachings of the Quran provided the ethical and legal foundations for this new societal structure. When researchers analyze the establishment of the Madina state, they focus on how these Quranic teachings were operationalized to govern a diverse populace. The life of the Prophet Mohammad during this period serves as a definitive case study in community building, where spiritual doctrines were integrated with civic administration. The formation of the Islamic community in Madina required navigating complex social dynamics and instituting regulations derived directly from the basic teachings of the Quran. This transition marked a monumental shift from personal religious observance to comprehensive statecraft. Scholars examining the establishment of the Madina state observe that it functioned as a unified political and religious entity. The integration of Quranic principles into daily governance illustrates the direct application of religious text to the practical challenges of establishing a cohesive Islamic community.

Based on the above source, attempt the following five questions.

256. What provided the ethical and legal foundations for the new societal structure?
(A) Pre-existing tribal codes
(B) Basic teachings of the Quran
(C) Ancient trading regulations
(D) Previous regional traditions

257. How did the establishment of the Madina state impact the populace?
(A) It enforced an immediate and total return to polytheism
(B) It isolated the community from all civic administration
(C) It separated civic laws from underlying spiritual doctrines
(D) It used Quranic teachings to govern a diverse populace

258. The life of the Prophet Mohammad in Madina serves as a case study in what area?
(A) Definitive community building
(B) Exclusive theological isolation
(C) Traditional economic bartering
(D) Decentralized tribal governance

259. What shift characterized the formation of the Islamic community in Madina?
(A) From unified community building to fractured tribal division
(B) From unified politics to fractured systems of local governance
(C) From personal observance to comprehensive statecraft
(D) From civic administration to systems of strict spiritual isolation

260. According to the passage, the Madina state functioned as what kind of entity?
(A) A unified political and religious entity
(B) A purely economic trading hub for the entire region
(C) A decentralized regional alliance of

Click Here to Buy book on Amazon

(A) The broad integration of local practices
(B) The abandonment of historical textual study
(C) The complete separation of religion and society
(D) A return to strict foundationalism

274. What was the primary goal of Shah Waliullah's intellectual efforts?
(A) To reform and integrate diverse intellectual currents
(B) To introduce absolute philosophical skepticism to the tradition
(C) To enforce exclusively literal textual interpretation for all
(D) To isolate the community from complex socio-political challenges

275. What does the study of these important Muslim thinkers demonstrate?
(A) A stagnant and uniform theological history within the region
(B) The complete absence of philosophical debate in the community
(C) The dynamic nature of internal intellectual evolution
(D) A universal agreement on socio-political methods and reforms

Direction : Please read the following source carefully.

The historical development of Sufism represents a significant dimension of spiritual expression and institutional growth. An academic examination of this phenomenon highlights the systematic formalization of distinct methodologies into some important Sufi orders. A comparative case study of the Chishtiyah, Qadriayah, Suharwardiyah, and Naqsbandiyah orders reveals unique structural and philosophical characteristics within the tradition. Researchers analyzing the development of Sufism note that the Chishtiyah order often emphasized emotional proximity and dedicated ascetic practices. Concurrently, the Qadriayah order expanded systematically through a robust network of centralized spiritual instruction. The Suharwardiyah order differentiated itself through stringent disciplinary codes and active engagement with broader institutional structures. Meanwhile, the Naqsbandiyah order prioritized silent contemplation and strict adherence to established orthodox theological frameworks. The emergence of these some important Sufi orders—Chishtiyah, Qadriayah, Suharwardiyah, and Naqsbandiyah—clearly illustrates the diversification of spiritual training methodologies over time. The progressive development of Sufism transformed individual ascetic tendencies into highly organized fraternities. By establishing specific protocols for spiritual lineage and practice, these diverse orders provided structured avenues for individual spiritual attainment. This organization concurrently expanded their cultural influence across diverse populations.

Based on the above source, attempt the following five questions.

276. What does the historical development of Sufism represent?
(A) A significant dimension of spiritual expression
(B) A decline in institutional growth
(C) The rejection of distinct training methodologies
(D) The end of individual ascetic tendencies

277. Which Sufi order often emphasized emotional proximity and dedicated ascetic practices?
(A) Qadriayah
(B) Suharwardiyah
(C) Naqsbandiyah
(D) Chishtiyah

278. How did the Suharwardiyah order differentiate itself?
(A) Through strict adherence to silent contemplation and meditation
(B) Through stringent disciplinary codes and active engagement
(C) By a complete withdrawal from institutional structures of society
(D) By focusing exclusively on emotional proximity and asceticism

279. Which order prioritized silent contemplation and strict orthodox adherence?
(A) Chishtiyah
(B) Qadriayah
(C) Naqsbandiyah
(D) Suharwardiyah

280. What did the progressive development of Sufism transform individual ascetic tendencies into?

Downloaded from www.pdf.tube

Imam Hanbal demonstrates how the introduction of Fiqh transformed abstract religious principles into practical, enforceable legal guidelines for the community.

Based on the above source, attempt the following five questions.

266. What did the systematic introduction of Fiqh mark?
(A) The abandonment of historical traditions
(B) The development of complex legal frameworks
(C) The end of structured academic disciplines
(D) The rejection of early philosophical texts

267. Which important Faqi emphasized rational deduction?
(A) The scholar Imam Shafi
(B) The scholar Imam Abu Hanifa
(C) The scholar Imam Hanbal
(D) The scholar Imam Malki

268. What was the primary focus of Imam Hanbal's methodological approach?
(A) Literal scriptural interpretation
(B) Advanced rational deduction methods
(C) Established community practices of law
(D) Synthesis of unverified ancient texts

269. What was the result of the collective work of these important Faqi?
(A) A fractured and inconsistent legal code
(B) A strictly philosophical inquiry method
(C) A highly structured legal system
(D) A purely oral tradition of jurisprudence

270. How did the introduction of Fiqh impact abstract religious principles?
(A) It rendered them entirely obsolete for the modern community
(B) It separated them from the daily life of the local community
(C) It replaced them with diverse local and cultural traditions
(D) It turned them into practical, enforceable guidelines

Direction : Please read the following source carefully.

An analysis of intellectual history within the tradition requires an examination of some important Muslim thinkers, including Ali ibn e Hazam, Abu Hamid al-Ghazali, ibn-e Taimiyah, and Shah Waliullah. A focused academic case study on their collective influence reveals distinct trajectories in theological and philosophical reasoning. Researchers note that Ali ibn e Hazam contributed significantly to early textual literalism and comparative frameworks. Subsequently, Abu Hamid al-Ghazali initiated a profound synthesis of orthodox theology and internal spiritual reflection, effectively addressing philosophical skepticism. Later, the intellectual interventions of ibn-e Taimiyah challenged prevailing syntheses, advocating for a return to strict foundationalism and critiquing various localized practices. In a different temporal and geographic context, Shah Waliullah emerged as a critical thinker who sought to reform and integrate diverse intellectual currents to revitalize the community. Studying these some important Muslim thinkers—Ali ibn e Hazam, Abu Hamid al-Ghazali, ibn-e Taimiyah, and Shah Waliullah—demonstrates the dynamic and often highly debated nature of internal intellectual evolution. Their respective bodies of work illustrate how continuous intellectual recalibration was essential for addressing the evolving socio-political and spiritual challenges of their times.

Based on the above source, attempt the following five questions.

271. Which thinker is noted for significantly contributing to early textual literalism and comparative frameworks?
(A) Abu Hamid al-Ghazali
(B) Shah Waliullah
(C) Ali ibn e Hazam
(D) ibn-e Taimiyah

272. How did Abu Hamid al-Ghazali effectively address philosophical skepticism?
(A) Through strict textual foundationalism and literal interpretation
(B) By synthesizing orthodox theology and spiritual reflection
(C) By entirely rejecting early comparative frameworks and texts
(D) Through an exclusive focus on socio-political reform efforts

273. What did ibn-e Taimiyah advocate for in his intellectual interventions?

NODIA

identities with modern demands. One faction of reformers advocated for the rapid assimilation of modern scientific education to ensure economic and political survival, actively establishing new educational institutions. Conversely, another trajectory within these reform movements emphasized the preservation of traditional theological frameworks as a defense against cultural erosion. The study of how the challenges of modernity were navigated reveals a complex negotiation between adaptation and preservation. The discourse generated by the reform movements among Muslims in India fundamentally altered the intellectual landscape, ultimately laying the groundwork for subsequent socio-political mobilization and modern institutional development in the following decades.

Based on the above source, attempt the following five questions.

286. What prompted a critical reassessment within the community?
(A) The complete absence of new educational models in the region
(B) The rejection of all modern institutional development and reform
(C) The success of traditional colonial administration and policies
(D) The encounter with contemporary socio-political paradigms

287. What primary factors drove the challenges of modernity according to researchers?
(A) Local tribal disputes and traditional trade
(B) Exclusive theological debates and internal migration
(C) Colonial administration and new educational models
(D) The preservation of ancient cultural structures

288. What was a key strategy of one faction of reformers to ensure economic and political survival?
(A) Complete isolation from administrative structures
(B) Rapid assimilation of modern scientific education
(C) Absolute rejection of modern institutional development
(D) Abandonment of traditional identities

289. What did the opposing trajectory within the reform movements emphasize?
(A) The destruction of local educational institutions and schools
(B) The assimilation of strictly scientific frameworks of thought
(C) The immediate adoption of colonial cultural models and styles
(D) The preservation of traditional theological frameworks

290. The discourse generated by these reform movements ultimately laid the groundwork for what?
(A) Subsequent socio-political mobilization
(B) The total eradication of traditional structures
(C) A return to entirely pre-modern paradigms
(D) The isolation of the intellectual landscape

Direction : Please read the following source carefully.

The origin and development of sects within early Islamic history illustrate a complex landscape of theological and political contestation. A scholarly investigation into this diversification focuses on the distinct trajectories of the Ithna Ashari, Mutazilites, and Asharits. Academic research indicates that the origin and development of sects were often catalyzed by debates over leadership, free will, and the attributes of the divine. The Ithna Ashari sect developed primarily around specific interpretations of legitimate leadership and spiritual succession. In contrast, the Mutazilites emerged as a profound intellectual movement prioritizing rationalism, arguing that theological principles must align with strict logical frameworks. Subsequently, the Asharits rose as a reactionary development, seeking to synthesize rational inquiry with traditional orthodox doctrines, thereby challenging the pure rationalism of the Mutazilites. Studying the origin and development of sects like the Ithna Ashari, Mutazilites, and Asharits reveals how initial political disputes rapidly evolved into highly sophisticated theological schools. This historical diversification demonstrates that internal debates were crucial mechanisms for defining foundational doctrines and shaping the broader intellectual heritage of the civilization over subsequent centuries.

Click Here to Buy book on Amazon

regions, reflecting a unique aesthetic that avoids the depiction of human or animal forms.

19. (C) Judaism and Christianity were completely unknown to the Arabs of the Hijaz.
The religious landscape of the Arabian Peninsula before Islam was diverse and complex. While polytheism was widespread, there were also groups of monotheists who rejected idolatry. Furthermore, established religious communities, including those of Jewish and Christian faiths, were present in various cities and trade centers, exerting an influence on the social and spiritual discourse of the region.

20. (A) III, I, II, IV
The early years of the Madinan period were shaped by several critical defensive and offensive military actions. The first major victory occurred at Badr, followed by a challenging encounter at Uhud. A significant siege was later successfully resisted at the Trench, and eventually, the community achieved further expansion following the final victory near the city of Mecca.

21. (C) The recorded sayings, actions, and silent approvals of Prophet Mohammad.
This term encompasses the vast body of reports detailing the life and teachings of the Prophet. It serves as a vital companion to the scripture, providing context and specific details on how to implement religious duties. Scholars developed rigorous methods to verify these reports, ensuring that they accurately reflect the model behavior and guidance provided during the prophetic era.

22. (A) Both A and R are true and R is the correct explanation of A.
The scholar revolutionized the field of law by creating a systematic framework for legal theory. He established a clear methodology that balanced the authority of the Prophetic tradition with the use of reasoned analogy. His work provided a middle path that unified different legal approaches, forming the basis for the classical schools of jurisprudence that followed his era.

23. (D) He was a proponent of the Zahiri (literalist) school of thought in Al-Andalus.
The polymath from the Iberian Peninsula is famous for his commitment to a literalist interpretation of religious texts. He rejected the use of analogical reasoning and subjective discretion in law, insisting instead on the explicit meaning of the scripture and tradition. His works also extended into comparative religion and poetry, making him a unique intellectual figure in history.

24. (A) I, II and IV
This spiritual order is one of the oldest and most widely recognized in the Muslim world. It emphasizes adherence to religious law and the cultivation of spiritual virtues under the guidance of a master. Known for its global reach and flexible local adaptations, it has influenced millions of followers across Africa, Asia, and the Middle East through its devotional practices.

25. (C) Statement I is true but Statement II is false.
Reform movements in South Asia addressed various social and religious issues during the colonial period. One movement in Bengal focused on encouraging rural populations to fulfill their basic religious obligations and resist economic exploitation. Another influential movement, though linked to the spiritual heritage of Delhi, was actually formally organized by later figures to address political and spiritual challenges.

26. (A) P-4, Q-1, R-2, S-3
Early scholars contributed to the foundation of Islamic law and tradition through distinct works and methods. Some emphasized rational discretion and local custom, while others compiled early legal manuals or vast collections of Prophetic reports. These contributions provided the diverse frameworks through which the community understood and practiced its faith, leading to the formation of institutionalized legal schools.

27. (D) Kasb
To reconcile the concept of divine omnipotence with human accountability, theologians developed the doctrine of acquisition. This theory suggests that while the Creator is the ultimate originator of all actions, humans choose and embrace these actions as their own. This allows for moral responsibility without compromising the belief that everything ultimately occurs according to the divine will and power.

NODIA

(B) Purely theoretical speculation
(C) Strict reliance on ancient mythology
(D) Decentralized artistic interpretation

298. How did Medieval Islam primarily contribute to philosophy?
(A) By abandoning metaphysical debates and philosophical inquiries
(B) Through the translation and synthesis of Greek texts
(C) By strictly focusing on empirical medical research and studies
(D) Through the complete rejection of existing epistemological frameworks

299. Which of the following is highlighted as a contribution to fine arts?
(A) The suppression of architectural designs and structural planning
(B) Intricate geometric patterns and advanced calligraphy
(C) The development of basic agricultural tools and farming methods
(D) The exclusion of mathematical principles from artistic expression

300. What did the integration of empirical research with aesthetic expression foster during this period?
(A) A unique interdisciplinary culture
(B) A stagnant technological phase in the region
(C) An exclusively religious doctrine for society
(D) A fractured and isolated society without unity

www.nodia.in

Downloaded from www.pdf.tube

ANSWERS

1. (B) Jahiliyyah
The term refers to the state of affairs in the Arabian Peninsula before the emergence of Islam. It literally translates to the age of ignorance, signifying a lack of divine guidance and a society rooted in paganism, tribal warfare, and ancestral customs. This period was marked by the absence of a unified legal or religious framework.

2. (A) Both A and R are true and R is the correct explanation of A.
The document established a constitutional framework for the diverse community in Madina following the migration. By defining the rights and duties of both Muslims and Jewish tribes, it created a pluralistic society focused on mutual defense and social stability. Its innovative approach to governance and religious tolerance makes it a groundbreaking piece of political and social history.

3. (C) He authored Al-Jami al-Sahih, the most authentic collection of Prophet's Hadith.
The scholar is renowned for his monumental work in the field of Prophetic traditions. His collection is distinguished by the rigorous criteria he applied to verify the authenticity of every narration included. It remains the most authoritative source of guidance in Sunni Islam after the Quran, providing a comprehensive record of the sayings and actions of the Prophet.

4. (A) I, II and IV
The reformist thinker aimed to revitalize Muslim society by returning to primary religious sources. He utilized the method of reconciliation to bridge gaps between different schools of jurisprudence. Furthermore, translating the scripture into Persian made it more accessible to the general public, while his philosophical works explained the inner logic and wisdom behind various divine commandments.

5. (D) Statement I is false but Statement II is true.
While some mystical orders remained detached from politics, the Suhrawardiyyah often maintained relationships with state authorities to influence social welfare. Conversely, the Chishtiyah order in the Indian subcontinent is famous for its adoption of musical sessions as a spiritual tool to achieve proximity to the divine. These practices helped the order integrate into the local cultural landscape effectively.

6. (B) P-2, Q-4, R-3, S-1
Various reform movements shaped the intellectual landscape of the Indian subcontinent during the colonial era. The Aligarh Movement promoted modern education, while the Deoband school focused on traditional religious sciences. Additionally, the Nadwatul Ulama sought to reconcile these two approaches. The Faraizi movement focused on agrarian rights and religious purification among the rural Muslim population in Bengal.

7. (D) The Uncreatedness of the Quran (Ghayr Makhluq)
The theological school emphasized five core tenets that defined their rationalist approach to faith. They famously argued that the divine word is created rather than eternal, a position that contrasted with the orthodox Sunni view. This stance was rooted in their commitment to absolute divine unity, ensuring that nothing else shared the attribute of eternity alongside the Creator.

8. (A) I, II, III and V
Scholars during the golden age made immense contributions to medicine, mathematics, and philosophy. Works on medicine served as standard textbooks for centuries, while advancements in algebra provided the foundations for modern mathematics. Although some theologians later criticized certain philosophical interpretations, the period is characterized by a remarkable synthesis and expansion of scientific knowledge from various classical civilizations.

9. (C) There was a central, unified political authority governing the entire Arabian Peninsula.
Prior to the rise of Islam, the region lacked any form of centralized governance or state structure.

NODIA

Instead, the population was organized into various independent tribes that operated based on blood kinship and ancestral alliances. Conflict between these tribal groups was frequent, and social order was maintained through local customs and the principle of collective tribal responsibility.

10. (A) II, III, IV, I
The early history of the faith is marked by several pivotal milestones. The migration to Madina established the first community, followed soon by the first major military confrontation at Badr. A diplomatic breakthrough occurred later with a peace treaty, which eventually paved the way for the peaceful entry into the holy city of Mecca, marking a significant victory.

11. (D) Ijma
This concept represents one of the four primary sources of law in the Sunni tradition. It refers to the unanimous agreement of qualified legal experts on a specific religious issue. When the primary texts do not provide an explicit ruling, the collective wisdom of the scholarly community serves as a definitive guide, ensuring the continuity of religious practices.

12. (A) Both A and R are true and R is the correct explanation of A.
The influential theologian and mystic sought to protect the religious creed from perceived external intellectual threats. He argued that the uncritical adoption of Greek metaphysical ideas led some thinkers to conclusions that undermined fundamental beliefs. His systematic critique aimed to demonstrate that rational inquiry has limits and must be balanced with spiritual insight and divine revelation.

13. (C) He advocated for a return to the Quran and Sunnah, opposing many popular Sufi practices.
The scholar is known for his rigorous commitment to the original sources of faith. He criticized various innovations and mystical practices that he believed lacked a scriptural basis. By emphasizing the practices of the early generations, he sought to purge the faith of external influences and restore what he considered the authentic, unadulterated teachings of the Prophet.

14. (A) I, III and IV
This spiritual path is unique among major orders for tracing its lineage to the first caliph. It is characterized by a strong emphasis on adhering to religious law and the practice of silent meditation. Historically, it has played a significant role in reform movements, particularly in South Asia, where its leaders advocated for the preservation of orthodox traditions.

15. (C) Statement I is true but Statement II is false.
Educational reform in colonial India took divergent paths. While one movement sought to empower the community through Western-style collegiate education and modern science, another movement emerged as a reactionary force focusing exclusively on preserving traditional religious learning. These two schools of thought represented different strategies for survival and identity preservation in a rapidly changing social and political environment.

16. (B) P-2, Q-1, R-3, S-4
The development of Islamic thought is marked by diverse sects and theological schools. Some emphasized the role of divinely appointed leaders, while others focused on rationalism and the nature of the divine word. Methodological differences regarding human actions and political succession also led to distinct groups, reflecting the complex intellectual and historical evolution of the broader religious community.

17. (B) Istihsan
Jurisprudence in the Sunni tradition relies on a hierarchy of sources to derive legal rulings. The scripture, the Prophetic tradition, the consensus of scholars, and analogical reasoning form the primary foundation. Other tools, such as seeking the better of two solutions for the public good, are considered secondary and are not universally accepted as primary by all legal schools.

18. (B) II, III, IV, V
Artistic expression in this tradition is characterized by a focus on non-figural ornamentation. Beautiful writing became a primary art form to honor the scripture, while complex geometric and floral patterns decorated various structures. Distinctive architectural elements, such as domes and tilework, flourished across different

Click Here to Buy book on Amazon

37. (C) Al-Kindi
While many scholars dedicated their lives to the collection and authentication of Prophetic traditions, others focused on different intellectual pursuits. The field of tradition was defined by those who developed rigorous criteria for verifying narrators and texts. Meanwhile, some thinkers focused on translating and adapting philosophical ideas from ancient civilizations, contributing to the broader development of logic and natural sciences.

38. (B) I, III, IV and V
The primary scripture provides a comprehensive framework for both individual belief and social conduct. It emphasizes the absolute unity of the Creator and includes stories of earlier messengers to provide moral guidance. Furthermore, it establishes practical requirements for social welfare and justice, organized into a specific number of chapters that were revealed gradually to the Prophet over time.

39. (D) They argued that God's attributes are distinct and separate from His essence.
This rationalist school was committed to a strict interpretation of divine unity. They argued that assigning separate, eternal attributes to the Creator would compromise this oneness by implying multiple eternal entities. Consequently, they maintained that the attributes are identical to the divine essence itself, a position that set them apart from other theological schools that viewed attributes differently.

40. (A) II, IV, I, III
The era of the early leaders was characterized by rapid expansion and internal stabilization. Initial conflicts occurred to preserve unity, followed by significant territorial gains, including the holy city of Jerusalem. Later, efforts were made to standardize the sacred text to ensure consistency across the empire. The period eventually concluded amidst internal political tensions that led to the leadership's transition.

41. (C) Deep comprehension
In the context of religious sciences, this term refers to the human effort to understand and interpret divine law. It involves a detailed study of the primary texts to derive practical rulings for everyday life. While the divine law itself is seen as immutable, this science represents the dynamic and evolving understanding developed by scholars to address changing social circumstances.

42. (A) Both A and R are true and R is the correct explanation of A.
Mystical orders in the subcontinent played a vital role in social cohesion. By establishing centers that were open to everyone regardless of their background, they fostered a spirit of inclusivity and equality. This welcoming environment, combined with their message of divine love and service, helped bridge gaps between different communities and facilitated the peaceful spread of their spiritual teachings.

43. (D) He was based in Kufa and utilized rational discretion in legal rulings.
The founder of the most widely followed legal school operated in a major intellectual center known for its diverse perspectives. He was famous for his use of analytical reasoning and juristic preference to solve complex legal problems. His methodology prioritized the spirit of the law and practical application, making his school highly adaptable to different social and economic contexts.

44. (B) I, II and IV
Muslim reform in India was marked by various institutional responses to colonial rule. Some leaders advocated for a synthesis of traditional and modern knowledge, while others focused on preserving classic religious education without external interference. Middle-ground institutions also emerged, attempting to harmonize these different approaches to provide a comprehensive and relevant curriculum for the changing needs of the community.

45. (D) Statement I is false but Statement II is true.
The development of visual culture in this tradition avoided realistic portrayals of living beings, focusing instead on abstract and infinite patterns. This unique aesthetic, known for its intricate designs, was complemented by architectural styles that drew inspiration from earlier regional empires. By adapting and modifying these older traditions, a distinct and recognizable architectural identity was successfully created across various regions.

NODIA

28. (B) I, II, IV and V
The medieval period witnessed a remarkable flourishing of rational sciences and philosophy. Institutions in Baghdad facilitated the translation of ancient knowledge, leading to breakthroughs in chemistry, mathematics, and optics. Scholars synthesized diverse traditions from Greece, India, and Persia, producing original works that significantly influenced global scientific development. Their contributions in algebra and medical sciences remained authoritative for centuries.

29. (C) The state was strictly secular, separating religious laws from political governance.
The community established in Madina was founded on a framework that integrated religious ethics with political administration. The leader served as both the spiritual guide and the political head, resolving disputes through divine revelation and consultation. The social structure prioritized religious brotherhood over tribal ties, creating a unique governing system where faith informed every aspect of law and civil life.

30. (A) II, IV, I, III
The four major legal traditions emerged over several decades, shaped by the distinct methodologies of their founding figures. The tradition focusing on rational discretion developed first, followed by the school emphasizing the customs of Madina. Subsequently, the synthesis of tradition and reason was established, and finally, a school focused on a strict reliance on Prophetic reports was formed.

31. (A) The chain of narrators transmitting the Hadith.
Accuracy in recording Prophetic traditions was maintained through a meticulous system of verification. This process involved documenting every individual who passed down the report, from the original witness to the final compiler. By evaluating the character and memory of each person in this sequence, scholars could determine the reliability and authenticity of the information being transmitted to others.

32. (A) Both A and R are true and R is the correct explanation of A.
The scholar is celebrated for his success in harmonizing the intellectual and spiritual dimensions of the faith. By integrating the rigorous methods of theology and law with the inward focus of mysticism, he revitalized the religious life of the community. His efforts provided a balanced framework that satisfied both the rational mind and the seeking soul of the believer.

NODIA

33. (B) He sought to cure political decay by returning to original Islamic sources.
Facing the decline of Muslim political power in India, the thinker proposed a spiritual and intellectual renewal. He believed that the solution lay in overcoming internal divisions and returning to the foundational teachings of the Quran and the Prophetic tradition. His work aimed to provide a unified vision that could stabilize the community amidst social and political fragmentation and chaos.

34. (A) I, II and III
This spiritual order played a central role in the spread of faith in South Asia. Its masters were known for their simple lifestyles and their policy of staying away from the influence of royal courts. By focusing on serving the common people and embracing local cultural elements, the order successfully integrated into the social fabric and attracted numerous followers.

35. (C) Statement I is true but Statement II is false.
This group holds a distinct belief regarding leadership, asserting that it must remain within a specific lineage. They believe in twelve successive individuals who possess both spiritual authority and infallibility. The final individual in this line is believed to have entered a state of hiddenness and will eventually return to establish justice, representing a core part of their theology.

36. (D) P-2, Q-4, R-3, S-1
Islamic tradition is built on several fundamental concepts that guide belief and practice. These include the absolute oneness of the Creator, the use of independent reasoning to resolve legal questions, and the physical direction faced during worship. Additionally, spiritual goals often focus on the transcendence of the ego to achieve a deeper state of connection and awareness of the divine.

Based on the above source, attempt the following five questions.

291. What catalyzed the origin and development of sects according to academic research?
(A) Unanimous agreement on logical frameworks and reasoning methods
(B) The total absence of political contestation and internal debate
(C) Debates over leadership, free will, and divine attributes
(D) Strict economic and trading disputes among the local population

292. What was the primary focus regarding the development of the Ithna Ashari sect?
(A) Specific interpretations of legitimate leadership
(B) The rejection of spiritual succession and leadership roles
(C) Synthesizing rational inquiry with traditional orthodoxy
(D) The promotion of pure logical rationalism and argumentation

293. Which sect is described as an intellectual movement prioritizing rationalism?
(A) Asharits
(B) Ithna Ashari
(C) Sufi orders
(D) Mutazilites

294. Why did the Asharits rise as a reactionary development?
(A) To abandon orthodox doctrines entirely and without reserve
(B) To challenge the pure rationalism of the Mutazilites
(C) To replace leadership succession lines for the entire group
(D) To promote strictly local political movements and ideologies

295. What does the historical diversification of these sects demonstrate?
(A) Political disputes had no effect on the formation of theological schools
(B) Rationalism was universally rejected by all early sects and movements
(C) Internal debates were crucial for defining doctrines
(D) Theological schools developed independently of all political disputes

Direction : Please read the following source carefully.

An academic evaluation of intellectual history frequently highlights the extensive contribution of Medieval Islam to rational sciences, philosophy, and fine arts. A case study of this era reveals a highly collaborative environment where classical knowledge was not only preserved but systematically expanded. Researchers examining the contribution of Medieval Islam to rational sciences note the profound advancements in mathematics, astronomy, and medicine, driven by a rigorous empirical methodology. Simultaneously, the contribution to philosophy was marked by the translation and critical synthesis of ancient Greek texts, which sparked new epistemological frameworks and complex metaphysical debates. Furthermore, the contribution of Medieval Islam to fine arts is evident in the development of sophisticated architectural designs, intricate geometric patterns, and advanced calligraphy, all of which reflected underlying mathematical and philosophical principles. By integrating empirical research with aesthetic expression, this period fostered a unique interdisciplinary culture. A thorough academic review confirms that the contribution of Medieval Islam to rational sciences, philosophy, and fine arts left an indelible mark, serving as a critical intellectual bridge that significantly influenced global academic and cultural trajectories.

Based on the above source, attempt the following five questions.

296. What characterized the intellectual environment of Medieval Islam according to the passage?
(A) The destruction of classical knowledge and ancient texts in the area
(B) A complete rejection of empirical methodology and research practices
(C) The isolation of distinct academic disciplines from one another
(D) A highly collaborative environment for expanding knowledge

297. The contribution to rational sciences was driven by what kind of methodology?
(A) A rigorous empirical methodology

Downloaded from www.pdf.tube

46. (D) P-2, Q-3, R-4, S-1
Major intellectual figures contributed to various fields, including history, philosophy, and theology. Some wrote critiques of philosophical methods, while others produced encyclopedic works on medicine and science. There were also those who rejected purely rationalistic theology in favor of a return to traditional sources, and thinkers who laid the foundations for the modern study of history and social dynamics.

47. (A) The text must agree with Mu'tazilite theology.
The authentication of Prophetic traditions is based on objective scholarly criteria rather than alignment with specific theological schools. Reliability is determined by an unbroken sequence of trustworthy narrators and the absence of any hidden flaws or contradictions within the text itself. These standards ensure that the recorded information remains a faithful and accurate reflection of the Prophetic model and teachings.

48. (B) I, II and IV
The polymath from the Iberian Peninsula made significant contributions to law and the study of different faiths. He was a champion of a literalist approach to religious texts, rejecting the use of analogy in legal theory. His extensive writings on diverse topics, including history and ethics, reflect the vibrant intellectual culture of the region during the medieval period.

49. (B) The Quraysh tribe immediately accepted his message and supported him.
The early period of the Prophet's mission was characterized by significant opposition and hardship. While he was respected for his integrity, his message of absolute monotheism and social equality challenged the existing power structures. This led to severe persecution of his followers, eventually forcing some to seek refuge in other regions before the major migration to the north.

50. (A) I, II, III, IV
The history of Islamic thought is illuminated by figures who lived across different centuries and regions. The early founders of legal schools were followed by theologians who synthesized law and spirituality. Much later, reformists in the subcontinent sought to address the challenges of their own time. These thinkers collectively shaped the intellectual and spiritual trajectory of the global community over a millennium.

51. (C) Ibn Arabi
This metaphysical concept suggests that there is only one true reality, and all existence is a manifestation of the divine. It is most closely associated with a famous mystic whose works profoundly influenced the spiritual traditions of the East. His complex ideas about the relationship between the Creator and the creation remain a central subject of study in Sufi philosophy.

NODIA

52. (A) Both A and R are true and R is the correct explanation of A.
This theological school emerged as a response to the extreme rationalism of earlier groups. By utilizing rational methods to defend traditional beliefs, it provided a balanced framework that appealed to a broad segment of the community. Its success in reconciling reason with revelation allowed it to become the most influential and widely accepted theological system within the Sunni tradition.

53. (C) His legal methodology emphasized the living practice of the people of Madina.
The founder of this legal school believed that the continuous practice of the community in the Prophet's city was a reliable source of law. He argued that since the residents were the direct heirs of the Prophetic era, their customs reflected the intended application of religious teachings. His monumental legal work remains a foundational text for understanding early regional legal history.

54. (B) I, III and IV
Medieval scholars made significant advances in diverse scientific fields, ranging from anthropology and geography to astronomy and medicine. They improved upon inherited models and established dedicated institutions for healthcare and research. This period was characterized by a genuine quest for knowledge, where empirical observation and rational analysis were used to understand the natural world and improve human life.

55. (D) Statement I is false but Statement II is true.
The pre-Islamic era was a time when linguistic mastery was highly valued. Poetry served as the primary medium for history, tribal pride, and cultural expression, with the finest works celebrated at major fairs. While the environment was mostly arid and unsuitable for large-scale agriculture, the cultural life of the people was rich and sophisticated, centered around oral tradition and poetic excellence.

56. (A) P-4, Q-3, R-2, S-1
Foundation texts in the tradition cover a wide range of subjects, including Prophetic reports, spiritual ethics, and legal theory. Famous works address the revival of religious sciences and the philosophical underpinnings of divine law. These writings, produced by influential scholars across different eras, continue to serve as essential guides for understanding the practical, spiritual, and intellectual aspects of the faith.

57. (C) Unrestricted hoarding of personal wealth.
Islamic economic principles emphasize the ethical acquisition and circulation of wealth within society. The prohibition of interest and the requirement of annual charity are designed to prevent the concentration of resources and ensure social welfare. Fair trade and honesty are also central, as the tradition seeks to balance individual property rights with the collective needs of the broader community.

58. (A) I, II and IV
This mystical path represents the disciplined journey toward spiritual excellence. It involves following a specific set of practices and receiving guidance from an experienced mentor to purify the soul. Through consistent remembrance and meditation, followers seek to achieve a deeper awareness of the divine. This process is intended to complement, rather than replace, the foundational requirements of religious law.

59. (D) They accept the legitimacy of the first three caliphs without any reservation.
This group holds a specific view on the early history of the community, believing that leadership should have remained within the Prophet's family. They follow a legal tradition that emphasizes the teachings of their Imams, whom they consider divinely guided. Their historical perspective on the early caliphate is a defining feature of their identity, setting them apart from the Sunni majority.

60. (B) Qiyas
This tool allows jurists to extend the ruling of an established case to a new situation based on a shared underlying reason. By identifying the common purpose or cause between two scenarios, scholars can derive appropriate guidance for modern issues not explicitly mentioned in the primary texts. This ensures that the legal system remains relevant and capable of addressing contemporary challenges.

61. (C) Imam Bukhari
The compiler of the most famous collection of Prophetic traditions is noted for his exceptionally high standards of authentication. He required evidence that narrators not only lived at the same time but also physically met one another. His meticulous approach resulted in a work that is regarded as the pinnacle of reliability, serving as a primary source for both law and theology.

62. (A) Both A and R are true and R is the correct explanation of A.
The reformer's efforts to modernize the community faced significant resistance. His attempts to interpret the scripture through a rationalist lens and his advocacy for cooperation with colonial rulers were seen as a threat to traditional identity. This conflict highlighted the deep divisions within the community regarding how to navigate the challenges of modernity while preserving their religious and cultural heritage.

63. (A) God must reward the good and punish the wicked; hence humans possess free will.
This theological concept is rooted in the belief that the Creator is inherently just and does not act arbitrarily. To justify the system of reward and punishment, this school argued that humans must have the freedom to choose their actions. Consequently, they maintained that individuals are the creators of their own deeds, a position that supported their rationalist view of morality.

64. (B) I, III and IV
The community in Madina was built on a new model of social organization that transcended

Click Here to Buy book on Amazon

traditional tribal loyalties. It established a unified body of believers while recognizing the rights of other groups through formal agreements. By prioritizing religious bond and mutual protection, it created a stable political entity that could effectively respond to external threats and foster internal social harmony.

65. (C) Statement I is true but Statement II is false.
Spiritual transformation in this tradition involves both the letting go of the self and the realization of divine presence. Far from rejecting these practices, one of the most influential scholars in history worked to prove their compatibility with orthodox belief. His efforts helped mainstream the spiritual dimension of the faith, ensuring that it was seen as an essential part of religious life.

66. (A) P-3, Q-2, R-1, S-4
The science of tradition uses specialized terminology to evaluate the reliability of reports. This includes distinguishing between the actual wording and the sequence of narrators who transmitted it. Reports are classified based on the number of people who reported them at each stage and the strength of their character, allowing scholars to separate highly authentic traditions from those that are weak.

67. (C) Affirmation that reason alone can determine moral truth.
This school of thought balanced the role of human intellect with the authority of divine revelation. They argued that while reason is a valuable tool for understanding, moral truths and the ultimate nature of right and wrong must be derived from the scripture. This position distinguished them from more extreme rationalists who believed that the human mind alone could independently judge morality.

68. (D) I, III and IV
The scholar lived during a period of significant political upheaval and sought to restore the community through a return to foundational practices. His writings were highly critical of various mystical and popular customs that he deemed un-Islamic. His emphasis on scriptural literalism and the example of the early generations had a lasting impact, influencing many later reform and revivalist movements.

69. (C) It aimed to keep Muslims away from modern scientific education.
This movement was centered on the belief that the community's survival depended on embracing modern knowledge alongside their religious heritage. It established an institution that combined Western science and literature with Islamic studies, aiming to create a generation of leaders capable of engaging with the colonial world. The movement also utilized media to advocate for social and cultural reform.

70. (B) Maqasid al-Sharia
This approach focuses on the underlying goals of religious law, such as the preservation of life, intellect, and faith. Instead of relying solely on literal interpretations, jurists consider how a ruling affects the well-being of the community and fulfills these higher objectives. This provides a flexible and ethical framework for addressing complex modern issues where specific precedents may not exist.

71. (D) Customary practices of a society
This principle acknowledges that local traditions and social norms can be a valid basis for legal rulings, provided they do not conflict with core religious texts. By incorporating these established practices, the legal system remains sensitive to the specific cultural and social contexts of different communities. This helps ensure that the law is practical and easily accepted by the general population.

72. (A) Abu Hamid al-Ghazali – Ihya Ulum al-Din
The scholar produced a monumental work aimed at reviving the spiritual heart of the faith. By integrating legal, theological, and mystical knowledge, he provided a comprehensive guide for the inner life of the believer. This masterpiece remains one of the most studied and influential texts in history, reflecting his success in harmonizing the external and internal aspects of religious practice.

73. (C) Abu Hanifa used Istihsan, while Malik prioritized the living tradition of Madina.
These two early legal schools were shaped by their distinct geographical and methodological origins. One relied heavily on juristic preference and rational analysis in a diverse urban environment, while the other focused on the

NODIA

continuous practices of the community in the Prophet's city. These different priorities led to unique approaches in deriving rulings and applying the law to everyday situations.

74. (C) Statement I is true but Statement II is false.
Historical periods of intellectual conflict often saw the state enforcing specific doctrines. During one such period, scholars were pressured to adopt a rationalist view regarding the nature of the sacred text. While many faced persecution, some individuals famously stood their ground, refusing to compromise their traditional beliefs. These events highlight the complex relationship between political power and theological discourse in history.

75. (D) Al-Ghazali
The theologian famously confronted the prevailing philosophical ideas of his time in a major scholarly work. He argued that several claims made by philosophers were logically inconsistent and contradicted essential religious doctrines. His systematic refutation significantly influenced the direction of intellectual history, leading to a shift in how philosophy was perceived and integrated within the broader religious and scholarly community.

76. (B) Suhrawardiyyah – Founded by Bahauddin Naqshband.
Mystical orders are often identified by their founding figures and unique spiritual lineages. While some focus on silent contemplation and strict adherence to the law, others are known for their interaction with rulers or their use of specific devotional practices. Mismatches in historical attributions can lead to a misunderstanding of the origins and distinct characteristics that define these various traditions.

77. (C) Ilm al-Rijal
The compilation of Prophetic traditions required an advanced methodology for evaluating the people who passed down the reports. This specialized field involved a detailed study of the biographies, characters, and memories of thousands of individuals. By identifying reliable narrators and exposing those who were untrustworthy, scholars were able to construct a rigorous framework for authenticating the vast body of tradition.

78. (D) The arbitration between Ali and Mu'awiya at the Battle of Siffin.
This group emerged during a period of intense political and military conflict in early history. They rejected the decision to resolve the dispute through human negotiation, arguing that only the divine word could judge. Their uncompromising stance led to their separation from the main body of the community, marking the beginning of one of the first major sectarian divisions in history.

79. (A) Ibn Rushd (Averroes)
The philosopher from the Iberian Peninsula was a leading defender of rational inquiry. He wrote influential commentaries on ancient logic and argued for the compatibility of reason and revelation. His work not only shaped the intellectual discourse of the East but also had a profound impact on the development of Western philosophy and science during the late medieval and Renaissance periods.

80. (B) To bridge traditionalist Deoband and modernist Aligarh movements.
This institution was founded in India to create a balanced educational system. It aimed to overcome the polarization between those who focused exclusively on traditional religious sciences and those who prioritized modern Western knowledge. By providing a curriculum that integrated both, the school sought to produce scholars who were well-versed in their heritage yet capable of addressing contemporary social challenges.

81. (B) An annual fair for poetry competitions and regional trade.
This major gathering in the pre-Islamic era served as a vital center for economic and cultural exchange. It was a place where tribal poets competed for prestige, and regional business was transacted. Such events played a crucial role in the development of a unified Arabic language and a shared cultural identity among the diverse tribes of the Arabian Peninsula.

82. (A) Al-Ghazali – Shafi'i
Major intellectual figures are often associated with specific legal traditions that shaped their scholarly training. One influential theologian followed the school that synthesized tradition and reason, while others may have adhered

Downloaded from www.pdf.tube

to literalist or tradition-focused methods. These affiliations provided the foundational frameworks for their contributions to theology, law, and mysticism, reflecting the interconnected nature of the various religious sciences.

83. (C) The chain of spiritual descent from a master to the Prophet.
In the mystical tradition, legitimacy and authority are established through a continuous line of transmission. This lineage connects a current spiritual mentor to their predecessors, eventually tracing back to the foundational figures of the faith. Such connections ensure the preservation of authentic spiritual teachings and provide a sense of continuity and stability within the various mystical orders across generations.

84. (C) Statement I is true but Statement II is false.
This influential religious institution was established to preserve the community's identity following the decline of traditional political power. It focused on a curriculum centered on classical religious sciences, aiming to produce graduates who could provide spiritual guidance without state support. Its approach was a direct effort to protect and revive traditional learning in the face of colonial cultural and political pressure.

85. (C) The Ridda Wars
Following the death of the Prophet, the early community faced a series of challenges as some tribes withdrew their allegiance and refused to fulfill their religious and political duties. The first leader took decisive action to preserve the unity and integrity of the nascent state. These conflicts were essential for stabilizing the community and ensuring that the new faith remained unified.

86. (B) Aligarh Movement – Egypt
Intellectual and reform movements are often tied to specific geographical locations where they emerged and flourished. While some movements focused on modern education and social reform in South Asia, others were centered in the holy cities of Arabia or the intellectual hubs of the Iberian Peninsula. Mismatching these movements with their historical centers can lead to a distorted understanding of history.

87. (D) Analyzing their use of vernacular languages and local tolerance.
This spiritual order achieved significant success in South Asia by adopting an inclusive and culturally sensitive approach. By using local dialects in their teachings and showing tolerance for regional customs, they made their message accessible to a wide audience. Their focus on social service and universal brotherhood helped bridge cultural divides and facilitated the deep integration of faith into society.

88. (A) The acceptance and integration of Sufism within Sunni Islam.
The scholar is credited with legitimizing the mystical dimension of the faith by demonstrating its harmony with traditional law and theology. His comprehensive works argued that inner spiritual purification is an essential complement to external religious practice. This intellectual synthesis helped bridge the gap between jurists and mystics, leading to a more unified and spiritually rich understanding of the religious tradition.

89. (C) Ibn Sina (Avicenna)
The polymath produced a monumental medical encyclopedia that remained a standard reference for centuries across both the East and the West. His work integrated the findings of earlier traditions with original observations, providing a comprehensive system for diagnosis and treatment. His contributions to philosophy and science reflect the high level of intellectual achievement during the medieval period of the tradition.

NODIA

90. (A) Ithna Ashari (Shi'a)
This group holds a fundamental belief that leadership of the community is divinely ordained and restricted to a specific family line. They emphasize the spiritual and political authority of these leaders, whom they consider infallible and essential for correctly interpreting religious truths. This concept of divinely guided leadership is the central tenet that distinguishes their theology from other major branches.

91. (D) The Trodden Path
The title of this early legal compilation reflects its focus on the established customs and practices of the community. It represents one of the first

attempts to systematically record both Prophetic traditions and the legal consensus of a specific region. The work serves as a vital bridge between the oral traditions of the early years and the institutionalized legal schools of later periods.

92. (B) Nizamuddin Auliya – Chishtiyah Order
Spiritual figures are often synonymous with the specific mystical paths they championed and the regions where they served. Some became famous for their devotion and social service in South Asia, while others founded orders that spread across different continents. Recognizing these correct pairings is essential for understanding the diverse ways in which the mystical tradition has shaped the history of various communities.

93. (C) A decentralized system based on tribal alliances and kinship.
Before the emergence of a unified state, the region was characterized by a lack of central authority. Social organization was based on the tribe, and individuals' safety and status were determined by their family connections. Alliances were formed between different groups for trade and defense, but there was no overarching political structure that governed the entire population of the peninsula.

94. (A) Both Statement I and Statement II are true.
The tradition distinguishes between various types of Prophetic communications. One type involves direct messages from the Creator shared in the Prophet's own words, while another encompasses his everyday sayings and actions. These reports provide a comprehensive guide for believers, offering both profound spiritual insights and practical examples of how to live a life in accordance with religious principles and values.

95. (A) Mu'tazilite
This theological school is characterized by its high regard for human reason as a tool for understanding divine truths. They argued that the Creator acts according to objective standards of justice and that humans possess the free will necessary for moral accountability. Their rationalist approach often utilized the methods of classical logic to defend and explain their interpretations of religious doctrine.

96. (B) Qibla – The dome situated at the center of the mosque.
Religious architecture features several functional and symbolic elements. Some indicate the direction of the holy city, while others provide a space for the leader to deliver messages. While the dome is a common architectural feature, it is not used to denote direction. Each element serves a specific purpose in facilitating congregational worship and reinforcing the spiritual focus of the community.

97. (B) Ijtihad
This process involves the use of independent reasoning to derive legal solutions for new or complex issues. It requires a deep understanding of the primary sources and the ability to apply foundational principles to contemporary contexts. By engaging in this intellectual exertion, scholars ensure that the legal tradition remains dynamic and capable of providing guidance for the modern world's challenges.

98. (A) It shifted scholarship to Cairo and later empires.
The destruction of the traditional center of learning had a profound impact on intellectual history. While it was a period of great loss, it also led to the migration of scholars and the relocation of intellectual life to other regions. Cities in North Africa and later empires became the new hubs of scholarship, ensuring that the intellectual traditions continued to flourish elsewhere.

99. (C) Musnad of Imam Ahmad
The Sunni tradition recognizes a group of six collections as the most authoritative sources of Prophetic reports. These works were compiled using rigorous standards to ensure the reliability of the narrations. Other significant collections exist, organized by the original narrators rather than topics, but they are not included in this specific set of the six most highly regarded authentic books.

100. (D) The reconciliation of differing theological views.
The reformist thinker in India utilized a method focused on harmonizing various intellectual and legal perspectives. By seeking common ground and bridging gaps between different schools of thought, he aimed to create a more unified

Click Here to Buy book on Amazon

and stable community. This approach was essential for addressing the internal divisions that weakened the community during a time of significant political and social decline.

101. (B) The absolute oneness of God.
This central tenet is the foundation of the entire religious system. It emphasizes the unique and indivisible nature of the Creator, rejecting any form of polytheism or the association of partners with the divine. This message informs every aspect of faith, from personal devotion and ethics to the broader understanding of the universe and the purpose of human existence on earth.

102. (A) Ali ibn Hazm – Adherence to the Zahiri method.
Intellectual figures are often defined by their specific methodological approaches to law and theology. Some favored a literal interpretation of texts, while others sought a synthesis of law and mysticism. There were also those who focused on a return to primary sources to address the challenges of their time. Recognizing these distinct approaches is vital for understanding the history of thought.

103. (C) A revivalist group focusing on Islamic sciences.
This movement emerged as a response to colonial influence, seeking to preserve and revitalize traditional religious learning. It established a prominent institution that focused on the study of the scripture, traditions, and law. By remaining independent of state funding, it aimed to provide a space where the community could maintain its religious and cultural identity during a period of foreign rule.

104. (C) Statement I is true but Statement II is false.
Different theological schools developed distinct theories to explain the relationship between divine power and human action. One school proposed a concept where individuals embrace deeds created by the divine, while another championed the idea of full human freedom to ensure divine justice. These debates reflect the ongoing effort to understand the nature of will, responsibility, and the Creator's role in human life.

105. (C) Fana
In the mystical tradition, this term refers to a high spiritual state where the individual ego is transcended. The seeker becomes completely absorbed in the awareness of the divine presence, leading to an experience of spiritual union. This state is considered a goal of the mystical journey, representing the ultimate purification of the soul and the realization of the true nature of existence.

106. (B) Naqshbandiyyah – Practiced vocal and ecstatic Dhikr exclusively.
Various mystical orders are distinguished by their specific devotional practices and social attitudes. While some are known for their quiet and meditative approach to remembrance, others might embrace more vocal or public forms of worship. Mischaracterizing these practices can lead to a misunderstanding of the unique spiritual identities and historical roles that different orders have played within the broader religious community.

107. (D) Distinguishing between Sharia and Fiqh.
This competency involves understanding the difference between immutable divine principles and the flexible human interpretations that address specific social circumstances. By recognizing that some legal rulings were based on historical customs that may have changed, scholars can provide updated guidance that remains faithful to the core values of the faith while being relevant and practical for the contemporary world's needs.

108. (A) It created a class of modern-educated Muslims.
The reformer's vision aimed to empower the community by providing access to modern scientific and literary knowledge. By establishing a collegiate institution that combined Western and traditional studies, he helped develop a new generation of leaders. These individuals were capable of navigating the professional and political landscape of colonial India, ensuring the community's representation and progress in a modernizing society.

109. (C) Imam Abu Hanifa
The founder of a major legal school was famous for his commitment to legal integrity and independence from political power. He refused

Downloaded from www.pdf.tube

to serve as a judge for the ruling authorities to avoid compromising his ethical standards. His principled stance and subsequent suffering highlight the historical tension between scholars and the state, as well as the high value placed on intellectual and moral autonomy.

110. (B) The status of a grave, unrepentant sinner.
This theological concept was developed to address the religious status of those who commit major sins. It proposes that such individuals are neither full believers nor complete disbelievers but occupy an intermediate state. This position was a defining feature of a specific rationalist school, reflecting their attempt to provide a nuanced answer to a difficult question regarding faith and moral conduct.

111. (D) Asabiyyah
This term describes the intense social cohesion and tribal loyalty that characterized pre-Islamic society. It was the driving force behind tribal alliances, collective defense, and blood feuds. Later scholars analyzed this concept to explain the cyclical rise and fall of civilizations, highlighting how this strong sense of group identity can build powerful states but also lead to fragmentation and internal conflict.

112. (A) Aligarh Movement – Sir Syed Ahmed Khan
Modern reform movements are often identified by their key leaders and the institutions they founded. Some focused on educational modernization, while others aimed at religious revival or social justice. Recognizing the correct association between these movements and their pioneers is essential for understanding the diverse intellectual and social responses of the community to the challenges of the nineteenth and twentieth centuries.

113. (C) The drafting of the Constitution of Madina.
The establishment of the new state was formalized through a revolutionary document that defined the rights and duties of all community members. It created a system of mutual defense and established the Prophet as the chief arbitrator. This framework integrated diverse tribes into a single civic body, providing the legal and political foundation for the growth and stability of the early community.

114. (C) Statement I is true but Statement II is false.
Legal schools vary in their geographical distribution and their reliance on different sources of law. One school is noted for its strict adherence to Prophetic reports and its caution regarding the use of analogy. While this school is influential in certain regions, it is not the dominant tradition followed by the majority of the population in the Indian subcontinent's legal history.

115. (A) Sufism (Tasawwuf)
This internal dimension of the faith focuses on the purification of the heart and the pursuit of spiritual excellence. It emphasizes personal experience, asceticism, and the cultivation of virtues through dedicated devotional practices. Throughout history, it has provided a framework for seekers to achieve a deeper relationship with the divine, influencing the art, literature, and social life of various regions.

116. (B) Imam Shafi'i – Al-Muwatta
Many influential scholars are remembered for the landmark texts they produced, which became foundations for various religious sciences. While some authored vast collections of Prophetic reports, others wrote early legal manuals or encyclopedic works on medicine and philosophy. Mismatching these authors with their most famous works can lead to a misunderstanding of the specific contributions they made to intellectual history.

117. (D) Tracing cause-and-effect in theological work.
Historians analyze the development of thought by examining how specific intellectual contributions shaped subsequent beliefs and societal trends. By identifying key turning points and the impact of influential works, they can understand the broader shifts in the intellectual landscape. This analytical skill is essential for comprehending the complex history of philosophy, theology, and science within the broader cultural and religious context.

118. (A) The emergence of dialectal variations in recitation.
As the community expanded into diverse regions, differences in the pronunciation and recitation of the sacred text began to surface. To preserve the original integrity and unity of

NODIA

the scripture, the leadership took the significant step of standardizing a single official version. This ensured that the divine word remained consistent for all future generations, regardless of their linguistic or regional background.

119. (C) Urf
In the absence of an explicit ruling from the primary texts, jurists may rely on the established traditions and practices of a community to resolve disputes. This principle allows the legal system to be practical and responsive to the social realities of different times and places. By respecting these customary norms, the law remains rooted in the everyday experiences of the people it governs.

120. (D) He translated it into the Persian language.
The reformist thinker in India aimed to make the divine word more accessible to the educated public of his time. By providing a translation in the dominant literary language of the region, he broke with the tradition of keeping the text only in its original tongue. This effort was intended to encourage personal understanding and engagement with the scripture among the broader community.

121. (B) Ilm al-Hadith (Traditions)
The study and authentication of Prophetic reports reached its highest development with the compilation of six major authoritative works. These collections were produced using rigorous scholarly methods to ensure the reliability of each narration. They serve as essential sources of guidance, providing detailed information on the sayings, actions, and approvals of the Prophet that inform law, ethics, and theology in everyday life.

122. (A) Shura – Consultation
Early governance was characterized by the principle of collective decision-making. Leaders were encouraged to seek the advice and opinions of the community on important matters. This approach fostered a sense of participation and shared responsibility, ensuring that the administration remained accountable and rooted in the wisdom of the group. This principle remains a foundational concept for political and social organization.

123. (C) To safeguard the absolute oneness of God (Tawhid).
This theological position was rooted in the desire to preserve the unique nature of the Creator. The proponents argued that if the divine word were also eternal, it would imply the existence of two eternal entities, thus compromising the concept of absolute unity. By asserting that the word was created, they aimed to protect the most fundamental tenet of the religious creed.

124. (C) Statement I is true but Statement II is false.
Different theological schools developed unique strategies to handle the description of divine attributes. Some followed a formula that accepted the literal text without further questioning or comparison. Meanwhile, other groups developed distinct systems of belief regarding leadership and succession, which remained central to their identity. These diverse approaches reflect the complex intellectual landscape of the historical community and its various schools.

125. (D) Ijtihad
This legal principle involves the exercise of intellectual effort to find solutions for contemporary issues that are not explicitly addressed in the primary texts. It allows the legal tradition to remain flexible and adaptive to changing circumstances. Historically, it has been the primary tool through which scholars have applied the foundational values of the faith to the diverse challenges of different eras.

126. (B) Cordoba – Persia
The medieval period was marked by the presence of major intellectual centers across different continents. While some cities in Egypt and Morocco became hubs for religious and legal scholarship, other regions in Iraq and Spain flourished as centers for philosophy, science, and the translation of ancient knowledge. Recognizing the correct geographical context of these centers is vital for understanding the history of global learning.

127. (A) Chishtiyah and Suhrawardiyyah
Mystical orders in South Asia often adopted different stances toward the political authorities of their time. One order was known for its avoidance of state patronage and royal courts, focusing instead on serving the poor. In contrast, another

Click Here to Buy book on Amazon

order maintained a more active relationship with rulers, seeking to influence their policies for the common good. These different approaches reflect the diversity within the tradition.

128. (A) It boosted morale and political authority.
The outcome of this first major military encounter had a profound impact on the nascent community. The unexpected victory against a superior force was seen as a sign of divine support, significantly enhancing the confidence and prestige of the believers. This event solidified the political and religious standing of the community in the region, paving the way for its future growth and expansion.

129. (B) Sir Syed Ahmed Khan
The intellectual leader in nineteenth-century India advocated for a significant shift in the community's educational focus. He believed that the adoption of modern scientific knowledge was essential for the survival and prosperity of the community under colonial rule. His efforts led to the establishment of a landmark institution that aimed to synthesize modern education with the community's traditional religious and cultural values.

130. (C) Ilham
The majority tradition of jurisprudence relies on a specific set of primary and secondary sources to derive legal rulings. These include the scripture, the Prophetic tradition, and the consensus of scholars, along with reasoned tools like analogy. While personal inspiration or intuition may be valued in other contexts, it is not considered an authoritative source for establishing general legal principles or rulings.

131. (D) A practitioner of Abrahamic monotheism.
In the period before the emergence of the new faith, there were individuals who rejected the prevalent polytheism of their society. They followed the monotheistic tradition associated with earlier prophets and sought to live a life of spiritual purity. Their presence indicates that the concept of a single, unique Creator was already present in the region's religious consciousness before the prophetic mission began.

132. (B) Al-Khwarizmi – Algebra
The history of science is marked by individuals who made groundbreaking contributions to specific fields. Some revolutionized mathematics by introducing new systems of calculation, while others pioneered developments in optics or the study of history and society. These scholars played a crucial role in the preservation and expansion of knowledge, creating a legacy that influenced scientific advancement for many centuries globally.

133. (C) He synthesized textualism with rationalism.
The scholar is famous for his work in unifying different legal methodologies. He established a clear hierarchy of sources, placing the scripture and Prophetic tradition at the center while providing a systematic framework for the use of reasoned analogy. His approach provided a middle path that avoided both extreme literalism and excessive rational speculation, shaping the future of jurisprudence for centuries.

NODIA

134. (D) Statement I is false but Statement II is true.
The scholar was a rigorous advocate for the purification of the faith from what he considered unauthorized innovations. He emphasized a return to the practices and interpretations of the early generations, as found in the primary religious texts. His influential writings often criticized popular customs and certain philosophical ideas, advocating instead for a strict adherence to the scripture and the Prophetic tradition.

135. (B) The human effort to understand the Sharia.
This discipline represents the scholarly endeavor to interpret divine law and apply it to the practicalities of daily life. It is distinct from the law itself, which is seen as divine and immutable. This science is dynamic and subject to human reasoning, allowing for different interpretations and regional variations in legal practice across the diverse history and geography of the global religious community.

136. (A) Tawhid – Polytheism
Correct pairing of concepts and their meanings is essential for understanding the fundamental beliefs of the faith. While some terms represent the core message of divine unity, others may refer to the nature of human action or the concept of divine preordainment and justice. Mismatching a

foundational concept with its opposite can lead to a fundamental misunderstanding of the religious and theological system.

137. (D) Reconcile the legalism of Fiqh with Sufism.
The scholar's masterpiece was designed to revitalize the religious life of the community by showing that legal practice and spiritual growth are interdependent. He argued that the external requirements of the law must be matched by an internal commitment to moral and spiritual excellence. This synthesis helped integrate the mystical tradition into the mainstream, providing a holistic framework for the believer's life.

138. (B) It created an agrarian awakening among peasant classes.
This social and religious movement in Bengal focused on encouraging rural populations to fulfill their basic religious duties while also addressing their economic grievances. By organizing peasants against exploitative practices, it fostered a sense of solidarity and self-respect among the marginalized community. The movement's focus on religious purification and social justice had a lasting impact on the regional history of the period.

139. (C) Da'if (Weak) or Maudu (Fabricated)
The classification of Prophetic reports depends on the reliability and integrity of the chain of narrators. If any person in the sequence is found to have character flaws, poor memory, or a history of dishonesty, the report is considered unreliable. Such traditions cannot be used as a primary basis for establishing definitive legal or theological principles, as they lack the necessary authenticity.

140. (D) Jafari
The Sunni legal tradition is represented by four major schools that were developed by influential early scholars. These schools are followed by the vast majority of the community and are recognized for their distinct methodologies. Other legal traditions exist within other branches of the faith, emphasizing different sources of authority and leadership, but they are not included in the standard Sunni group.

141. (B) Ascetic wool
The term for the mystical dimension of the faith is often linked to the simple garments worn by early ascetics. This choice of clothing symbolized their rejection of worldly luxury and their commitment to a life of spiritual discipline and poverty. Over time, the movement evolved into a diverse and sophisticated tradition focused on the inner purification of the soul and divine love.

142. (A) Sama – Spiritual music
Mystical traditions often utilize specific practices to facilitate spiritual growth and awareness. Some involve the use of music and poetry to induce a state of devotion, while others focus on the continuous remembrance of the Creator or disciplined meditation. These practices are intended to help the seeker transcend the ego and achieve a deeper experience of the divine presence in their lives.

143. (D) God creates human actions, but humans 'acquire' (Kasb) them, thus bearing moral responsibility.
This theological theory was developed to provide a middle path between absolute free will and strict predeterminism. It suggests that while the divine power is the source of all existence, humans are given the ability to choose and embrace their deeds. This allows for individual accountability for right and wrong without compromising the fundamental belief in the Creator's ultimate power over all things.

144. (C) Statement I is true but Statement II is false.
A pivotal diplomatic agreement was reached during the early years that established a ten-year truce with the primary opposition in Mecca. Although some were initially concerned about the terms, the resulting peace allowed for the peaceful spread of the message and a significant increase in the number of believers. This event proved to be a strategic turning point for the community's growth.

145. (A) The science of evaluating Hadith narrators.
This specialized discipline is essential for the authentication of Prophetic traditions. It involves a rigorous biographical study of every individual in the chain of transmission to assess their reliability, memory, and character. By systematically analyzing the lives of thousands

Downloaded from www.pdf.tube

of narrators, scholars were able to distinguish between authentic reports and those that were weak or fabricated, ensuring the integrity of the tradition.

146. (B) Al-Shifa – Al-Ghazali
Many renowned scholars produced encyclopedic works that became cornerstones of knowledge in medicine, law, and philosophy. Some authored comprehensive guides to the spiritual life, while others wrote authoritative collections of traditions or early legal manuals. Correctly matching these titles with their authors is necessary for a clear understanding of the intellectual history and the diverse contributions made during the golden age.

147. (D) The cyclical rise and fall of various dynasties.
The scholar utilized a specific concept to explain the internal strength and social cohesion that allows groups to establish and maintain political power. He argued that when this sense of solidarity declines, the state becomes vulnerable to internal decay and external conquest. This analytical framework provided a new way of understanding history and the dynamics of social and political change over time.

148. (A) Synthesis and spurring of scientific advancement.
The movement to translate ancient knowledge into the regional language led to a remarkable period of intellectual flourishing. Scholars integrated ideas from classical Greece, India, and Persia with their own observations and discoveries. This synthesis resulted in groundbreaking advances in medicine, mathematics, and philosophy, creating a rich intellectual legacy that eventually influenced the development of science and philosophy in other world regions.

149. (B) Shah Waliullah
During a time of significant decline, the thinker in India proposed a plan for social and religious renewal. He worked to overcome internal divisions by harmonizing different legal schools and translating the sacred text into the dominant literary language. His efforts aimed to unify the community and provide a solid intellectual foundation for facing the political and social challenges of the eighteenth century.

150. (C) They contain detailed legal rulings regarding inheritance and statecraft.
The chapters revealed during the early period of the mission generally focus on the foundational aspects of the faith. They emphasize the oneness of the Creator, the reality of the afterlife, and moral and ethical principles. Detailed legal regulations regarding social organization, family law, and state administration were mostly revealed later, as the community grew and faced the practical challenges of governance.

151. (B) The mandatory wealth tax calculated on an annual basis.
This religious obligation is one of the foundational requirements for all eligible believers. It involves giving a specific percentage of one's accumulated wealth to support the needy and fund social welfare. By promoting the circulation of wealth and addressing economic inequality, this practice serves as a vital tool for social justice and community solidarity within the framework of the faith's teachings.

NODIA

152. (A) Ithna Ashari – Followers of the Twelve Imams.
Different branches of the faith are defined by their specific views on leadership and theology. While some follow a line of twelve divinely ordained leaders, others may focus on rationalist interpretations or a strict adherence to traditional reports. Recognizing these core tenets is essential for understanding the diversity of beliefs and historical trajectories that characterize the different sects within the broader global community.

153. (C) The enforcement of the createdness of the Quran doctrine.
This period of intellectual inquisition saw the state use its power to enforce a specific theological position. Scholars were forced to declare their agreement with the rationalist view regarding the nature of the sacred text. The conflict highlight the tension between political authority and scholarly independence, as well as the lasting impact of this theological debate on the history of the intellectual tradition.

154. (C) Statement I is true but Statement II is false.
The compiler of the most famous authentic collection of traditions is renowned for his

exceptionally high standards and tireless work. He organized his findings by topic, providing a valuable resource for legal and ethical guidance. His rigorous criteria for narrator reliability and his focus on physical meetings between narrators ensured the unparalleled authenticity of his work, which remains a primary source of guidance.

155. (D) Analogical deduction of established rulings.
This legal tool allows scholars to address new situations by comparing them to cases with established rulings in the primary texts. By identifying a common underlying cause or reason, they can derive an appropriate ruling for contemporary issues. This methodology ensures that the legal system can adapt to new challenges while remaining firmly grounded in the foundational principles of the scripture and tradition.

156. (B) Tariqah-i-Muhammadiyah – Founded by Sir Syed Ahmed Khan.
Correct pairing of modern movements with their founders is essential for understanding the history of reform in the subcontinent. While some leaders focused on educational modernization, others led movements aimed at spiritual renewal and political resistance. Misattributing these efforts can lead to a fundamental misunderstanding of the different strategies and ideologies that shaped the community's response to colonial rule and internal decline.

157. (A) Their establishment of Langars and use of local poetry.
This spiritual order integrated effectively into the social fabric of South Asia by focusing on inclusive practices. They established centers that provided free meals and welcomed people from all backgrounds, regardless of their social status or faith. By using local languages and cultural forms to express their teachings, they made the spiritual message accessible and meaningful to the diverse population of the region.

158. (C) The logical defense of Islamic dogmas against critics.
The development of scholastic theology was driven by the need to provide a rational explanation and defense of the religious creed. As the community expanded and encountered diverse philosophical and religious traditions, scholars used logic and reasoned argument to address criticisms and clarify theological points. This intellectual endeavor helped shape the systematic understanding of faith, balancing revelation with rational inquiry.

159. (A) Al-Ghazali
The theologian's works reflect a deep concern with both the intellectual and spiritual health of the community. He challenged the uncritical adoption of Greek philosophy and esoteric interpretations, arguing for a balanced approach that includes both rational theology and internal spiritual purification. His efforts were instrumental in revitalizing the religious tradition, ensuring that it remained relevant and spiritually vibrant for future generations.

160. (B) Widespread promotion of ecstatic dancing and Sama.
Various mystical orders are distinguished by their specific devotional methods and attitudes toward religious law. Some emphasize a quiet, meditative approach and strict adherence to the scripture and tradition. In contrast, other orders might incorporate more public or ecstatic forms of worship. Misidentifying these characteristics can lead to a confused understanding of the diverse spiritual landscapes and methodologies found within the mystical tradition.

161. (B) Ignorance
The term describes the period in the Arabian Peninsula prior to the arrival of the new faith. It signifies a time characterized by the absence of monotheistic guidance and a society dominated by tribalism, idolatry, and blood feuds. This age was viewed as a spiritual and moral void that was eventually transformed by the introduction of the message of absolute divine unity.

162. (A) Al-Khwarizmi – Concept of Algebra (Al-Jabr)
The golden age of scholarship saw numerous individuals make pivotal contributions to human knowledge. Some pioneered new mathematical fields that still form the basis of modern calculation, while others advanced medicine, optics, and the social sciences. Recognizing these achievements is essential for understanding the significant role this intellectual tradition played in the broader history of global science and cultural development.

Click Here to Buy book on Amazon

to revitalize the community through intellectual and social reform set him apart from earlier medieval scholars.

181. (B) The normative practices of Prophet Mohammad.
This concept encompasses the model behavior and teachings of the Prophet, serving as a primary guide for personal and communal life. It provides the practical example of how to implement the principles of the scripture. By following this tradition, believers seek to align their lives with the prophetic model, which informs every aspect of worship, ethics, law, and social conduct.

182. (A) Ithna Ashari – Occultation of the 12th Imam
Different theological and political groups are defined by their unique core beliefs. While some emphasize rationalism and the nature of the divine word, others focus on a specific line of divinely ordained leaders. Recognizing these distinguishing tenets is essential for understanding the diversity of historical movements and the complex intellectual and spiritual landscape of the broader religious tradition across centuries.

183. (C) Synthesizing Islamic learning with modern sciences.
The intellectual leader in India advocated for an educational approach that combined traditional religious knowledge with modern scientific inquiry. He believed that the community could only progress by being well-versed in both their heritage and the advancements of the contemporary world. His vision aimed to produce scholars who could engage with modernity while remaining rooted in their religious and cultural identity.

184. (A) Both Statement I and Statement II are true.
The scholar is recognized for his pioneering work in understanding the development of human societies. He introduced concepts that explain how social solidarity drives the rise of civilizations and how internal decay leads to their eventual fall. His analytical framework provided a new basis for the study of history and social dynamics, influencing thinkers across both the East and the West.

185. (C) The unquestioning adoption of legal rulings.
This term refers to the practice of following the established rulings of a specific legal school or scholar without seeking independent evidence from the primary sources. While it provided stability and guidance for many, some reformers later criticized it for being too rigid. This concept remains a central topic of debate regarding the role of tradition versus independent reasoning in modern law.

186. (B) Ibn Taymiyyah – Astronomy
Many historical figures made significant contributions to specific fields such as mathematics, medicine, and optics. However, some scholars were primarily focused on theology, law, and social reform rather than natural sciences. Correctly identifying the primary field of each individual is important for an accurate understanding of intellectual history and the diverse range of scholarship produced during different periods across various regions.

187. (D) Renewal of faith by returning to original sources.
This concept refers to the periodic effort to revitalize the religious life of the community. It involves purging the faith of perceived innovations and returning to the foundational teachings of the scripture and tradition. Throughout history, various individuals have emerged to lead such renewal efforts, aiming to address the spiritual and social challenges of their own times through a return to basics.

188. (A) The establishment of the first Muslim state.
The migration to the north was a defining moment that transformed the community from a persecuted minority into a political entity. It allowed for the development of a state based on the new faith's principles, providing a stable environment for growth and administration. This event also marked the beginning of a new era in the history and calendar of the religious tradition.

189. (C) Ibn al-Nafis
The history of medicine is filled with individuals who made major discoveries that challenged previous understandings of the human body. One such scholar provided the first accurate description of pulmonary circulation, centuries before it was recognized in the West. This

NODIA

the Creator, revelation, and other fundamental articles of belief.

172. (B) Battle of Badr – 2 AH
The early years following the migration were marked by several significant events that shaped the community's history. The first major military encounter occurred shortly after the establishment of the new state in the north. This unexpected victory provided a vital boost to the morale and political standing of the believers, setting the stage for the community's future success and growth.

173. (C) He authored an authenticated collection of Hadith.
The scholar is renowned for producing one of the most authoritative collections of traditions in the tradition. His work is noted for its systematic organization and its rigorous standards for verifying the reliability of reports. Along with a few other major collections, it serves as a primary source for both legal and theological guidance, providing a comprehensive record of prophetic teachings.

174. (C) Statement I is true but Statement II is false.
Various mystical orders established themselves in different parts of South Asia, influencing the spiritual and social lives of those regions. While some were known for their close ties with ruling authorities, others maintained a more independent stance. Recognizing the specific geographical influence and historical characteristics of these orders is essential for a detailed understanding of the mystical landscape of the subcontinent.

175. (A) The early Muslims who migrated from Mecca to Madina.
This term refers to the group of believers who left their homes and properties to follow the Prophet and establish a new community. Their willingness to sacrifice for their faith is highly regarded in the historical tradition. They, along with those who welcomed them, formed the foundational core of the early state, playing a crucial role in its development and early survival.

176. (B) Ahura Mazda – Deity of the Quraysh
The pre-Islamic religious environment featured several specific deities worshipped by various tribes. While some were associated with major centers of pilgrimage, others were local or regional goddesses. Mismatching these deities with the groups that worshipped them can lead to an inaccurate understanding of the diverse polytheistic landscape of the Arabian Peninsula before the advent of the new faith's monotheism.

177. (D) It established a civic community for Muslims and Jews.
This groundbreaking document provided a constitutional framework for the diverse population of the new state. It defined mutual rights and duties, establishing a community focused on social stability and collective defense. By recognizing the religious freedom of different groups and providing a mechanism for dispute resolution, it created a revolutionary model for governance and pluralism in the seventh-century context.

178. (A) It legitimized Sufism within orthodox Sunni Islam.
The scholar's intellectual efforts successfully demonstrated that the mystical dimension of the faith is compatible with traditional law and theology. By providing a comprehensive framework that balanced external ritual with inner spiritual growth, he helped mainstream the practices of the mystics. This achievement ensured that spiritual purification remained a vital and recognized part of the broader religious experience for the community.

NODIA

179. (C) The Kharijites
This group emerged early in history, characterized by their uncompromising and radical views on leadership and sin. They rejected any form of political compromise and believed that those who committed major sins were no longer part of the community. Their violent opposition to established authority and their narrow interpretation of faith led to significant internal conflict during the formative years.

180. (B) Shah Waliullah
While many influential thinkers lived and worked during the medieval golden age, others emerged much later to address the challenges of their own time. The thinker in India was active during the eighteenth century, a period marked by political decline and social change. His efforts

217. (D) Sassanid (Persian)
The architectural heritage of the tradition was shaped by the integration and modification of elements from earlier regional empires. The introduction of specific vaulted spaces reflects the influence of the cultural traditions found in Persia. By adopting these features, architects created a distinct aesthetic that combined local traditions with the functional and spiritual requirements of the new religious community's communal spaces.

218. (A) To bridge traditionalist and modernist gaps.
This institution was established to provide a balanced curriculum that could address the intellectual polarization within the community. By combining traditional religious sciences with modern subjects, it aimed to produce scholars who could engage with contemporary issues while remaining firmly rooted in their religious heritage. This effort was central to the broader movement for educational and social reform during the colonial period.

219. (C) Chishtiyah
This mystical order in South Asia is known for its focus on social service, simple living, and devotional practices that sometimes include music. By establishing centers that provided free meals and welcomed all people, its masters became highly respected figures among both the elite and the masses. Their message of divine love and service helped integrate the tradition deeply into regional culture.

220. (B) Mu'awiya
The early leadership of the community following the prophetic era is traditionally identified by a group of four individuals who are highly respected for their guidance and integrity. This period is seen as a time of stabilization and significant growth. Other leaders emerged later as the political structure transitioned into a different form of governance, representing a new era in the history of administration.

221. (B) The exegesis of Quranic verses.
This religious science involves the detailed interpretation and explanation of the sacred text. Scholars utilize linguistic analysis, historical context, and Prophetic reports to uncover the meanings and legal implications of the verses. This scholarly effort is essential for understanding the divine word and applying its guidance to the practical challenges of life in different historical and social contexts.

222. (A) Shibli Nomani – Seerat-un-Nabi
Many renowned modern scholars contributed to the understanding of the faith through major literary and historical works. Some produced comprehensive biographies of the Prophet, while others wrote influential works on theology, society, or the philosophy of history. Correctly matching these authors with their landmark texts is necessary for a clear view of the modern intellectual and reformist landscape of the community.

223. (C) Hadith is oral and Sunnah is practice.
While closely related, these two concepts represent different aspects of Prophetic guidance. One refers to the individual reports and sayings that have been documented and verified, while the other encompasses the normative model of behavior and practice derived from those reports. Together, they provide a comprehensive framework for believers to align their personal and communal lives with the Prophetic example.

224. (D) Statement I is false but Statement II is true.
Theological discourse evolved over several centuries, with different schools gaining and losing influence. While one rationalist school was patronized by the state for a period, it was eventually superseded by another school that synthesized reason with tradition. This later school became the dominant theological paradigm within the Sunni tradition, providing the foundation for the community's systematic understanding of faith.

225. (A) Immunity from sin for Prophets and Imams.
This theological concept refers to the divine protection granted to certain individuals, ensuring they are free from error and sin in their religious guidance. It is a central tenet for several branches of the faith, emphasizing the reliability and spiritual authority of those chosen for leadership. This belief underscores the essential role of divinely guided individuals in correctly interpreting and communicating religious truths.

Downloaded from www.pdf.tube

contribution reflects the high level of scientific inquiry and anatomical study conducted by scholars during the medieval period of this tradition.

190. (B) Promoting absolute loyalty to the British colonial administration.
This influential religious institution in India was founded on a commitment to traditional learning and the preservation of identity during colonial rule. It focused on a curriculum of classical religious sciences and remained independent of state support. Its goal was to produce graduates who could provide spiritual leadership and protect the community from the cultural and social pressures of foreign rule.

191. (A) The "Helpers" who welcomed the Meccan refugees.
This group consisted of the local residents in the new state who provided refuge and support to the migrants. Their generosity and solidarity were essential for the early survival and success of the community. Together with those who migrated, they formed the united body of believers that established the foundation for the future growth and development of the faith and state.

192. (B) Ihya Ulum al-Din – Synthesis with Sufism.
Many influential scholars are remembered for producing works that helped bridge the gap between different religious sciences. Some integrated the external requirements of the law with internal spiritual purification, creating a holistic guide for the believer. Correctly identifying these works and their primary themes is necessary for understanding the intellectual history and the various ways spirituality was integrated into the tradition.

193. (C) They lacked inheritance and faced infanticide.
Prior to the advent of the new faith, the social status of women in the region was characterized by significant marginalized and lack of rights. Many women were treated as property, with no legal right to inherit wealth from their families. The practice of female infanticide also reflected the severe social and economic challenges faced by women in that tribal society.

194. (A) Both Statement I and Statement II are true.
This mystical order is one of the oldest and most geographically widespread in the world. Named after its famous founder, it became known for its flexible and adaptive approach, which helped it flourish across diverse cultures in Africa and Asia. Its emphasis on spiritual discipline and devotion under the guidance of a master has attracted millions of followers throughout history.

195. (A) The higher objectives of Islamic law.
This jurisprudential framework focuses on the underlying goals that religious law is intended to achieve, such as the preservation of life, religion, and intellect. Instead of focusing only on literal interpretations, this approach considers how rulings serve the common good and fulfill these essential purposes. This provides a flexible and ethical tool for addressing complex modern issues where precedents may not exist.

NODIA

196. (B) Kharijites – Exclusive reliance on Sufi saints
Different historical groups and sects are defined by their specific theological and political positions. While some emphasized divine justice and unity, others focused on the line of divinely ordained leaders. Mismatching these groups with beliefs that are completely contrary to their historical tenets can lead to a fundamental misunderstanding of the sectarian and theological diversity within the broader religious tradition.

197. (D) Calligraphy and arabesques.
The avoidance of depicting human and animal figures in religious spaces led to the development of a unique and sophisticated visual culture. This aesthetic is characterized by the use of beautiful writing to honor the scripture and complex geometric and floral patterns. These art forms were used to create a sense of harmony and infinite beauty, reflecting the spiritual values of the tradition.

198. (A) He sought to defend Aristotelian philosophy.
The philosopher from the Iberian Peninsula famously responded to earlier critiques of philosophical methods. He argued for the importance of rational inquiry and the value of ancient logic in understanding truth. His work aimed to demonstrate the compatibility of reason and revelation, significantly influencing the

163. (C) The assertion that God is the only true existence.
This metaphysical doctrine suggests that the entire universe is a manifestation of a single, ultimate reality. It posits that there is no independent existence outside of the divine, and that all perceived diversity is actually rooted in a fundamental unity. This profound concept has been a central subject of contemplation and debate within the mystical tradition for many centuries.

164. (C) Statement I is true but Statement II is false.
The visual arts in this tradition developed a unique aesthetic based on complex abstract patterns and beautiful writing. The avoidance of figural representation led to a sophisticated use of geometry and floral designs in architecture and manuscript decoration. These forms were used to create a sense of infinite beauty and harmony, reflecting the spiritual and philosophical values of the cultural tradition across regions.

165. (C) The consensus of qualified legal scholars in an era.
This principle represents the collective agreement of the community's leading experts on a specific legal or theological issue. When the primary texts do not provide an explicit ruling, this unified scholarly voice serves as an authoritative source of guidance. This ensuring consistency and continuity in religious practice, reflecting the shared understanding and wisdom of the scholarly community throughout historical development.

166. (B) Ibn Hazm – Damascus
Intellectual and spiritual figures are often tied to the specific regions and cities where they lived and taught. While some were based in the holy cities of Arabia or the intellectual centers of Iraq and India, others flourished in the vibrant cultural landscape of the Iberian Peninsula. Correctly identifying these geographical centers is important for understanding the regional influences on their work.

167. (D) He called for reasoning and harmonizing Fiqh schools.
The reformist thinker in India advocated for an intellectual approach that went beyond the strict following of a single legal tradition. He believed that scholars should utilize their reasoning to compare different schools and find the best solutions based on the original sources. This emphasis on harmony and independent thinking aimed to unify the community and address the challenges of his time.

168. (A) His views influenced modern revivalist movements.
The scholar's uncompromising stance on the application of religious law and his criticism of rulers who deviated from it left a powerful legacy. His writings on theology, ethics, and political responsibility have continued to resonate with many individuals and groups seeking to revitalize their faith and society. His emphasis on scriptural authority and the practices of the early generations remains influential today.

169. (C) Mihrab
Mosques feature several specific architectural elements that serve both practical and symbolic purposes. One such feature is a niche that indicates the direction toward the holy city, ensuring that the congregation is correctly oriented during prayer. Each element, from the pulpit to the tower used for the call to prayer, contributes to the functional and spiritual environment of the communal space.

170. (A) Widespread acceptance of Taqlid in the community.
The legal school founded on a literalist method rejected the unquestioning adoption of rulings from earlier scholars. Instead, it emphasized the direct interpretation of the scripture and tradition, refusing to use analogical reasoning or subjective discretion. This insistence on individual engagement with the primary texts distinguished its methodology from other legal schools that allowed for more diverse tools and scholarly consensus.

171. (D) The science of scholastic theology and debate.
This discipline involves the use of rational argument to define and defend religious doctrines. It emerged as scholars sought to explain the tenets of the faith and address intellectual challenges from other religious and philosophical traditions. By utilizing logic and reason, this science provided a systematic framework for understanding the nature of

Click Here to Buy book on Amazon

208. (A) It provided a stable basis for law and theology.
The compilation of several major authoritative works of Prophetic reports had a profound and lasting effect on religious scholarship. These collections served as a reliable resource for deriving legal rulings and clarifying theological points, ensuring consistency in religious practice. This foundational work provided the community with a clear and verified record of prophetic guidance, which continues to inform the faith today.

209. (C) Sir Syed Ahmed Khan
The reformer in colonial India used several innovative strategies to address the challenges facing the community. He promoted modern education and rational inquiry, even engaging in comparative religious study to demonstrate the compatibility of the faith with contemporary knowledge. His efforts to synthesize traditional values with modern learning aimed to empower the community and provide a path for progress in a changing world.

210. (B) It mandated forced conversion of all tribes.
The early community was founded on a framework that recognized the diversity of the population and respected the religious freedom of different groups. It was governed by a written agreement that defined mutual rights and duties, rather than forcing everyone to adopt the new faith. This model of pluralism and civic governance provided the foundation for the community's early stability and growth.

211. (D) Usury or gains through interest.
The prohibition of this practice is a central tenet of the economic ethics of the faith. It is intended to prevent exploitative financial relationships and ensure that economic activities are based on fair trade and shared risk. By discouraging the concentration of wealth through interest, this principle promotes social justice and the equitable distribution of resources within the broader community.

212. (A) Ibn Rushd – Tahafut al-Tahafut
Intellectual history is marked by important scholarly exchanges and responses between different thinkers. Some wrote major works to defend philosophy against theological criticism, arguing for the compatibility of reason and revelation. Recognizing these key texts and the dialogues they represent is essential for understanding the development of philosophy, theology, and science within the broader context of the medieval intellectual tradition.

213. (C) He refuted logic as unnecessary for theological truth.
The scholar was critical of the over-reliance on formal logic in religious matters, arguing that true knowledge is derived directly from the scripture and Prophetic tradition. He believed that the methods of ancient logic were often flawed and could lead to conclusions that were inconsistent with authentic faith. His focus remained on a rigorous return to foundational texts to provide religious guidance.

214. (C) Statement I is true but Statement II is false.
Before the emergence of the new faith, linguistic mastery and cultural expression reached a high level through oral tradition. Famed poems were celebrated and displayed in major religious centers, reflecting the prestige of poetic excellence. While idolatry was widespread, the concept of a supreme Creator was not unknown, even if it was overshadowed by the worship of numerous other deities.

NODIA

215. (A) Worshipping God as if you see Him now.
This concept represents the pursuit of spiritual excellence and deep devotion in every act of worship and daily life. It involves a heightened sense of awareness of the divine presence, leading to a state of sincerity and moral perfection. Achieving this high spiritual level is considered the pinnacle of the religious experience, connecting the believer directly with their Creator.

216. (B) Nadwatul Ulama – Jamia Millia Islamia
Correct pairing of modern movements and institutions with their origins and goals is vital for understanding the history of education and reform. While some schools aimed at a synthesis of traditional and modern knowledge, others were founded as nationalist or religious revivalist projects. Mismatching these can lead to an inaccurate understanding of the diverse strategies for communal progress in colonial times.

intellectual discourse of both the East and the West during the late medieval period and beyond.

199. (C) Shah Waliullah
This prominent scholar in eighteenth-century India was deeply concerned about the social and political challenges facing the community. He worked to address these issues through intellectual reform, including the translation of the scripture and the harmonization of different legal schools. His efforts aimed to provide a unified vision and spiritual renewal during a time of significant institutional and political decline.

200. (B) Practice of Madina
Legal schools are distinguished by the specific sources and methods they prioritize in deriving rulings. While most rely on the scripture, tradition, and reasoned analogy, some also place significant value on the consensus of scholars. However, only one specific tradition emphasized the continuous practice of a particular city as a primary source, a methodological choice that set it apart from others.

201. (B) The chain of authorities or narrators.
The authenticity of Prophetic traditions is ensured through a rigorous system of documentation. Every person who transmitted the report, from the original witness to the final compiler, is recorded in a specific sequence. By evaluating the character and reliability of each individual in this line, scholars can determine the strength and validity of the information being passed down to future generations.

202. (A) Maliki – Living tradition of Madina.
Different legal traditions are identified by their unique priorities and methodological approaches. While some focused on the customs of the city of the Prophet, others emphasized rational discretion or a synthesis of tradition and reason. Recognizing these distinct characteristics is essential for understanding how various schools of jurisprudence evolved and how they continue to influence legal and religious practice today.

203. (C) To resist powers and establish a Sharia state.
This social and political movement in India aimed at religious purification and social justice through active resistance against perceived external and internal threats. Its leaders sought to revitalize the community by establishing a governance based on their interpretation of religious law. The movement's efforts for spiritual and political renewal had a lasting impact on the regional history of the period.

204. (A) Both Statement I and Statement II are true.
The development of scholastic theology involved various schools and influential thinkers who engaged with one another's ideas. One group emphasized rationalism and divine justice, while another emerged later, founded by a scholar who used rational methods to defend traditional beliefs. This intellectual dynamic shaped the systematic understanding of faith, providing the frameworks through which the community continues to analyze theological questions.

205. (C) A blameworthy innovation in religious matters.
This term refers to the introduction of new beliefs or practices into the faith that lack a foundation in the primary texts and traditions. Scholars and reformists have historically cautioned against such innovations, arguing that they can lead to the corruption of the original message. Maintaining the integrity of the faith through a return to original sources is a common theme in renewal movements.

206. (B) Ahmad Sirhindi – Qadiriyyah
Mystical figures are closely associated with the specific orders they belonged to and the spiritual legacies they left behind. While some served as prominent masters of one order in South Asia, others may have been influential figures in another. Mismatching these historical individuals with their respective orders can lead to an inaccurate understanding of the different mystical lineages and their historical impact.

207. (D) The classical Ash'arite approach.
This theological method involves accepting the literal descriptions of the divine attributes found in the scripture without attempting to explain them through human analogies or metaphors. By following this approach, scholars aim to respect the divine word while avoiding the pitfalls of both literal anthropomorphism and excessive rationalization. This balanced stance became a hallmark of a major theological school's methodology.

Downloaded from www.pdf.tube

226. (B) Battle of Hunayn – The Roman Empire
Early military history is marked by several pivotal encounters with various regional tribes and powers. Some battles were fought for defensive purposes against tribal confederations, while others aimed at expansion or stabilizing newly integrated territories. Mismatching these encounters with their primary opponents can lead to an inaccurate understanding of the complex political and military landscape of the early years following the community's migration.

227. (D) Hanafi
This legal tradition is known for its practical and rational approach to jurisprudence. It utilizes several tools to ensure that the law is responsive to the needs of the community and does not cause undue hardship. By prioritizing juristic preference and the spirit of the law in certain cases, scholars from this school provided a flexible and adaptable framework for legal practice.

228. (A) It introduced algebra and numerals to Europe.
The translation of foundational mathematical works had a profound and lasting impact on global science. By introducing revolutionary concepts and systems of calculation, these works provided the tools necessary for future scientific and economic development. This intellectual exchange highlights the vital role played by scholars of the golden age in the broader history of mathematics and the global transmission of knowledge.

229. (C) Naqshbandiyyah
This spiritual order in South Asia became prominent during a period of religious syncretism and political change. One of its leading figures is famous for his strong defense of orthodox belief and his efforts to reform the spiritual and social life of the community. His legacy remains central to the identity of this order, which emphasizes adherence to the law and silent contemplation.

230. (B) Jihad (Striving)
The basic framework of religious practice is established through five essential requirements that define the core duties of every believer. While other concepts are important and have their own place in the broader religious and ethical system, they are not included in this primary group of foundational practices. Recognizing these core pillars is vital for understanding the fundamental requirements and structure of the faith.

231. (D) Divine revelation sent to the Prophets.
This concept refers to the direct communication from the Creator to chosen messengers, providing divine guidance and truths for humanity. It is the foundational source of all religious knowledge and law, as found in the scripture and authentic prophetic teachings. Throughout history, this process has been the primary way through which humans have received information about the nature of existence and divine will.

232. (A) Astrolabe – Navigation and prayer timing.
Scientific achievement during the golden age was often driven by the practical needs of the community. Complex instruments were developed to accurately calculate time and direction, which were essential for both navigation and fulfilling religious obligations. These advancements in astronomy and mathematics demonstrate the high level of intellectual inquiry and the successful integration of scientific knowledge with the requirements of daily life.

NODIA

233. (C) The uncreated speech of God expressed in language.
This theological position was developed to bridge the gap between different views regarding the nature of the sacred text. It proposes that while the word itself is eternal and uncreated, it is communicated to humanity through language that can be understood and recited. This nuanced approach aimed to preserve the absolute unity and eternity of the divine while acknowledging the historical reality of revelation.

234. (C) Statement I is true but Statement II is false.
The compiler of the most authoritative collection of traditions is renowned for his exceptional dedication and high standards of authentication. He spent many years traveling to verify narrations, applying rigorous criteria for the reliability and character of narrators. His meticulous approach resulted in a work that remains the pinnacle of reliability, providing a stable foundation for religious law and practice for many centuries.

235. (A) Mass-transmitted narration in every generation.
This term refers to reports that have been passed down by such a large number of people that it is impossible for them to have conspired in a lie. Such traditions are considered to provide certain and definitive knowledge, serving as an authoritative source for theological and legal principles. This high level of transmission ensures the absolute reliability of the information being communicated.

236. (B) Ibn Taymiyyah – Ardent defender and promoter of Greek logic.
Correct pairing of historical figures with their intellectual stances is essential for understanding the history of thought. While some scholars were leading proponents of philosophical inquiry, others were highly critical of the use of logic in religious matters. Mischaracterizing these positions can lead to a fundamental misunderstanding of the debates and intellectual diversity that shaped the scholarly landscape during the medieval period.

237. (D) The code of Arab tribal chivalry and bravery.
Before the emergence of the new faith, social behavior was governed by a traditional code of honor and virtue. This included values such as courage, hospitality, and fierce loyalty to one's kinship group. This cultural framework provided the social and ethical norms of pre-Islamic society, influencing tribal relations and personal conduct before the introduction of a new set of religious and moral values.

238. (A) A dispute over the legitimate right of succession.
The major division in the community's history was primarily rooted in disagreement over who should lead following the prophetic era. While one group favored a more consultative approach, another believed that leadership was divinely ordained and restricted to a specific family line. This initial political dispute eventually evolved into deeper theological and legal differences, shaping the subsequent history of the global community.

239. (C) Abu Hamid al-Ghazali
The scholar is famous for his profound spiritual journey and his intellectual contributions to theology, law, and mysticism. After achieving great success as a teacher, he experienced a crisis that led him to seek a more personal and direct experience of the divine through asceticism and spiritual discipline. His eventual return to scholarly life with a new perspective significantly influenced intellectual history.

240. (B) Advocated for an alliance with Hindu landlord groups.
This social and religious movement in Bengal focused on encouraging rural populations to fulfill their basic religious duties and resist economic exploitation. By organizing peasants against perceived injustices, it fostered a sense of solidarity and self-respect within the community. The movement's focus on religious purification and social justice was a direct effort to improve the moral and economic life of the marginalized people.

241. (A) Listening to spiritual music and poetry.
Mystical traditions often use specific devotional practices to facilitate a deeper connection with the divine. These can include the use of music and poetry to induce a state of spiritual awareness and devotion. Such practices are intended to help the seeker achieve a more profound internal state, complementing the foundational requirements of religious law and providing a diverse range of spiritual experiences.

242. (B) Sir Syed Ahmed Khan – Tahzib-ul-Akhlaq
Modern reformists used several media tools to advocate for social and cultural change. One prominent leader in India published a journal to promote rational inquiry and social reform, aiming to modernize the community's perspective while preserving its core identity. Correctly matching these publications with their founders is essential for understanding the intellectual strategies used to address the challenges of the colonial period.

243. (C) Advanced hospitals and medical education centers.
The medieval period saw the establishment of dedicated institutions for healthcare and research, reflecting the high value placed on medical science. These centers provided advanced care for both physical and mental health, while also serving as sites for training future physicians.

Click Here to Buy book on Amazon

This commitment to public welfare and scientific inquiry was a hallmark of the intellectual and social achievements of the time.

244. (D) Statement I is false but Statement II is true.
Mystical orders often adopted different attitudes toward political power and material wealth. While some avoided the influence of royal courts to preserve their independence, others maintained active relationships with rulers to influence social and political life. Recognizing these diverse strategies is essential for understanding the historical role of these orders and the various ways they interacted with the broader social and political landscape.

245. (A) The belief that the 12th Imam was hidden by God.
This theological concept refers to the state of a specific individual who is believed to have been removed from the physical world while remaining alive in a state of hiddenness. This belief is central to the identity of a major branch of the faith, providing hope for a future era of justice and divine guidance when this individual will eventually return to the community.

246. (B) Al-Khwarizmi – Ihya Ulum al-Din
Many renowned scholars are remembered for producing landmark texts that became foundations for history, mathematics, and religious science. Some authored early biographies of the Prophet or encyclopedic histories, while others made groundbreaking contributions to science and philosophy. Correctly matching these titles with their authors is necessary for a clear understanding of the diverse intellectual heritage produced during the golden age and beyond.

247. (D) Murji'ites
This theological group emerged in early history, advocating for a nuanced view on faith and action. They believed that judgment on the status of a believer should be deferred to the Creator, and that faith is primarily a matter of internal belief and oral confession. Their focus on the primacy of faith aimed to preserve community unity during periods of intense political and social conflict.

248. (A) To explain the wisdom behind Islamic injunctions.
The scholar produced a monumental work aimed at explaining the philosophical and ethical rationale behind religious laws and duties. By demonstrating the logical and spiritual benefits of following divine guidance, he sought to provide a deeper understanding of the faith and encourage its practice. This intellectual effort was central to his mission of social and religious renewal during a challenging historical period.

249. (C) Mu'tazilites
This theological school is characterized by its high regard for human reason and its commitment to divine justice. They argued that for the system of reward and punishment to be just, humans must possess absolute free will to create their own actions. Their rationalist approach often utilized the methods of classical logic to explain and defend their interpretations of religious doctrine and human agency.

250. (A) Hieroglyphic script, used in the region of Andalusia.
The artistic heritage of the tradition features several distinct styles of beautiful writing that developed over centuries. These scripts were used for architectural decoration, manuscript production, and administrative purposes. While some styles are known for their bold and angular lines, others are characterized by a cursive and legible form. Each script reflects the regional and historical diversity of the calligraphic tradition.

251. (B) Tribal affiliations
Pre-Islamic Arabia operated under a decentralized social structure primarily defined by localized tribal units. These affiliations served as the fundamental framework for determining societal rank and administrative control within the region. Membership in a specific tribe provided individuals with legal protection, social identity, and a structured system for governing daily interactions and collective decision-making processes.

252. (A) Characterized by polytheism
Before the emergence of a unified monotheistic framework, the Arabian Peninsula was marked by diverse spiritual practices involving the worship of multiple deities. Various tribes

Downloaded from www.pdf.tube

16. Which of the following statements correctly describes the transfer of Guruship by Guru Nanak?
(A) He transferred it to his eldest son, Baba Sri Chand
(B) He appointed Bhai Lehna based on his devotion
(C) He left it to the community to elect the next Guru
(D) He did not appoint any successor, declaring the line

17. Which of the following is not a concept associated with Guru Nanak's theology?
(A) Jivanmukti
(B) Sannyasa (Renunciation of the world)
(C) Nadar (Grace)
(D) Sach Khand

18. An academic researcher evaluating the impact of Guru Nanak's teachings on 16th-century Punjabi society would focus primarily on his competency in:
(A) Formulating an egalitarian religious paradigm
(B) Synthesizing classical Sanskrit epics into Punjabi
(C) Establishing a standing army to resist the Mughals
(D) Developing a new system of agricultural taxation

19. Who among the following Sikh Gurus standardized the Gurmukhi script?
(A) Guru Nanak
(B) Guru Amar Das
(C) Guru Angad
(D) Guru Ram Das

20. Given below are two statements:
Statement I: Guru Amar Das established the Manji system to organize the growing Sikh community.
Statement II: The Manji system was exclusively led by male members of the Sikh Panth.
In the light of the above statements, choose the most appropriate answer:
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

21. Match List I with List II:
List I: Sikh Gurus
P. Guru Angad
Q. Guru Amar Das
R. Guru Ram Das
S. Guru Arjan
List II: Key Contributions
1. Founded the city of Amritsar
2. Compiled the Adi Granth
3. Started the tradition of Mall Akhara
4. Established the city of Goindwal
(A) P-3, Q-4, R-1, S-2
(B) P-4, Q-3, R-2, S-1
(C) P-1, Q-2, R-3, S-4
(D) P-2, Q-1, R-4, S-3

22. Which of the following statements regarding the Masand system is incorrect?
(A) It was initiated to collect offerings from the Sikh community.
(B) The system was solidified and praised by Guru Gobind Singh.
(C) The Masands acted as representatives of the Guru.
(D) It played a crucial role in the expansion of Sikhism in the 16th century.

23. Consider the following statements about the compilation of the Adi Granth:
I. It was compiled by Guru Arjan in 1604.
II. It includes hymns of Sikh Gurus and Hindu/Muslim saints.
III. Bhai Gurdas served as the primary scribe.
IV. It contains the compositions of all ten Gurus.
Which of the statements given above are correct?
(A) I, II, and III only
(B) I, III, and IV only
(C) II, III, and IV only
(D) I, II, III, and IV

24. Which of the following is the most appropriate description of Miri-Piri?
(A) The integration of temporal and spiritual authority
(B) A system of agricultural land distribution

NODIA

STUDYING FROM PDFs?

THINK AGAIN.

If you are studying only from PDFs,
you are wasting valuable time.

Research shows that learning from

PRINTED BOOKS has up to

4× HIGHER RETENTION

than studying from screens.

PRINT BOOK = BETTER MEMORY

PDF = LOWER RETENTION

Those who study from **PRINTED BOOKS**
move **AHEAD.**

Others are left **BEHIND**
in competition.

In competitive exams,
being average is not enough.

STAY ONE STEP AHEAD.

261. (D) A critical phase in preserving traditions
The systematic recording and authentication of religious traditions marked a vital turning point in Islamic academic history. This process was essential for ensuring that historical narratives and spiritual guidance were accurately maintained for future generations. By moving from oral transmission to formal documentation, scholars established a permanent record that safeguarded the integrity of the community's collective religious and social heritage.

262. (B) Imam Bukhari and Imam Muslim
The field of Hadith studies was significantly shaped by the efforts of specific scholars who developed rigorous methodologies for authentication. These figures are recognized for their pivotal role in creating foundational texts that categorized thousands of reports. Their work provided a structured approach to verifying religious traditions, making their contributions central to the development of subsequent theological and legal studies within the tradition.

263. (C) A sophisticated system of verification
Far from being a random collection of stories, the assembly of religious traditions involved an advanced academic process. Scholars utilized detailed textual analysis and biographical research to confirm the accuracy of each report. This methodical approach focused on the reliability of the individuals transmitting the information, ensuring that only authenticated accounts were included in the final structured records used by the community.

264. (D) To authenticate the chains of transmission
The establishment of rigorous standards by specialized scholars was intended to ensure the reliability of recorded religious traditions. By carefully examining the sequence of individuals who passed down each report, researchers could verify the historical accuracy of the content. This meticulous validation process was necessary to create a trustworthy source that could supplement primary religious texts in matters of law.

265. (A) A structured academic discipline
The transition from spoken narratives to a formal system of study was achieved through the application of precise methodologies. By categorizing, verifying, and documenting reports, scholars created a rigorous framework for intellectual inquiry. This transformation ensured that religious history was no longer dependent on memory alone but was preserved through a systematic method that continues to guide theological research and jurisprudence.

266. (B) The development of complex legal frameworks
The formalization of jurisprudence led to the creation of detailed systems for interpreting religious law. These structures were designed to address the multifaceted needs of a growing society, providing clear guidelines for daily conduct and governance. This evolution turned abstract principles into a practical legal order, allowing for consistent application of rules across different contexts within the diverse Islamic civilization.

267. (B) The scholar Imam Abu Hanifa
Within the evolution of legal thought, certain scholars introduced unique methodologies to interpret religious requirements. One notable approach prioritized the use of logic and reasoned analysis to derive legal rulings. This method allowed for a flexible application of principles to new situations that were not explicitly detailed in primary texts, contributing a distinctive intellectual dimension to the foundational schools of jurisprudence.

268. (A) Literal scriptural interpretation
In the development of jurisprudence, different methodological schools emerged with varying priorities for interpreting religious texts. One specific approach focused strictly on the direct and obvious meaning of the scriptures. By adhering closely to the written word and avoiding extensive speculative reasoning, this method sought to maintain the original intent and purity of the laws as they were traditionally understood.

269. (C) A highly structured legal system
The collaborative efforts of various legal scholars produced a comprehensive framework for governing the community. By formalizing different methods of interpretation, they created a system capable of addressing a wide range of social and personal issues. This organized body of law ensured that the application of religious principles remained consistent, providing the

Click Here to Buy book on Amazon

286. (D) The encounter with contemporary socio-political paradigms
The introduction of modern political and social ideas created a period of significant transition for the community. These new frameworks challenged long-standing traditions and forced a careful re-evaluation of established practices and beliefs. This encounter served as a catalyst for reform movements, as scholars and leaders sought to navigate the complexities of a changing world while maintaining their core identity and values.

287. (C) Colonial administration and new educational models
The pressures of the modern era were primarily fueled by external political control and the introduction of different pedagogical systems. These forces threatened the stability of traditional institutions and required the community to develop new strategies for survival. The resulting shift in the intellectual and social landscape was a direct response to the transformative influence of colonial rule and modern scientific educational frameworks.

288. (B) Rapid assimilation of modern scientific education
To ensure the community remained competitive and relevant in a changing political and economic environment, one group of reformers advocated for the adoption of contemporary knowledge. By establishing new educational institutions focused on science and modern learning, they aimed to equip the populace with the tools necessary for survival. This strategic approach emphasized the importance of adapting to new intellectual standards for future growth.

289. (D) The preservation of traditional theological frameworks
While some reformers focused on modernization, another group within the movement prioritized the protection of the community's religious and cultural heritage. They argued that maintaining established theological systems was essential to prevent cultural erosion in the face of colonial influence. This focus on preservation sought to provide a stable foundation of identity and belief during a period of rapid social change.

290. (A) Subsequent socio-political mobilization
The debates and strategic approaches developed during the reform era fundamentally reshaped the community's intellectual landscape. By negotiating between the need for modern adaptation and the desire for traditional preservation, these movements prepared the populace for future collective action. The groundwork laid by these discussions ultimately facilitated the development of modern institutions and organized political movements in the decades that followed.

291. (C) Debates over leadership, free will, and divine attributes
The emergence of different religious groups was often driven by fundamental disagreements regarding authority and theology. Discussions about the nature of divine power and the qualifications for leading the community provided the necessary momentum for the formation of distinct sects. These internal debates served as crucial mechanisms that shaped the intellectual heritage and defined the foundational doctrines of the various schools.

292. (A) Specific interpretations of legitimate leadership
The formation of this particular sect was centered on questions of spiritual and political authority. Its development was defined by unique perspectives on who should rightfully guide the community and how that succession should be managed. These specific interpretations of leadership became the cornerstone of the group's identity, distinguishing its theological and structural trajectory from other emerging schools within the tradition.

293. (D) Mutazilites
One prominent intellectual movement became known for its strong emphasis on the role of reason in understanding religious principles. This group argued that theological concepts must be consistent with logical frameworks and rational analysis. Their approach placed human intellect at the center of the interpretative process, creating a sophisticated school of thought that challenged more traditional views on the nature of divine revelation.

NODIA

278. (B) Through stringent disciplinary codes and active engagement
One particular Sufi order established a unique identity by emphasizing structured discipline and involvement with broader social institutions. Unlike groups that focused solely on isolation or emotional expression, this order required its members to adhere to strict behavioral rules while remaining active participants in the community. This balanced approach allowed them to maintain spiritual rigor while influencing the wider social and institutional landscape.

279. (C) Naqsbandiyah
Within the spectrum of mystical traditions, a specific order gained prominence for its commitment to internal, quiet reflection. This group prioritized silent meditation as a central practice, while simultaneously maintaining a strict adherence to traditional orthodox theological frameworks. Their approach sought to integrate profound internal spiritual work with a conservative respect for established religious doctrines, providing a distinct path for spiritual development.

280. (D) Highly organized fraternities
As mystical practices evolved over time, the initial tendency toward solitary ascetic life was replaced by structured institutional growth. This progression led to the formation of formal orders with specific protocols for spiritual lineage and training. These organized groups allowed for the systematic transmission of teachings, transforming individual spiritual pursuits into collective, sustainable institutions that exerted significant cultural and social influence across regions.

281. (A) Their impact on society
While the spiritual and philosophical aspects of mystical orders are significant, their practical role in the community is equally important for a complete historical understanding. These groups were not merely isolated retreats but functioned as active participants in the social landscape. Examining their contributions to public welfare, education, and social cohesion provides a broader perspective on their multifaceted influence within different populations.

282. (B) As vital centers for education and resource distribution
The physical centers established by Sufi orders served multiple practical roles that benefited the local population. These locations were essential hubs where people could access learning and receive necessary supplies or support. By providing these services, the orders acted as social welfare institutions that addressed the immediate needs of the community, fostering a sense of stability and support across various demographic groups.

283. (B) They facilitated their assimilation into the social structure
Sufi orders played a crucial role in promoting social inclusion by engaging with diverse groups that were often overlooked by other institutions. Through their communal activities and welcoming environments, these orders helped integrate marginalized individuals into the wider social fabric. This effort fostered a more inclusive community atmosphere, allowing different segments of society to find a sense of belonging and support.

284. (A) They bridged the gap via patronage of arts and language
By supporting the use of local vernaculars and promoting various artistic expressions, Sufi orders made complex spiritual ideas accessible to the general public. This patronage helped connect the high-level intellectual work of scholars with the everyday experiences of the common people. Consequently, these orders facilitated a cultural synthesis that narrowed the distance between elite academic circles and the broader community.

285. (C) Dynamic social institutions
Research into the communal activities of various mystical orders confirms that they functioned as active and influential components of the social order. Rather than remaining isolated from worldly affairs, these groups established networks that provided education, mediation, and welfare services. Their ability to adapt and respond to the needs of the community transformed them into powerful forces for regional identity and cultural tolerance.

Downloaded from www.pdf.tube

maintained their own religious idols, which were frequently housed in central sanctuaries. This era lacked a singular theological system, resulting in a fractured religious landscape defined by pluralistic beliefs and localized worship rituals.

253. (C) Intense inter-tribal conflicts
The scarcity of essential resources in the Arabian Peninsula fostered an environment of competition among the various tribes. While trading networks existed, social stability was frequently disrupted by aggressive confrontations over limited assets. These disputes were exacerbated by strong tribal loyalties, creating a society where inter-group clashes were a prevalent and defining characteristic of the regional social condition.

254. (D) Established trading networks
Despite the fractured nature of tribal society and frequent inter-group conflicts, Arabia maintained functional links to wider regional markets. These structured commercial systems facilitated the exchange of goods and ideas between localized groups and larger economic centers. Such connections provided a vital avenue for interaction, ensuring that even isolated communities participated in broader commercial activities and external financial interactions.

255. (C) To construct a baseline for later changes
Examining the social and religious conditions of pre-Islamic Arabia allows academic historians to establish a foundational point of reference. By understanding the localized belief systems and rigid tribal structures existing beforehand, scholars can more accurately measure the scale of subsequent transformations. This comparative analysis highlights the profound reorganization of society that followed the introduction of a centralized monotheistic system.

256. (B) Basic teachings of the Quran
The establishment of the Islamic community in Madina was grounded in the principles found within the primary religious text. These scriptural foundations provided the necessary ethical guidelines and legal frameworks for building a cohesive society. By operationalizing these doctrines, the early state replaced previous tribal codes with a structured system of governance based on comprehensive and unified religious instructions.

257. (D) It used Quranic teachings to govern a diverse populace
The formation of the Madina state involved managing a multifaceted community through the application of specific religious principles. Leaders integrated these scriptural directives into the administration of daily life to address the needs of different social groups. This approach allowed for the governance of a diverse population under a single unified system, effectively bridging spiritual doctrines with practical civic administration.

258. (A) Definitive community building
During the period in Madina, the focus transitioned toward the practical creation of a unified Islamic society. This phase illustrates how spiritual values were systematically incorporated into the social and political fabric to establish a functioning state. Analyzing this era provides insights into the methods used to navigate complex social dynamics and create a cohesive community from a diverse population group.

259. (C) From personal observance to comprehensive statecraft
The development of the Madina community represented a significant evolution in the application of religious principles. Moving beyond individual spiritual practice, the movement began to encompass the complexities of managing a political and social entity. This transition involved instituting formal regulations and administrative structures, marking a shift toward the development of a fully operational state governed by unified ethical and legal doctrines.

260. (A) A unified political and religious entity
The Madina state functioned through the seamless integration of spiritual authority and civic administration. Rather than separating these domains, the system utilized religious texts to inform legal and political decisions. This structure ensured that the community operated as a single, cohesive unit where the governance of the populace and the adherence to theological principles were managed together under one centralized framework.

NODIA

294. (B) To challenge the pure rationalism of the Mutazilites
This group emerged as a response to the dominance of purely logical approaches to theology. By seeking to synthesize rational inquiry with established orthodox doctrines, they offered an alternative that balanced intellectual reasoning with traditional beliefs. Their development was essentially a reaction intended to provide a more moderate path that could defend traditional views using the very tools of logic they critiqued.

295. (C) Internal debates were crucial for defining doctrines
The historical growth of various religious schools highlights how disagreements and discussions served as a primary driver for intellectual development. Rather than being mere signs of division, these internal conflicts allowed for the rigorous refinement of theological principles and legal frameworks. The resulting diversity shows that the process of debating core issues was essential for building a rich and sophisticated civilization.

296. (D) A highly collaborative environment for expanding knowledge
During the medieval period, the intellectual landscape was defined by an atmosphere where different fields of study intersected and supported one another. This collaborative spirit allowed for the systematic preservation and expansion of classical learning across various regions. Scholars worked together to build upon ancient foundations, creating a unique interdisciplinary culture that fostered significant advancements in science, philosophy, and the fine arts.

297. (A) A rigorous empirical methodology
Advancements in fields such as medicine, mathematics, and astronomy were made possible by a commitment to observation and experimentation. This disciplined approach to gathering and analyzing data allowed researchers to move beyond theoretical speculation and achieve practical breakthroughs. By prioritizing evidence-based research, the period established a foundation for scientific inquiry that influenced global academic trajectories and improved the overall understanding of the physical world.

298. (B) Through the translation and synthesis of Greek texts
A significant achievement of this era was the critical engagement with ancient philosophical works. By translating and carefully analyzing these earlier texts, scholars were able to integrate classical logic with their own theological frameworks. This process sparked new epistemological debates and metaphysical inquiries, enriching the global philosophical tradition and serving as a vital intellectual bridge between different civilizations and historical periods.

299. (B) Intricate geometric patterns and advanced calligraphy
The artistic achievements of the period were characterized by the integration of aesthetic beauty with complex mathematical and philosophical concepts. This is clearly seen in the development of highly sophisticated designs and stylized writing techniques used in architecture and manuscripts. These artistic forms were not merely decorative but reflected deeper intellectual principles, demonstrating a unique synergy between empirical research and creative expression.

300. (A) A unique interdisciplinary culture
By combining scientific observation with artistic creation and philosophical inquiry, the era produced a vibrant and unified intellectual environment. This synergy allowed for a holistic approach to knowledge, where different disciplines informed and enhanced one another. Such a collaborative atmosphere was instrumental in creating lasting contributions that influenced multiple areas of global culture and academic thought for many centuries.

www.nodia.in

Click Here to Buy book on Amazon

CHAPTER 10
Sikhism

1. Which of the following best describes the socio-religious milieu of Punjab during the birth of Guru Nanak?
(A) Exclusively dominated by Orthodox Buddhism and monasticism
(B) Dominance of Vedic rituals and Islamic orthodoxy
(C) Primarily focused on Jain ascetic practices and non-violence
(D) Completely secular with no religious dominance or clerical influence

2. Given below are two statements:
Statement I: Guru Nanak's teachings explicitly rejected the caste system and empty rituals.
Statement II: Guru Nanak advocated for a highly ascetic lifestyle isolated from society.
In the light of the above statements, choose the most appropriate answer:
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

3. Match List I with List II:
List I: Concepts
P. Vand Chhako
Q. Kirat Karo
R. Naam Japo
S. Langar
List II: Meanings
1. Meditating on God's name
2. Sharing with others
3. Earning an honest living
4. Community kitchen
(A) P-2, Q-3, R-1, S-4
(B) P-3, Q-2, R-4, S-1
(C) P-1, Q-4, R-2, S-3
(D) P-4, Q-1, R-3, S-2

4. Which of the following statements regarding Guru Nanak's travels (Udasis) is incorrect?
(A) He travelled to Mecca and Medina in the Middle East.
(B) He visited Sri Lanka during his journeys.
(C) His travels were aimed at engaging in dialogues with religious leaders.
(D) He confined his travels strictly to the Punjab region.

5. Consider the following statements regarding Guru Nanak's philosophy:
I. He emphasized the oneness of God (Ik Onkar).
II. He believed in the doctrine of physical incarnation of God (Avataravada).
III. He instituted the concept of the Guru as a spiritual guide.
IV. He supported the practice of Sati.
Which of the statements given above are correct?
(A) I and III only
(B) I, II, and III only
(C) II and IV only
(D) I, III, and IV only

NODIA

6. What is the most appropriate interpretation of "Sabad" in Guru Nanak's teachings?
(A) A magical incantation used for achieving worldly gains
(B) The divine word communicating God's truth
(C) A written text composed by ancient Hindu sages
(D) The physical manifestation of God on the earth

7. Given below are two statements: one is labelled as Assertion (A) and the other is labelled as Reason (R).
Assertion (A): Guru Nanak established the institution of Dharamsal at Kartarpur.
Reason (R): He wanted to create a space for collective worship and singing of divine hymns.

(A) Both (A) and (R) are true and (R) is the correct explanation of (A).
(B) Both (A) and (R) are true but (R) is not the correct explanation of (A).
(C) (A) is true but (R) is false.
(D) (A) is false but (R) is true.

8. Which of the following defines the concept of "Hukam" in Sikh theology?
(A) The divine order or will of God
(B) A specific prayer sung in the evening
(C) The architectural style of Gurdwaras
(D) A community gathering

9. Consider the following statements regarding the early Sikh community at Kartarpur:
I. It was based on egalitarian principles.
II. Agricultural labor was considered spiritually beneficial.
III. Women were excluded from collective singing.
IV. The community kitchen (Langar) was a central feature.
V. Fasting was encouraged as a spiritual discipline.
Which of the statements given above are correct?
(A) I, II, and IV
(B) I, III, and V
(C) II, IV, and V
(D) I, II, III, and IV

10. The establishment of the Langar system had the effect of breaking down caste barriers. What was the primary cause of this effect?
(A) Mandated people of all castes to sit and eat together
(B) Served only specific types of vegetarian food items
(C) Was funded primarily by the local ruling kings
(D) Required singing of hymns before serving the meals

11. Arrange the following events in the life of Guru Nanak in chronological order:
I. Settlement at Kartarpur
II. Enlightenment at the Kali Bein river
III. Journey to Mecca
IV. Working at the Modikhana in Sultanpur
Which of the following options represents the correct chronological order?
(A) IV, II, III, I
(B) II, IV, I, III
(C) IV, III, II, I
(D) II, I, IV, III

12. Identify the correct pair of Guru Nanak's composition and its central theme:
(A) Japji Sahib - The martial history of the Sikhs
(B) Sidh Gost - Dialogue with Nath yogis on spiritual concepts
(C) Asa Di Var - The cosmological creation of the universe
(D) Bara Maha - The rules for military conduct

13. A contemporary practitioner of Sikhism seeks to apply Guru Nanak's teaching of "Haumai" (ego) eradication in corporate leadership. Which action best reflects this application?
(A) Centralizing all decision-making power
(B) Pursuing aggressive hostile takeovers
(C) Serving subordinates and sharing credit for team success
(D) Demanding public recognition for personal achievements

14. Identify the incorrect pair regarding the socio-religious milieu of Guru Nanak's time:
(A) Nath Yogis - Emphasized physical austerities and hatha yoga
(B) Bhakti Saints - Focused on loving devotion to a personal God
(C) Qazis - Administrators of Islamic law and religious judges
(D) Sufi Mystics - Promoted rigid adherence to Islamic legalism

15. Read the following case study and answer the question that follows:
During a severe famine, a local Gurdwara opens its kitchens to feed all affected people, regardless of their background, requiring them to sit in a single row. This scenario directly reflects which foundational institution started during Guru Nanak's time?
(A) Sangat and Pangat
(B) Manji System
(C) Masand System
(D) Dal Khalsa

NODIA

community with enforceable and practical guidelines for daily life.

270. (D) It turned them into practical, enforceable guidelines
The formalization of jurisprudence bridged the gap between theoretical spiritual concepts and the realities of community life. By establishing specific rules for deriving laws, scholars translated abstract values into a clear set of instructions for the populace. This process made religious teachings functional and relevant, ensuring they could be applied consistently to resolve legal disputes and manage the social order effectively.

271. (C) Ali ibn e Hazam
Intellectual history within the tradition was shaped by several influential figures who offered distinct perspectives on theology and law. One specific thinker is recognized for his commitment to a literal reading of primary texts and the use of comparative frameworks. His work contributed to the early development of rigorous textual analysis, providing a foundational approach that influenced subsequent generations of scholars.

272. (B) By synthesizing orthodox theology and spiritual reflection
To combat the challenges of philosophical doubt, one prominent scholar developed a unique intellectual approach. This method integrated traditional religious doctrines with an emphasis on internal spiritual experience. By combining these two areas, he provided a comprehensive response to skepticism that validated both the external requirements of the faith and the internal search for meaning, effectively revitalizing the community's intellectual foundations.

273. (D) A return to strict foundationalism
During a period of diverse intellectual developments, a specific thinker emerged to challenge prevailing syntheses of thought. He argued for a simplification of the tradition by focusing on its original and most basic elements. This intervention aimed to remove localized practices and philosophical additions that he believed had drifted away from the core teachings, advocating for a more rigorous adherence to primary sources.

274. (A) To reform and integrate diverse intellectual currents
In a different historical context, a critical thinker sought to revitalize the community by reconciling various schools of thought. His efforts focused on synthesizing differing intellectual and theological views to create a more unified and functional framework. This integrative approach was designed to address the socio-political challenges of the time, providing a modernized and cohesive intellectual path for future generations.

275. (C) The dynamic nature of internal intellectual evolution
Analyzing the contributions of influential scholars reveals that theological and philosophical thought within the tradition was never static. The various shifts in reasoning, ranging from literalism to complex synthesis and reform, highlight a continuous process of recalibration. These ongoing debates were essential for addressing the changing spiritual and social needs of the community, demonstrating a rich and evolving intellectual heritage over centuries.

276. (A) A significant dimension of spiritual expression
The evolution of mystical practices within the tradition highlights a vital aspect of religious life focused on internal growth and institutional organization. This movement allowed for the formalization of diverse methodologies, moving beyond simple asceticism to create structured systems for spiritual attainment. Such developments provided individuals with varied avenues for experiencing their faith, contributing deeply to the cultural and spiritual diversity of society.

277. (D) Chishtiyah
Among the various organized spiritual fraternities, one specific order became known for its focus on the emotional aspects of the faith. This group promoted dedicated ascetic practices as a means to achieve spiritual closeness. Their unique approach emphasized the development of a personal, heartfelt connection to the divine, distinguishing their methodology from other orders that might prioritize strict disciplinary codes or silent contemplation.

Downloaded from www.pdf.tube

(C) A specific form of classical Sikh music
(D) The architectural plan of the Golden Temple

25. Given below are two statements: one is labelled as Assertion (A) and the other is labelled as Reason (R).
Assertion (A): Guru Hargobind constructed the Akal Takht opposite the Harmandir Sahib.
Reason (R): He wanted a central place to address the temporal and political concerns of the Sikh Panth.
(A) Both (A) and (R) are true and (R) is the correct explanation of (A).
(B) Both (A) and (R) are true but (R) is not the correct explanation of (A).
(C) (A) is true but (R) is false.
(D) (A) is false but (R) is true.

26. In the context of Sikh history, the term "Dasvandh" is defined as:
(A) The contribution of one-tenth of one's income for community causes
(B) The compilation of ten holy texts
(C) The council of ten Sikh leaders
(D) A military formation used by the Khalsa

27. Consider the following statements regarding the martyrdom of Guru Tegh Bahadur:
I. He was executed by the orders of Emperor Aurangzeb.
II. He sacrificed his life to defend the religious freedom of Kashmiri Pandits.
III. His martyrdom took place in Lahore.
IV. He is remembered as "Hind Di Chadar".
V. His execution led to the immediate dissolution of the Sikh Panth.
Which of the statements given above are correct?
(A) I, II, and III
(B) I, II, and IV
(C) II, III, and V
(D) I, IV, and V

28. The transformation of the Sikh Panth into a martial community under Guru Hargobind was the direct effect of which cause?
(A) The influence of Rajput mercenaries
(B) The execution of Guru Arjan by the Mughal state
(C) The desire to conquer neighboring Hindu kingdoms
(D) The theological rejection of peaceful meditation

NODIA

29. Arrange the following Gurus in chronological order of their Guruship:
I. Guru Har Krishan
II. Guru Har Rai
III. Guru Tegh Bahadur
IV. Guru Hargobind
Which of the following options represents the correct chronological order?
(A) IV, II, I, III
(B) IV, I, II, III
(C) II, IV, I, III
(D) I, II, III, IV

30. Identify the correct pair related to the development of the Sikh Panth:
(A) Anand Karaj - Introduced by Guru Amar Das
(B) Gurdwara Sis Ganj - Marks the birthplace of Guru Nanak
(C) Zafarnama - Written by Guru Tegh Bahadur
(D) Baisakhi of 1699 - Creation of the Khalsa by Guru Gobind Singh

31. A modern Sikh institution implements democratic decision-making in resolving community disputes, reflecting the historical concept of "Guru Panth". This concept was formalized by:
(A) Guru Gobind Singh
(B) Guru Nanak
(C) Guru Arjan
(D) Guru Ram Das

32. Identify the incorrect pair regarding the Sikh Gurus and their respective contemporaries:
(A) Guru Nanak - Babur
(B) Guru Ram Das - Jahangir
(C) Guru Amar Das - Akbar
(D) Guru Tegh Bahadur - Aurangzeb

33. Read the following case study and answer the question that follows:
In 1699, at Anandpur Sahib, a leader asks for five volunteers willing to sacrifice their heads, ultimately establishing a new identity marked by five articles of faith. Who was this leader?
(A) Guru Hargobind
(B) Guru Gobind Singh
(C) Guru Tegh Bahadur

(B) Equal rights in all religious and temporal activities
(C) Women must sit behind a veil during the Sangat assembly
(D) Only men can be initiated into the Khalsa order

71. Except for one, all the following are core virtues highly emphasized in Sikh beliefs. Identify the exception:
(A) Sat (Truth)
(B) Santokh (Contentment)
(C) Daya (Compassion)
(D) Ahankar (Ego)

72. Evaluating the concept of "Miri-Piri", a student of Sikhism must recognize that true competency in this doctrine requires a balance between:
(A) Temporal obligations and spiritual devotion
(B) Agricultural work and military service
(C) Eastern and Western philosophies
(D) Vegetarianism and asceticism

73. Which of the following is considered the central institution of Sikh congregational worship?
(A) The personal shrine of the Guru's descendants
(B) The monastery of Udasi ascetics
(C) The Sangat and Gurdwara
(D) The local village panchayat

74. Given below are two statements:
Statement I: The Takhts are the seats of temporal authority in Sikhism.
Statement II: There are exactly three recognized Takhts in the Sikh religion.
In the light of the above statements, choose the most appropriate answer:
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

75. Match List I with List II:
List I: Sikh Festivals
P. Vaisakhi
Q. Bandi Chhor Divas
R. Hola Mohalla
S. Gurpurab
List II: Historical Significance
1. Release of Guru Hargobind from Gwalior Fort
2. Creation of the Khalsa
3. Birth or Martyrdom of a Guru
4. Display of martial arts initiated by Guru Gobind Singh
(A) P-2, Q-1, R-4, S-3
(B) P-1, Q-2, R-3, S-4
(C) P-4, Q-3, R-1, S-2
(D) P-3, Q-4, R-2, S-1

76. Which of the following statements about the Akal Takht is incorrect?
(A) It was established by Guru Hargobind.
(B) Issues only spiritual decrees regarding interpretations
(C) It is located in Amritsar.
(D) It is the highest temporal seat of authority for Sikhs.

77. Consider the following statements about the Sikh ceremony of Anand Karaj:
I. It is the Sikh marriage ceremony.
II. It involves walking around the Guru Granth Sahib four times.
III. The hymns sung during the circumambulations are called Lavan.
IV. It requires the consultation of astrological charts to fix the date.
Which of the statements given above are correct?
(A) I, II, and III only
(B) I, II, and IV only
(C) II, III, and IV only
(D) I, III, and IV only

78. What is the most appropriate description of "Karah Parshad"?
(A) A specific weapon used by the Nihang Sikhs
(B) The raised platform where the Guru Granth Sahib is placed
(C) The canopy placed over the Guru Granth Sahib
(D) A sacred pudding distributed to the congregation

79. Given below are two statements: one is labelled as Assertion (A) and the other is labelled as Reason (R).

Click Here to Buy book on Amazon

43. Given below are two statements: one is labelled as Assertion (A) and the other is labelled as Reason (R).
Assertion (A): The compositions in the Guru Granth Sahib are organized primarily by Raga (musical measure).
Reason (R): Music (Kirtan) is considered a primary vehicle for spiritual elevation in Sikhism.
(A) Both (A) and (R) are true and (R) is the correct explanation of (A).
(B) Both (A) and (R) are true but (R) is not the correct explanation of (A).
(C) (A) is true but (R) is false.
(D) (A) is false but (R) is true.

44. The term "Gurbani" is defined as:
(A) The physical structure of a Gurdwara
(B) The utterances or words of the Gurus
(C) The communal meal shared by Sikhs
(D) The weapon wielded by the Khalsa

45. Consider the following statements about Bhai Gurdas:
I. He was the original scribe of the Adi Granth.
II. His "Varan" are referred to as the "key" to understanding the Guru Granth Sahib.
III. He succeeded Guru Arjan as the sixth Guru.
IV. He was a contemporary of four Sikh Gurus.
V. His writings are strictly prohibited in Gurdwaras.
Which of the statements given above are correct?
(A) I, II, and IV
(B) I, II, and III
(C) II, IV, and V
(D) I, III, and IV

46. The inclusion of Bhagat Bani in the Guru Granth Sahib illustrates which primary theological cause?
(A) Political necessity to appease local rulers
(B) Lack of sufficient Guru compositions
(C) Royal decree from Emperor Akbar
(D) Belief in the universality of truth

47. Arrange the following Sikh literary works in chronological order of their compilation/ creation:
I. Dasam Granth
II. Adi Granth (Kartarpuri Bir)
III. Damdami Bir (Guru Granth Sahib)
IV. Bhai Gurdas's Varan
Which of the following options represents the correct chronological order?
(A) IV, II, I, III
(B) II, IV, III, I
(C) IV, II, III, I
(D) II, IV, I, III

NODIA

48. Identify the correct pair regarding Sikh literature:
(A) Zafarnama - An ancient text on Ayurveda
(B) Rahitnamas - Manuals outlining the Sikh code of conduct
(C) Sukhmani Sahib - Composed by Guru Nanak
(D) Bachitar Natak - Autobiography of Guru Ram Das

49. A scholar analyzing the linguistic diversity of the Guru Granth Sahib would apply the concept of "Sant Bhasha". What does this term signify?
(A) A standardized dialect of Persian
(B) A lingua franca used by medieval saints across North India
(C) A highly formalized version of classical Sanskrit
(D) The localized village dialect of Amritsar

50. Identify the incorrect pair regarding the contributors to the Guru Granth Sahib:
(A) Tulsidas - Author of Ramcharitmanas included in the Granth
(B) Sheikh Farid - Sufi poet
(C) Kabir - Bhakti saint
(D) Ravidas - Cobbler saint

51. Read the following case study and answer the question that follows:
A Sikh family recites the "Rehras Sahib" daily. This practice relates to which part of Sikh daily life as prescribed in literature?
(A) The morning liturgical prayer
(B) The prayer before sleeping
(C) The evening liturgical prayer
(D) The prayer during the Anand Karaj

52. Which of the following statements about the "Damdami Bir" is correct?
(A) It was compiled by Guru Arjan Dev.
(B) It lacks the hymns of Guru Tegh Bahadur.
(C) It includes the autobiographical works of

(B) Advocated for an identity that blurred with Hinduism
(C) They supported the authority of the Mahants.
(D) They rejected the Guru Granth Sahib.

107. Except for one, all the following played a role in the Gurdwara Reform Movement (1920-1925). Identify the exception:
(A) Guru-ka-Bagh Morcha
(B) Jaito Da Morcha
(C) Keys Affair (Chabian Da Morcha)
(D) Kuka Uprising

108. To demonstrate competency in analyzing modern socio-religious movements in Sikhism, one must recognize Bhagat Puran Singh for his contribution to:
(A) Leading the armed struggle for a Punjabi state
(B) Establishing Pingalwara for the care of the destitute
(C) Translating the Dasam Granth into English
(D) Serving as the first President of the SGPC

109. Which country currently hosts the largest Sikh diaspora population outside of India?
(A) United Kingdom
(B) United States of America
(C) Canada
(D) Australia

110. Given below are two statements:
Statement I: The Komagata Maru incident of 1914 involved a ship carrying mostly Sikh passengers being denied entry into Canada.
Statement II: The incident highlighted the racially discriminatory immigration policies of the British Empire at the time.
In the light of the above statements, choose the most appropriate answer:
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

111. Match List I with List II:
List I: Diaspora Organizations/Events
P. Ghadar Party
Q. World Sikh Organization
R. Sikh Coalition
S. Komagata Maru
List II: Context
1. Formed post-9/11 in the USA for civil rights defense
2. International advocacy group formed in the 1980s
3. Early 20th-century revolutionary movement based in North America
4. 1914 ship incident highlighting immigration discrimination
(A) P-3, Q-2, R-1, S-4
(B) P-1, Q-3, R-2, S-4
(C) P-4, Q-1, R-3, S-2
(D) P-2, Q-4, R-1, S-3

112. Which of the following statements regarding the modern Sikh diaspora is incorrect?
(A) Sikhs assimilated while maintaining identity.
(B) Turban never faced challenges in the West
(C) Diaspora Sikhs have achieved significant political representation in countries like Canada.
(D) Vaisakhi parades (Nagar Kirtans) are prominent public events in cities like Surrey and Yuba City.

113. Consider the following statements about the challenges faced by the Sikh diaspora post-9/11:
I. Sikhs faced a significant increase in hate crimes due to mistaken identity.
II. The turban and beard became targets of racial profiling.
III. Organizations like the Sikh Coalition were formed to combat discrimination.
IV. Sikhs responded by completely abandoning the articles of faith.
Which of the statements given above are correct?
(A) I, II, and III only
(B) I and II only
(C) II, III, and IV only
(D) I, III, and IV only

114. What is the most appropriate description of "3HO" (Healthy, Happy, Holy Organization) in the context of modern Sikhism?
(A) Movement introducing Sikhism and

Downloaded from www.pdf.tube

not permit the piercing of noses or ears for both men and women.
Reason (R): Sikhism emphasizes the perfection of the natural human body given by the Creator.
(A) Both (A) and (R) are true and (R) is the correct explanation of (A).
(B) Both (A) and (R) are true but (R) is not the correct explanation of (A).
(C) (A) is true but (R) is false.
(D) (A) is false but (R) is true.

62. In Sikh theology, the term "Gurmukh" is defined as:
(A) A person who abandons their family for asceticism
(B) An apostate who leaves the Sikh faith
(C) The architectural arch of a Gurdwara
(D) One who follows the path guided by the Guru

63. Consider the following directives found in the Sikh Rehat Maryada:
I. A Sikh should wake up early (Amrit Vela) and meditate on the Divine Name.
II. A Sikh must not commit female infanticide (Kuri-mar).
III. A Sikh should observe fasts on auspicious lunar days.
IV. A Sikh must earn an honest living.
V. A Sikh should engage in blind rituals and superstitions.
Which of the statements given above represent correct directives?
(A) I, II, and IV
(B) I, III, and V
(C) II, III, and IV
(D) I, II, III, and IV

64. The strict prohibition of idol worship in Sikhism is a direct effect of which core theological cause?
(A) Economic constraints in purchasing idols
(B) Belief that God is formless and infinite
(C) Desire to differentiate aesthetically
(D) Influence from Greek philosophy

65. Arrange the daily Nitnem (prayers) in the chronological order they are recited from morning to evening:
I. Rehras Sahib
II. Japji Sahib
III. Kirtan Sohila
IV. Jaap Sahib
Which of the following options represents the correct chronological order?
(A) II, IV, I, III
(B) IV, II, III, I
(C) II, I, IV, III
(D) I, II, III, IV

66. Identify the correct pair related to the Sikh Code of Conduct:
(A) Amrit Sanchar - The initiation ceremony into the Khalsa
(B) Akhand Path - A 10-day broken reading of the scripture
(C) Kurahit - Meritorious deeds
(D) Chaur Sahib - A musical instrument

67. If a Sikh refuses to participate in a ritual considering certain days as "auspicious" or "inauspicious," they are applying which core concept of Sikh philosophy?
(A) Acceptance of astrological determinism
(B) Adherence to the caste system
(C) Rejection of superstitions and omens
(D) Practice of Hath Yoga

68. Identify the incorrect pair regarding the "Four Taboos" (Kurahits) of a Khalsa Sikh:
(A) Trimming or shaving of hair - Prohibited
(B) Eating Kutha (Halal) meat - Prohibited
(C) Cohabiting with a person other than one's spouse - Prohibited
(D) Consuming dairy products - Prohibited

69. Read the following case study and answer the question that follows:
During a corporate dispute, a manager who is a practicing Sikh ensures that negotiations are handled honestly, without deception, and profits are shared fairly. This behavior is rooted in the ethical principle of:
(A) Miri-Piri
(B) Dal Khalsa
(C) Sachiar (Truthful living)
(D) Sarbat Khalsa

70. Which of the following correctly states the Sikh stance on gender equality according to the Rehat Maryada?
(A) Women participate in Langar but not public scripture reading

NODIA

Guru Gobind Singh.
(D) It was finalized by Guru Gobind Singh at Sabo Ki Talwandi.

53. Except for one, all the following are recognized Ragas used in the Guru Granth Sahib. Identify the exception:
(A) Raga Sri
(B) Raga Majh
(C) Raga Bhairavi
(D) Raga Gauri

54. An evaluation of a student's competency in Sikh theology requires understanding the "Mul Mantar". The term "Akal Purakh" within this context signifies:
(A) A localized deity of Punjab
(B) The timeless, eternal Supreme Being
(C) The historical founder of the religion
(D) The concept of reincarnation

55. Which of the following is the fundamental belief of Sikhism regarding the nature of God?
(A) Polytheistic and anthropomorphic in nature
(B) Pantheistic with multiple physical incarnations
(C) Dualistic, separating creator and creation entirely
(D) Monotheistic, formless, and omnipresent

56. Given below are two statements:
Statement I: The Sikh Code of Conduct (Sikh Rehat Maryada) prohibits the consumption of alcohol, tobacco, and halal meat.
Statement II: The Sikh Rehat Maryada explicitly mandates the practice of caste-based seating in Gurdwaras.
In the light of the above statements, choose the most appropriate answer:
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

57. Match List I with List II:
List I: Five Ks
P. Kesh
Q. Kangha
R. Kara
S. Kirpan
List II: Symbolic Meaning
1. Restraint and connection to the Guru
2. Readiness to protect the weak
3. Acceptance of God's will and natural form
4. Cleanliness and discipline
(A) P-3, Q-4, R-1, S-2
(B) P-1, Q-2, R-3, S-4
(C) P-4, Q-3, R-2, S-1
(D) P-2, Q-1, R-4, S-3

58. Which of the following statements regarding Sikh beliefs is incorrect?
(A) Salvation only achieved by renouncing family life
(B) Sikhs believe in the cycle of birth and death (Samsara).
(C) Sikhs believe in the equality of all human beings.
(D) Sikhs believe in the continuous presence of the Guru in the Panth and Granth.

59. Consider the following statements about the Sikh concept of "Maya":
I. Maya is the illusion that the material world is the ultimate reality.
II. Maya causes human beings to become ego-centric (Manmukh).
III. Maya can only be overcome by moving to a forest hermitage.
IV. Maya is considered a creation of God, but not the ultimate truth.
Which of the statements given above are correct?
(A) I, II, and III only
(B) I, II, and IV only
(C) II, III, and IV only
(D) I and IV only

60. What is the most appropriate definition of "Seva" in Sikhism?
(A) Ritualistic worship of idols
(B) Selfless service performed without reward
(C) Financial donations made to the Guru
(D) Recitation of mantras for personal wealth

61. Given below are two statements: one is labelled as Assertion (A) and the other is labelled as Reason (R).
Assertion (A): The Sikh Rehat Maryada does

Click Here to Buy book on Amazon

Assertion (A): The Hola Mohalla festival celebrated at Anandpur Sahib is distinct from the traditional Holi.
Reason (R): Guru Gobind Singh transformed it into an occasion for Sikhs to practice military exercises and hold mock battles.
(A) Both (A) and (R) are true and (R) is the correct explanation of (A).
(B) Both (A) and (R) are true but (R) is not the correct explanation of (A).
(C) (A) is true but (R) is false.
(D) (A) is false but (R) is true.

80. The term "Sarovar" in the context of Sikh architecture is defined as:
(A) The community kitchen
(B) The sacred pool adjacent to a Gurdwara
(C) The main entry gate of the Gurdwara
(D) The flag post flying the Nishan Sahib

81. Consider the following features of a Gurdwara:
I. The presence of the Guru Granth Sahib
II. The Nishan Sahib (Sikh flag) outside
III. The Langar hall
IV. The idols of Sikh Gurus in the main hall
V. A strict dress code requiring head coverings
Which of the features given above are correct?
(A) I, II, III, and V
(B) I, II, IV, and V
(C) II, III, IV, and V
(D) I, III, IV, and V

82. The practice of "Akhand Path" became widespread in the 18th century. What was the primary historical cause for its popularization?
(A) Continuous movement due to persecution
(B) Mandated by Mughal rulers to tax the Sikhs
(C) Introduced by British to organize Sikh regiments
(D) Printing press made scriptures readily available

83. Arrange the following Sikh ceremonies in the chronological order they naturally occur in a person's life:
I. Amrit Sanchar (Initiation)
II. Naam Karan (Naming ceremony)
III. Antam Sanskar (Funeral ceremony)
IV. Anand Karaj (Marriage)
Which of the following options represents the correct chronological order?
(A) II, I, IV, III
(B) II, IV, I, III
(C) I, II, IV, III
(D) II, I, III, IV

84. Identify the correct pair regarding Sikh institutions:
(A) Chief Khalsa Diwan - A militant organization of the 18th century
(B) Damdami Taksal - An agricultural union
(C) Nihangs - Modern political party
(D) SGPC - Formed to manage Gurdwaras in Punjab

85. A Sikh community organizes a "Nagar Kirtan" during a Gurpurab. This concept is an application of:
(A) A silent protest against state authorities
(B) A private meditative retreat
(C) Taking the message into the public sphere
(D) An exclusive gathering for the upper castes

86. Identify the incorrect pair regarding the Five Takhts:
(A) Akal Takht - Amritsar, Punjab
(B) Takht Sri Damdama Sahib - Delhi
(C) Takht Sri Patna Sahib - Bihar
(D) Takht Sri Hazur Sahib - Nanded, Maharashtra

87. Read the following case study and answer the question that follows:
During a service, a reader randomly opens the Guru Granth Sahib and reads the first hymn on the left page. This practice, often done to seek guidance, is known as:
(A) Sukhmani Path
(B) Dasvandh
(C) Chaur Sahib
(D) Hukamnama (or Vak Laina)

88. Which of the following statements correctly describes the "Antam Sanskar" (funeral rites) in Sikhism?
(A) Wailing and beating of chest are discouraged
(B) The body must be buried facing east.
(C) A memorial shrine must be built over the ashes.
(D) It is mandatory to immerse the ashes only in the Ganges river.

Downloaded from www.pdf.tube

(D) Banda Singh Bahadur

34. Which of the following correctly states the primary objective of creating the Khalsa?
(A) Form community of saint-soldiers to uphold righteousness
(B) Establish an elite group solely for Gurdwara administration
(C) Create a distinct caste within the existing Sikh community
(D) Enforce strict vegetarianism among all practicing Sikhs

35. Except for one, all the following are "Panj Pyare" (Five Beloved Ones) who were initiated on Baisakhi in 1699. Identify the exception:
(A) Bhai Daya Singh
(B) Bhai Dharam Singh
(C) Bhai Mani Singh
(D) Bhai Himmat Singh

36. An academic assessing the structural evolution of the Sikh Panth must recognize the "Gurmata" system as a competency in:
(A) Centralized autocratic governance
(B) Individual mystical revelation
(C) Feudal taxation collection
(D) Collective democratic resolution of the Khalsa

37. Which text is considered the central religious scripture of Sikhism?
(A) Dasam Granth
(B) Janamsakhis
(C) Sri Guru Granth Sahib
(D) Varan Bhai Gurdas

38. Given below are two statements:
Statement I: The Sri Guru Granth Sahib begins with the Mul Mantar.
Statement II: The compositions in the Sri Guru Granth Sahib are arranged chronologically by the year they were written.
In the light of the above statements, choose the most appropriate answer:
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

NODIA

39. Match List I with List II:
List I: Sections of Guru Granth Sahib
P. Japji Sahib
Q. Ragas
R. Bhagat Bani
S. Raagmala
List II: Features
1. Compositions by saints of other traditions
2. Opening morning prayer
3. Concluding composition of the scripture
4. Musical measures organizing the main text
(A) P-2, Q-4, R-1, S-3
(B) P-1, Q-3, R-2, S-4
(C) P-4, Q-2, R-3, S-1
(D) P-3, Q-1, R-4, S-2

40. Which of the following statements about the Dasam Granth is incorrect?
(A) Holds same status as Guru Granth Sahib in daily liturgy
(B) It contains compositions attributed to Guru Gobind Singh.
(C) It includes secular and mythological narratives.
(D) The Zafarnama is included within it.

41. Consider the following statements about the Guru Granth Sahib:
I. It is treated as the living Guru of the Sikhs.
II. It is written entirely in the Gurmukhi script.
III. It contains the writings of 36 contributors, including 6 Gurus.
IV. It strongly advocates for asceticism and renunciation.
Which of the statements given above are correct?
(A) I, II, and III only
(B) I and II only
(C) II, III, and IV only
(D) I, III, and IV only

42. Which of the following is the most appropriate description of "Janamsakhis"?
(A) Hagiographical accounts of the life of Guru Nanak
(B) Official historical records kept by the Mughal court
(C) Treatises on Sikh martial arts
(D) Codified laws of Sikh jurisprudence

Reason (R): They recognized that modern media was essential for propagating Sikh theology and defining Sikh identity against rival socio-religious movements.
(A) Both (A) and (R) are true and (R) is the correct explanation of (A).
(B) Both (A) and (R) are true but (R) is not the correct explanation of (A).
(C) (A) is true but (R) is false.
(D) (A) is false but (R) is true.

98. The "Mahants" in the context of early 20th-century Sikh history are defined as:
(A) Hereditary managers and priests of Gurdwaras
(B) Democratic leaders elected by the SGPC
(C) British officials appointed to oversee religious affairs
(D) The elite guards of the Akal Takht

99. Consider the following leaders and their associations:
I. Bhai Vir Singh - Singh Sabha Movement
II. Baba Ram Singh - Namdhari Movement
III. Baba Dayal Das - Nirankari Movement
IV. Master Tara Singh - Punjabi Suba Movement
V. Sri Chand - Khalsa Panth
Which of the above pairings are correct?
(A) I, II, III, and IV
(B) I, II, IV, and V
(C) II, III, IV, and V
(D) I, III, IV, and V

100. The Jallianwala Bagh massacre (1919) and the tragedy at Nankana Sahib (1921) had a profound effect on the Sikh community. What was the primary political cause-effect relationship?
(A) It caused Sikhs to abandon Gurdwara Reform.
(B) It led to the immediate Sikh statehood.
(C) It caused a mass conversion to Christianity.
(D) Alienated Sikhs from British loyalism

101. Arrange the following socio-religious movements in Sikhism in the chronological order of their emergence:
I. Gurdwara Reform Movement (Akali Dal)
II. Nirankari Movement
III. Singh Sabha Movement
IV. Namdhari Movement
Which of the following options represents the correct chronological order?
(A) II, IV, III, I
(B) IV, II, I, III
(C) III, I, II, IV
(D) II, III, IV, I

102. Identify the correct pair regarding modern Sikh educational institutions:
(A) Guru Nanak Dev University - Founded during the reign of Maharaja Ranjit Singh
(B) Khalsa College - Established under Singh Sabha influence
(C) Pingalwara - An institution for purely political training
(D) Chief Khalsa Diwan - Founded in 1950

103. The concept of "Punjabi Suba" applied by modern Sikh leaders post-independence primarily demanded:
(A) A separate sovereign nation-state
(B) The dissolution of the SGPC
(C) A theocratic governance system in Punjab
(D) Linguistic reorganization for a Punjabi state

104. Identify the incorrect pair regarding Sikh sects:
(A) Radhasoamis - Strictly follow Rehat Maryada
(B) Nihangs - Martial sect preserving 18th-century Khalsa traditions
(C) Nirmalas - Ascetic scholars known for their knowledge of Sanskrit and Vedanta
(D) Seva Panthis - Focus heavily on philanthropy and service

105. Read the following case study and answer the question that follows:
An organization runs a massive free printing press in Amritsar dedicated solely to distributing authentic copies of the Guru Granth Sahib and literature to combat misinterpretations. This mirrors the historic strategy of which movement?
(A) Udasi Sect
(B) Bandai Khalsa
(C) Singh Sabha Movement
(D) Ghadar Movement

106. Which of the following statements correctly describes the "Tat Khalsa" faction within the Singh Sabha?
(A) Asserted distinct Sikh identity and Khalsa discipline

Click Here to Buy book on Amazon

89. Except for one, all the following are core components of the Amrit Sanchar ceremony. Identify the exception:
(A) Preparation of Amrit in an iron bowl
(B) Stirring the Amrit with a Khanda (double-edged sword)
(C) Fasting for 24 hours prior to the ceremony
(D) Recitation of five Banis by the Panj Pyare

90. Assessing a student's competency in understanding Sikh demographics requires recognizing the "Nishan Sahib". The color of the Nishan Sahib wrapping is traditionally:
(A) Saffron (Kesri) or Blue
(B) Green
(C) White
(D) Black

91. Who was the founder of the Namdhari (Kuka) movement?
(A) Baba Dayal Das
(B) Master Tara Singh
(C) Sant Fateh Singh
(D) Baba Ram Singh

92. Given below are two statements:
Statement I: The Nirankari movement was initiated by Baba Dayal Das to emphasize the formless nature of God.
Statement II: The Nirankaris actively promoted idol worship and orthodox Hindu rituals.
In the light of the above statements, choose the most appropriate answer:
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

93. Match List I with List II:
List I: Movements/Sects
P. Nirankari Movement
Q. Namdhari Movement
R. Singh Sabha Movement
S. Udasi Sect
List II: Key Characteristics
1. Emphasized a revival of strict Sikh identity and education
2. Followed ascetic traditions, tracing lineage to Sri Chand
3. Rejected all rituals, focusing on the formless (Nirankar)
4. Boycotted British goods and services in the 19th century
(A) P-3, Q-4, R-1, S-2
(B) P-1, Q-2, R-3, S-4
(C) P-4, Q-3, R-2, S-1
(D) P-2, Q-1, R-4, S-3

NODIA

94. Which of the following statements regarding the Singh Sabha movement is incorrect?
(A) It was founded in 1873 in Amritsar.
(B) It aimed to restore Sikhism to its pristine purity.
(C) It actively countered the proselytizing activities of Christian missionaries and Arya Samaj.
(D) It opposed Western education and the press.

95. Consider the following statements about the Gurdwara Reform Movement (Akali Dal):
I. It aimed to free Gurdwaras from the control of corrupt Mahants.
II. It was entirely a violent, armed struggle against the British.
III. It led to the passing of the Sikh Gurdwaras Act of 1925.
IV. The Nankana Sahib massacre was a pivotal event during this movement.
Which of the statements given above are correct?
(A) I, II, and III only
(B) I, III, and IV only
(C) II, III, and IV only
(D) I, II, III, and IV

96. What is the most appropriate description of the Chief Khalsa Diwan?
(A) A militant faction of the Namdharis
(B) Umbrella group focused on education/ reform
(C) The political wing of the Congress in Punjab
(D) A sect that believed in living human Gurus

97. Given below are two statements: one is labelled as Assertion (A) and the other is labelled as Reason (R).
Assertion (A): The Singh Sabha movement placed a heavy emphasis on publishing tracts, newspapers, and books.

Kundalini Yoga
(B) An orthodox sect based in Amritsar
(C) A militant separatist group
(D) A specialized agricultural union in Punjab

115. Given below are two statements: one is labelled as Assertion (A) and the other is labelled as Reason (R).
Assertion (A): The issue of the "Dastar" (turban) has led to legal battles for Sikhs in countries like France.
Reason (R): France passed laws banning ostentatious religious symbols in public schools.
(A) Both (A) and (R) are true and (R) is the correct explanation of (A).
(B) Both (A) and (R) are true but (R) is not the correct explanation of (A).
(C) (A) is true but (R) is false.
(D) (A) is false but (R) is true.

116. The concept of "Transnationalism" in Sikh diaspora studies is defined as:
(A) Complete severing of ties with the homeland
(B) Translating scriptures into foreign languages
(C) The physical journey from Punjab to another country
(D) Maintaining active social/economic homeland ties

117. Consider the following modern issues impacting the Sikh community:
I. The preservation of the Punjabi language among diaspora youth.
II. Identity challenges related to wearing the Five Ks in corporate and military environments.
III. The agrarian crisis and youth migration from Punjab.
IV. The complete lack of political participation in host countries.
V. The rise of digital Gurdwaras and online Kirtan classes.
Which of the above represent actual current issues/trends?
(A) I, II, III, and V
(B) I, II, IV, and V
(C) II, III, IV, and V
(D) I, III, IV, and V

118. The migration of Sikhs to East Africa in the late 19th and early 20th centuries was primarily an effect of which cause?
(A) Fleeing from Mughal persecution
(B) Recruitment to build the Uganda Railway
(C) Religious mandate to spread Sikhism in Africa
(D) The discovery of gold in Kenya

119. Arrange the following historical events related to the Sikh diaspora in chronological order:
I. Formation of the Ghadar Party in San Francisco
II. Komagata Maru Incident
III. First Sikh MP elected in the UK (Piara Singh Khabra)
IV. Early migration of Sikh laborers to the Pacific Northwest lumber mills
Which of the following options represents the correct chronological order?
(A) IV, I, II, III
(B) I, II, IV, III
(C) IV, II, I, III
(D) II, I, IV, III

120. Identify the correct pair regarding Sikh diaspora terminology:
(A) Gora Sikhs - White Western converts to Sikhism
(B) Ramgarhias - A modern political party in Canada
(C) Khalistan - An agricultural festival in California
(D) Yuba City - A historical Gurdwara in East Africa

121. Read the following case study and answer the question that follows:
A young Sikh professional in the US military petitions for a religious accommodation to keep their beard and turban. This relies on the legal principle of:
(A) Diplomatic immunity
(B) The Right to Bear Arms
(C) Freedom of religious expression and civil rights
(D) Eminent Domain

122. Identify the incorrect pair regarding modern Sikh global presence:
(A) Vatican City - Hosts the largest Gurdwara in

Downloaded from www.pdf.tube

Guru Tegh Bahadur
(D) Megh - The opening Raga of the Guru Granth Sahib

140. Read the following case study and answer the question that follows:
A Sikh scholar is analyzing the "Mool Mantar". The phrase "Ajuni Saibhang" indicates that God is:
(A) Formless and full of wrath
(B) Unborn and self-existent
(C) Born in human form periodically
(D) Limited by time and space

141. Which of the following statements correctly states the role of "Bhatts" in Sikh literature?
(A) Muslim musicians who played the Rabab
(B) The architects of the Golden Temple.
(C) Bards whose eulogies are in the Granth
(D) Translators who translated Granth to Persian

142. Except for one, all the following are recognized banis of the "Nitnem" (daily prayers). Identify the exception:
(A) Japji Sahib
(B) Jaap Sahib
(C) Tav-Prasad Savaiye
(D) Asa Di Var

143. To demonstrate competency in Sikh socio-political history, one must recognize that the "Misls" of the 18th century were:
(A) Sovereign Sikh confederacies in Punjab
(B) Mughal administrative units in Punjab
(C) Centers for printing religious tracts
(D) Educational institutions founded by the British

144. Who is considered the first martyr in Sikh history?
(A) Guru Tegh Bahadur
(B) Guru Arjan
(C) Bhai Mani Singh
(D) Baba Deep Singh

145. Given below are two statements:
Statement I: Guru Har Rai maintained a large army but strictly avoided engaging in direct military conflict.
Statement II: Guru Har Rai opened a renowned Ayurvedic hospital and research center at Kiratpur.
In the light of the above statements, choose the most appropriate answer:
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

NODIA

146. Match List I with List II:
List I: Battles
P. Battle of Bhangani
Q. Battle of Amritsar (1634)
R. Battle of Chamkaur
S. Battle of Muktsar
List II: Associated Sikh Guru
1. Guru Hargobind
2. Guru Gobind Singh (Pre-Khalsa)
3. Guru Gobind Singh (Post-Khalsa, against Mughals)
4. Guru Gobind Singh (Final major battle, forty immortals)
(A) P-2, Q-1, R-3, S-4
(B) P-1, Q-2, R-4, S-3
(C) P-3, Q-4, R-1, S-2
(D) P-4, Q-3, R-2, S-1

147. Which of the following statements regarding the "Chali Mukte" (Forty Liberated Ones) is incorrect?
(A) They initially deserted Guru Gobind Singh at Anandpur.
(B) They were shamed by Mai Bhago and returned to fight.
(C) Excommunicated and never forgiven by Guru
(D) They died fighting in the Battle of Muktsar.

148. Consider the following events related to Banda Singh Bahadur:
I. He was commissioned by Guru Gobind Singh at Nanded.
II. He established the first Sikh sovereign state and minted coins in the name of the Gurus.
III. He abolished the Zamindari (landlord) system.
IV. He succeeded Guru Gobind Singh as the

Guru".
(C) It was a mechanism used by the Dal Khalsa to make collective decisions.
(D) It was passed in the presence of the Guru Granth Sahib.

131. Consider the following texts:
I. Prem Sumarg
II. Sau Sakhi
III. Chaupai Sahib
IV. Chandi Di Var
Which of the above are traditionally associated with Guru Gobind Singh or his court?
(A) I and II only
(B) III and IV only
(C) II, III, and IV only
(D) I, II, III, and IV

132. What is the most appropriate translation/ meaning of the Sikh greeting "Waheguru Ji Ka Khalsa, Waheguru Ji Ki Fateh"?
(A) Hail to the Guru, Hail to the Panth
(B) God is Great, God is Merciful
(C) The Saint is pure, the Soldier is victorious
(D) Khalsa belongs to God, Victory belongs to God

133. Given below are two statements: one is labelled as Assertion (A) and the other is labelled as Reason (R).
Assertion (A): Sikhism strongly opposes the ascetic traditions of Sannyasa and celibacy.
Reason (R): The Sikh Gurus emphasized "Grihastha" (family life) as the ideal path for spiritual realization and social contribution.
(A) Both (A) and (R) are true and (R) is the correct explanation of (A).
(B) Both (A) and (R) are true but (R) is not the correct explanation of (A).
(C) (A) is true but (R) is false.
(D) (A) is false but (R) is true.

134. In Sikh philosophy, the term "Jivanmukta" is defined as:
(A) A person who dies in battle
(B) One who attains liberation while still living
(C) A priest who conducts the Anand Karaj
(D) A specific style of turban

135. Consider the following statements about Sikh institutions:
I. The SGPC is a democratically elected body.
II. The Akal Takht Jathedar has the authority to issue a "Hukamnama" to the Panth.
III. Anyone excommunicated by the Akal Takht can never return to the Panth under any circumstances.
IV. "Tankhah" in the religious sense refers to a penance or religious punishment for violating the Rehat.
Which of the statements given above are correct?
(A) I, II, and IV
(B) I, II, and III
(C) II, III, and IV
(D) I, III, and IV

136. The institution of "Rakhi" introduced by the Misls in the 18th century was an effect of which cause?
(A) Need to protect peasantry from plunderers
(B) Desire to establish ties with the British
(C) Mandate to celebrate Raksha Bandhan
(D) The lack of agricultural land.

137. Identify the correct pair regarding Sikh historical figures:
(A) Nawab Kapur Singh - The founder of the Namdhari sect
(B) Jassa Singh Ahluwalia - An early scribe of the Adi Granth
(C) Bhai Vir Singh - Figure of the Singh Sabha movement
(D) Maharaja Ranjit Singh - The Tenth Sikh Guru

138. Read the following case study and answer the question that follows:
The daily prayer "Ardas" concludes with "Nanak Naam Chardi Kala, Tere Bhane Sarbat Da Bhala". When a Sikh prays for the well-being of the entire humanity, they are practicing:
(A) Universalism and Altruism
(B) Exclusivism
(C) Asceticism
(D) Polytheism

139. Identify the incorrect pair regarding Ragas in the Guru Granth Sahib:
(A) Asa - Often sung in the morning (Asa Di Var)
(B) Gauri - Contains the Sukhmani Sahib
(C) Jaijaivanti - The last Raga introduced by

Click Here to Buy book on Amazon

Committee)
(D) Damdami Taksal

158. Which of the following statements correctly describes "Sehajdhari" Sikhs?
(A) Sikhs who strictly wear the Five Ks.
(B) Ascetics who have renounced the world.
(C) Militant defenders of the Akal Takht.
(D) Believe in Gurus but not Khalsa discipline

159. Except for one, all the following are prominent Sikh socio-religious movements of the 19th/20th century. Identify the exception:
(A) Arya Samaj
(B) Singh Sabha
(C) Akali Movement
(D) Nirankari

160. To demonstrate competency in understanding Sikh identity, one must know that the "Rehat Maryada" (Code of Conduct) was officially approved and published by the SGPC in which decade?
(A) 1890s
(B) 1940s
(C) 1980s
(D) 2000s

161. The fundamental concept of "Ik Onkar" appears at the beginning of which composition?
(A) Sukhmani Sahib
(B) Japji Sahib
(C) Anand Sahib
(D) Chandi Di Var

162. Given below are two statements:
Statement I: The "Lavan" recited during the Anand Karaj were composed by Guru Ram Das.
Statement II: The four Lavan represent the four stages of a soul's spiritual journey towards union with God.
In the light of the above statements, choose the most appropriate answer:
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

163. Match List I with List II:
List I: Terms
P. Golak
Q. Rumala
R. Chaur Sahib
S. Manji Sahib
List II: Descriptions
1. The cloth used to cover the Guru Granth Sahib
2. The whisk waved over the Guru Granth Sahib as a mark of respect
3. The small bed/platform on which the Guru Granth Sahib rests
4. The receptacle for monetary offerings
(A) P-4, Q-1, R-2, S-3
(B) P-1, Q-2, R-3, S-4
(C) P-2, Q-3, R-4, S-1
(D) P-3, Q-4, R-1, S-2

NODIA

164. Which of the following statements regarding the "Khalsa" is incorrect?
(A) It was created on Vaisakhi day in 1699.
(B) Initiates drink Amrit from a common bowl.
(C) It abolished previous caste identities (Kritnash, Kulnash).
(D) Only men are allowed to join the Khalsa

165. Consider the following statements about Sikh dietary practices:
I. The Rehat Maryada prohibits the consumption of alcohol.
II. Sikhs are strictly prohibited from eating Halal meat.
III. Langar must always be strictly vegetarian.
IV. Sikhs are required to fast during Ramzan.
Which of the statements given above are correct?
(A) I, II, and III only
(B) I and II only
(C) II, III, and IV only
(D) I, III, and IV only

166. What is the most appropriate description of "Katha" in a Gurdwara?
(A) The distribution of Karah Parshad
(B) Discourse or exposition on Sikh scripture
(C) The process of continuous scripture reading
(D) The martial arts display

167. Given below are two statements: one is labelled as Assertion (A) and the other is labelled as Reason (R).

Eleventh Guru.
Which of the statements given above are correct?
(A) I, II, and III only
(B) I, II, and IV only
(C) II, III, and IV only
(D) I and III only

149. What is the most appropriate description of "Pangat" in the Sikh tradition?
(A) The musical instruments used in Kirtan
(B) A turban-tying competition
(C) Rows for eating Langar, symbolizing equality
(D) A donation box in the Gurdwara

150. Given below are two statements: one is labelled as Assertion (A) and the other is labelled as Reason (R).
Assertion (A): The Singh Sabha movement strongly advocated for female education.
Reason (R): The Sikh Rehat Maryada and scriptural teachings emphasize the equality of men and women.
(A) Both (A) and (R) are true and (R) is the correct explanation of (A).
(B) Both (A) and (R) are true but (R) is not the correct explanation of (A).
(C) (A) is true but (R) is false.
(D) (A) is false but (R) is true.

151. The term "Gurbani Kirtan" is defined as:
(A) The scholarly exegesis of the scripture
(B) The martial art performed during Hola Mohalla
(C) The community kitchen service
(D) Singing hymns from Granth in specific ragas

152. Consider the following about the "Keshgarh Sahib" Takht:
I. It is located in Anandpur Sahib.
II. It is the birthplace of the Khalsa.
III. Weapons of Guru Gobind Singh are preserved here.
IV. It was built by Maharaja Ranjit Singh.
V. It is the only Takht located outside Punjab.
Which of the above statements are correct?
(A) I, II, and III
(B) I, II, and IV
(C) II, III, and V
(D) I, III, and V

153. The construction of the Harmandir Sahib with doors on all four sides was a deliberate architectural choice. What is the primary cause-effect relationship of this design?
(A) Caused structural instability for aesthetics
(B) Military requirement to allow quick escapes
(C) Symbolized faith is open to all four castes
(D) It was mandated by Mughal building codes.

154. Identify the correct pair regarding Sikh religious texts:
(A) Bhai Mani Singh - Compiled the Dasam Granth
(B) Max Arthur Macauliffe - Wrote "The Sikh Religion"
(C) Kahan Singh Nabha - Authored "Mahan Kosh"
(D) All of the above

155. Read the following case study and answer the question that follows:
In a diverse society, a Sikh advocates for the religious rights of a different minority group facing persecution. This action conceptually traces back to the historical precedent set by:
(A) Guru Nanak at Mecca
(B) Banda Singh Bahadur's land reforms
(C) The Singh Sabha's educational reforms
(D) Guru Tegh Bahadur's martyrdom for others

156. Identify the incorrect pair regarding the relationship between Sikhs and the British Empire:
(A) Anglo-Sikh Wars - Led to the annexation of Punjab in 1849
(B) Singh Sabha - Engaged in armed rebellion
(C) Saragarhi (1897) - Famous battle where 21 Sikh soldiers defended a post
(D) Sikh Regiments - Became a vital part of the British Indian Army

157. Read the following case study and answer the question that follows:
A committee manages the historical Gurdwaras in Punjab. It was established by the Sikh Gurdwaras Act of 1925 after peaceful agitations. This committee is the:
(A) Chief Khalsa Diwan
(B) Delhi Sikh Gurdwara Management Committee (DSGMC)
(C) SGPC (Shiromani Gurdwara Parbandhak

NODIA

(C) Kahan Singh Nabha
(D) Giani Ditt Singh

196. Given below are two statements:
Statement I: The "Dal Khalsa" was organized in the 18th century into two main divisions: Buddha Dal (veterans) and Taruna Dal (youth).
Statement II: The Buddha Dal was primarily responsible for combat, while the Taruna Dal maintained the shrines.
In the light of the above statements, choose the most appropriate answer:
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

197. Match List I with List II:
List I: Movements
P. Babbar Akali Movement
Q. Ghadar Movement
R. Punjabi Suba Movement
S. Gurdwara Reform Movement
List II: Key Focus/Event
1. Linguistic state reorganization
2. Liberation of shrines from Mahants
3. Armed struggle against British in 1920s Punjab
4. Secular anti-colonial movement rooted in North America
(A) P-3, Q-4, R-1, S-2
(B) P-1, Q-2, R-3, S-4
(C) P-4, Q-3, R-2, S-1
(D) P-2, Q-1, R-4, S-3

198. Which of the following statements about the "Sehajdhari" voting rights issue in the SGPC is incorrect?
(A) Sehajdhari Sikhs are those who believe in Sikhism but do not maintain the Khalsa markers.
(B) Act permanently barred them from voting
(C) Historically, they had the right to vote in SGPC elections.
(D) The Akal Takht decreed that Sehajdharis are not allowed to enter Gurdwaras.

199. Consider the following statements about the diaspora organization "Sikh Coalition":
I. It was formed immediately after the 9/11 attacks in the USA.
II. Its primary goal is to defend the civil rights of Sikhs.
III. It promotes the establishment of a sovereign Sikh state.
IV. It provides educational resources about Sikhism to schools.
Which of the statements given above are correct?
(A) I, II, and IV only
(B) I and II only
(C) II, III, and IV only
(D) I, III, and IV only

200. What is the most appropriate translation of "Sarb Loh" in Sikh martial philosophy?
(A) All-Iron/All-Steel
(B) All-Gold
(C) Pure Water
(D) Divine Light

201. Given below are two statements: one is labelled as Assertion (A) and the other is labelled as Reason (R).
Assertion (A): Sikhism forbids the practice of caste-based discrimination.
Reason (R): The Guru Granth Sahib emphasizes that God's light is in all, and one's actions, not birth, determine one's spiritual worth.
(A) Both (A) and (R) are true and (R) is the correct explanation of (A).
(B) Both (A) and (R) are true but (R) is not the correct explanation of (A).
(C) (A) is true but (R) is false.
(D) (A) is false but (R) is true.

202. The concept of "Chardi Kala" is defined as:
(A) Mental state of eternal optimism and joy
(B) A specific martial stance
(C) The physical architecture of a Gurdwara dome
(D) The closing prayer of the evening

203. Consider the following elements of a Gurdwara service:
I. Kirtan
II. Katha
III. Ardas
IV. Distribution of Karah Parshad

Downloaded from www.pdf.tube

Assertion (A): Sikhism explicitly rejects the doctrine of Avataravada (Divine Incarnation).
Reason (R): Sikhs believe that God is Formless (Nirankar), Unborn (Ajuni), and beyond the cycle of birth and death.
(A) Both (A) and (R) are true and (R) is the correct explanation of (A).
(B) Both (A) and (R) are true but (R) is not the correct explanation of (A).
(C) (A) is true but (R) is false.
(D) (A) is false but (R) is true.

168. The term "Gurmata" was historically defined as:
(A) Resolution passed by the Sarbat Khalsa
(B) The religious tax collected by Masands
(C) A personal diary of a Sikh soldier
(D) The name of the golden palanquin in Amritsar

169. Consider the following attributes of God in Sikhism:
I. Karta Purakh (Creator)
II. Nirbhau (Without fear)
III. Nirvair (Without enmity)
IV. Sagun (Possessing physical form)
V. Akal Moorat (Timeless Form)
Which of the above are correct according to the Mool Mantar?
(A) I, II, III, and V
(B) I, II, IV, and V
(C) II, III, IV, and V
(D) I, III, IV, and V

170. The emergence of the "Sant Nirankari Mandal" as a separate group caused friction with mainstream Sikhs. What was the primary theological cause?
(A) Belief in a living human guru
(B) Their rejection of the Langar system.
(C) Their translation of the Granth into English.
(D) Their adoption of Christian rituals.

171. Identify the correct pair regarding Sikh socio-religious terms:
(A) Granhi - A warrior of the Khalsa
(B) Pathi - A cook in the Langar
(C) Ragi - A soldier
(D) Jathedar - Leader of Takht or Sikh group

172. Read the following case study and answer the question that follows:

NODIA

A diaspora Sikh faces discrimination at a workplace regarding their Kirpan. They argue it is not a weapon but an article of faith symbolizing justice. This aligns with the concept of:
(A) Ahimsa (absolute non-violence)
(B) Miri-Piri and protection of the weak
(C) Jivanmukti
(D) Dasvandh

173. Identify the incorrect pair regarding the Gurus and their respective cities:
(A) Guru Ram Das - Amritsar
(B) Guru Arjan - Tarn Taran
(C) Guru Amar Das - Kartarpur
(D) Guru Gobind Singh - Anandpur Sahib

174. Read the following case study and answer the question that follows:
"Akal Ustat" is a poetic composition praising the Timeless Lord, noted for its diverse linguistic features and universal themes ("recognize all human race as one"). This text is part of:
(A) The Guru Granth Sahib
(B) The Janamsakhis
(C) Varan Bhai Gurdas
(D) The Dasam Granth

175. Which of the following statements correctly states the significance of "Goindwal" in Sikh history?
(A) Site of Baoli with 84 steps by Guru Amar Das
(B) It is where Guru Gobind Singh created the Khalsa.
(C) It is the birthplace of Guru Nanak.
(D) It is where the first Anglo-Sikh war was fought.

176. Except for one, all the following are prominent festivals celebrated by the Sikhs globally. Identify the exception:
(A) Vaisakhi
(B) Kumbh Mela
(C) Bandi Chhor Divas
(D) Hola Mohalla

177. To demonstrate competency in analyzing Sikh modern issues, one must identify that the term "Khalistan" refers to:
(A) A specific sect of ascetic Sikhs
(B) Movement for independent Sikh statehood

(C) An agricultural reform policy in modern Punjab
(D) The council that translates scriptures

178. The "Ghadar Movement" formed by early 20th-century Sikh immigrants in North America was primarily:
(A) Secular movement to overthrow British rule
(B) A movement to reform Gurdwaras in Canada
(C) An effort to convert Americans to Sikhism
(D) A trade union for lumber mill workers

179. Given below are two statements:
Statement I: The "Sikh Rahit Maryada" allows reading of scriptures from other religions inside the Gurdwara congregation.
Statement II: The "Sikh Rahit Maryada" permits only Kirtan of Gurbani and approved texts in the Gurdwara.
In the light of the above statements, choose the most appropriate answer:
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is incorrect but Statement II is correct
(D) Statement I is correct but Statement II is correct

180. Match List I with List II:
List I: Scholars/Writers
P. Bhai Vir Singh
Q. Max Arthur Macauliffe
R. W.H. McLeod
S. Kahan Singh Nabha
List II: Works/Contributions
1. Hum Hindu Nahin (We are not Hindus)
2. Sundari (First Punjabi novel)
3. The Sikh Religion (Monumental translation work)
4. Guru Nanak and the Sikh Religion (Academic study)
(A) P-2, Q-3, R-4, S-1
(B) P-1, Q-2, R-3, S-4
(C) P-3, Q-4, R-1, S-2
(D) P-4, Q-1, R-2, S-3

181. Which of the following statements about the "Nirmalas" is incorrect?
(A) They were a sect of Sikh scholars.
(B) They heavily integrated Vedantic philosophy into their interpretation of Sikhism.
(C) Opposed saffron robes and followed Khalsa
(D) They played a significant role in missionary work and literary exposition in the 18th and 19th centuries.

182. Consider the following statements about the Udasi sect:
I. It was founded by Baba Sri Chand, the son of Guru Nanak.
II. They controlled many Gurdwaras during the 18th and 19th centuries.
III. They follow an ascetic lifestyle, which is at odds with mainstream Sikhism.
IV. The Singh Sabha movement supported their control over Sikh shrines.
Which of the statements given above are correct?
(A) I, II, and III only
(B) I and II only
(C) II, III, and IV only
(D) I, III, and IV only

183. What is the most appropriate description of "Pauri" in Sikh scripture?
(A) A musical instrument
(B) A specific type of turban
(C) The dome of a Gurdwara
(D) Stanza or step in a poetic composition

184. Given below are two statements: one is labelled as Assertion (A) and the other is labelled as Reason (R).
Assertion (A): The Akali movement (1920-1925) adopted non-violent civil disobedience.
Reason (R): They were deeply influenced by Mahatma Gandhi and the broader Indian independence movement's tactics to reclaim Gurdwaras.
(A) Both (A) and (R) are true and (R) is the correct explanation of (A).
(B) Both (A) and (R) are true but (R) is not the correct explanation of (A).
(C) (A) is true but (R) is false.
(D) (A) is false but (R) is true.

185. In Sikh theology, what does "Nad" or "Anhad Shabad" refer to?
(A) A written decree from the Akal Takht
(B) The collective voice of the Sangat

Click Here to Buy book on Amazon

(C) The unstruck, continuous divine melody
(D) The battle cry of the Khalsa

186. Consider the following statements about the Radhasoami movement in Punjab (Beas):
I. They revere the Guru Granth Sahib but also believe in a living human guru.
II. They are fully accepted as orthodox Sikhs by the Akal Takht.
III. They strongly emphasize vegetarianism and abstaining from intoxicants.
IV. They focus heavily on Surat Shabd Yoga.
Which of the statements given above are correct?
(A) I, III, and IV only
(B) I, II, and III only
(C) II, III, and IV only
(D) I and IV only

187. The significant migration of Sikhs to the West (UK, Canada) in the 1950s and 60s was primarily an effect of which cause?
(A) Religious persecution by Indian government
(B) A religious prophecy
(C) Climate change in Punjab
(D) Post-war labor shortages and policy changes

188. Identify the correct pair regarding Sikh religious concepts:
(A) Karam Khand - The realm of ignorance
(B) Jivanmukti - Liberation while alive through God's grace
(C) Sach Khand - The realm of illusion
(D) Dharam Khand - The realm of absolute bliss

189. Read the following case study and answer the question that follows:
A diaspora organization sets up an international relief fund for disaster victims globally under the banner "Recognize the whole human race as one". This reflects the core philosophy of:
(A) Guru Tegh Bahadur
(B) Bhai Gurdas
(C) Guru Gobind Singh (from Akal Ustat)
(D) Baba Ram Singh

190. Identify the incorrect pair regarding historical Sikh texts and authors:
(A) Japji Sahib - Guru Nanak
(B) Sukhmani Sahib - Guru Arjan
(C) Anand Sahib - Guru Amar Das
(D) Rehras Sahib - Entirely composed by Guru Angad

191. Read the following case study and answer the question that follows:
In the late 19th century, a British administrator works closely with Sikh scholars to write a multi-volume translation of the Guru Granth Sahib to present the religion accurately to the West. The scholar is:
(A) Max Arthur Macauliffe
(B) J.D. Cunningham
(C) Ernest Trumpp
(D) W.H. McLeod

192. Which of the following statements correctly describes the significance of "Bandi Chhor Divas"?
(A) It celebrates the birth of Guru Nanak.
(B) Release of Guru Hargobind and 52 kings
(C) It is the day the Guru Granth Sahib was compiled.
(D) It is the day the Khalsa was created.

193. Consider the following realms of spiritual development mentioned in the Japji Sahib:
I. Dharam Khand
II. Gian Khand
III. Karam Khand
IV. Maya Khand
Which of the following represents the correct set of "Khands"?
(A) I, II, and III only
(B) I and II only
(C) II, III, and IV only
(D) I, II, III, and IV

194. To demonstrate competency in analyzing Sikh diasporic literature, one must note that early narratives often centered on the theme of "Pardes". What does "Pardes" mean?
(A) A foreign land or exile
(B) The holy congregation
(C) A martial art form
(D) The community kitchen

195. Who authored the famous 19th-century text "Hum Hindu Nahin" (We Are Not Hindus), which became a cornerstone of the Tat Khalsa identity?
(A) Bhai Vir Singh
(B) Max Arthur Macauliffe

NODIA

Europe
(B) Surrey, British Columbia - Significant Sikh population and influence
(C) Southall, London - Known as "Little Punjab" due to its large Sikh diaspora
(D) Yuba City, California - Famous for its large annual Sikh parade and farming community

123. Read the following case study and answer the question that follows:
Following a tragic shooting at a Gurdwara in Oak Creek, Wisconsin, in 2012, the Sikh community responded by hosting massive Langars and educational open houses for their non-Sikh neighbors. This response exemplifies the Sikh principle of:
(A) Chardi Kala (Relentless optimism and high spirits)
(B) Miri-Piri (Temporal power)
(C) Sarbat Da Bhala (Welfare of all)
(D) Both (A) and (C)

124. Which of the following statements correctly describes the impact of the internet on modern Sikhism?
(A) Caused decline in reading the Guru Granth Sahib
(B) Facilitated transnational networking and streaming
(C) It is strictly forbidden by the Akal Takht.
(D) It has centralized all religious authority to a single website.

125. Except for one, all the following are notable modern issues debated within the Sikh Panth today. Identify the exception:
(A) Seating arrangements in Langar (chairs vs. floor)
(B) Women singing Kirtan at the Harmandir Sahib
(C) The abolishment of the Langar system
(D) Translation of Guru Granth Sahib into English

126. A researcher studying the political success of Sikhs in Canada (e.g., representation in the federal cabinet) would attribute this competency to:
(A) A legal quota strictly reserved for minorities
(B) The financial backing of the Indian government
(C) The historical dominance of the Udasi sect
(D) High levels of civic engagement and mobilization

127. Which Guru established the city of Tarn Taran and constructed a large sarovar there?
(A) Guru Arjan
(B) Guru Nanak
(C) Guru Amar Das
(D) Guru Tegh Bahadur

128. Given below are two statements:
Statement I: Guru Gobind Singh abolished the institution of human Guruship.
Statement II: Guru Gobind Singh invested spiritual authority in the Guru Granth Sahib and temporal authority in the Guru Panth.
In the light of the above statements, choose the most appropriate answer:
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

129. Match List I with List II:
List I: Terms
P. Dakhni Oankar
Q. Bawan Akhari
R. Sukhmani Sahib
S. Zafarnama
List II: Meanings
1. "The Pearl of Peace" composed by Guru Arjan
2. "Epistle of Victory" composed by Guru Gobind Singh
3. Acrostic composition based on 52 letters
4. Discourse with Pandits of Varanasi by Guru Nanak
(A) P-4, Q-3, R-1, S-2
(B) P-1, Q-2, R-3, S-4
(C) P-3, Q-4, R-2, S-1
(D) P-2, Q-1, R-4, S-3

130. Which of the following statements about the "Gurmata" is incorrect?
(A) Binding only on leaders, not common Sikhs
(B) It literally translates to "Resolution of the

Downloaded from www.pdf.tube

V. Langar

Which of the following represents the correct order of a standard congregational service conclusion?

(A) I, II, III, IV, V
(B) I, III, II, IV, V
(C) II, I, IV, III, V
(D) III, IV, I, II, V

204. The phenomenon of the "Brain Drain" and large-scale youth migration from modern Punjab is primarily an effect of which complex cause?

(A) Formal edict mandating global spread
(B) Agrarian distress and lack of opportunity
(C) Forced expulsion by the Indian state
(D) Absolute ban on higher education in Punjab

205. Identify the correct pair regarding Sikh architectural structures:

(A) Keshgarh Sahib - Patna
(B) Hazur Sahib - Delhi
(C) Harmandir Sahib - Amritsar
(D) Sis Ganj Sahib - Lahore

206. Read the following case study and answer the question that follows:

A Sikh organization provides massive oxygen relief and free meals outside hospitals during the COVID-19 pandemic. This reflects the core Sikh value of:

(A) Miri-Piri
(B) Ascetic meditation
(C) Pilgrimage
(D) Vand Chhako (Sharing) and Seva

207. Identify the incorrect pair regarding Sikh diaspora issues:

(A) Vaisakhi - Banned globally outside of India
(B) Turban ban in French public schools - Violates freedom of religious expression
(C) Misidentification post-9/11 - Led to a spike in hate crimes against Sikhs
(D) Komagata Maru apology - Delivered by the Canadian Parliament in 2016

208. Read the following case study and answer the question that follows:

"Operation Blue Star" in 1984 involved military action at the Golden Temple complex. This event caused deep anguish in the Sikh community and directly led to:

(A) The immediate dissolution of the SGPC
(B) The assassination of Indira Gandhi
(C) The formation of the Singh Sabha
(D) The conversion of Sikhs to Buddhism

209. Which of the following statements correctly describes the "Dalit Sikh" experience in modern Punjab?

(A) Caste has been entirely eradicated in social practice, as mandated by the Gurus.
(B) Divisions persist socially despite rejection
(C) Dalit Sikhs hold the majority of SGPC leadership positions.
(D) Dalit Sikhs are not allowed to read the Guru Granth Sahib.

210. Except for one, all the following are prominent scholars who have studied Sikh history and religion. Identify the exception:

(A) B.R. Ambedkar
(B) W.H. McLeod
(C) J.S. Grewal
(D) Harbans Singh

NODIA

211. To demonstrate competency in modern Sikh studies, one must recognize that the "Sikh Diaspora" primarily maintains its identity through:

(A) Completely assimilating into host cultures
(B) Adopting state religion of the host country
(C) Establishing Gurdwaras and advocacy groups
(D) Avoiding all political participation in host countries

212. Which Guru introduced the "Masand" system to replace the "Manji" system?

(A) Guru Amar Das
(B) Guru Arjan
(C) Guru Hargobind
(D) Guru Ram Das

213. Given below are two statements:

Statement I: Guru Tegh Bahadur founded the city of Anandpur Sahib (originally Chakk Nanaki).

Statement II: The Zafarnama was written by Guru Tegh Bahadur from Anandpur.

In the light of the above statements, choose the most appropriate answer:

incorrect
(D) Statement I is incorrect but Statement II is correct

231. Match List I with List II:
List I: Terms
P. Vahiguru
Q. Akal Purakh
R. Ik Onkar
S. Satnam
List II: Context
1. The Supreme Being/Timeless One
2. There is One Creator
3. Wondrous Enlightener (Common name for God)
4. True is His Name
(A) P-3, Q-1, R-2, S-4
(B) P-1, Q-2, R-3, S-4
(C) P-2, Q-3, R-4, S-1
(D) P-4, Q-1, R-2, S-3

232. Which of the following statements about "Bhai Gurdas" is incorrect?
(A) Succeeded Guru Hargobind as Seventh Guru
(B) He authored the Varan and Kabitt Savaiye.
(C) He was the amanuensis for the compilation of the Adi Granth.
(D) His writings are considered the "Key" to the Guru Granth Sahib.

233. Consider the following modern diaspora challenges:
I. Assimilation and loss of mother tongue (Punjabi).
II. Balancing professional dress codes with the Five Ks.
III. Combating xenophobia and Islamophobia.
IV. Returning to Punjab to enforce feudal systems.
Which of the statements given above are correct?
(A) I, II, and III only
(B) I and II only
(C) II, III, and IV only
(D) I, III, and IV only

234. What is the most appropriate interpretation of "Hukamnama" in the contemporary Panthic context?
(A) An edict issued by the Akal Takht
(B) A royal decree from a secular king
(C) The title of a Sikh newspaper
(D) A tax collected by the SGPC

235. Given below are two statements: one is labelled as Assertion (A) and the other is labelled as Reason (R).
Assertion (A): The Guru Granth Sahib is placed on a raised platform (Manji Sahib) under a canopy (Chanani).
Reason (R): Sikhs treat the scripture as the living, eternal Guru and accord it the respect historically given to royalty and spiritual sovereigns.
(A) Both (A) and (R) are true and (R) is the correct explanation of (A).
(B) Both (A) and (R) are true but (R) is not the correct explanation of (A).
(C) (A) is true but (R) is false.
(D) (A) is false but (R) is true.

236. The term "Kar Seva" is defined as:
(A) Military service in the Khalsa army
(B) Voluntary labor for community projects
(C) The tax paid by farmers to the Misls
(D) The compilation of religious texts

237. Consider the following socio-religious concepts:
I. Kirat Karo (Honest labor)
II. Vand Chhako (Sharing)
III. Naam Japo (Meditation on God's name)
IV. Sati (Widow immolation)
V. Purdah (Veiling of women)
Which of the above are actively promoted by Sikhism?
(A) I, II, and III
(B) I, II, IV, and V
(C) III, IV, and V
(D) I, III, and V

238. The rise of the Sikh diaspora in the 20th century led to the construction of Gurdwaras worldwide. What is a primary social effect of these diaspora Gurdwaras?
(A) Serve as isolated places of worship
(B) Hubs for immigrant cultural support
(C) Discourage participation in local politics
(D) Act as centers for communal mobilization

239. Identify the correct pair regarding Sikh religious objects:
(A) Kirpan - Symbol of self-defense and justice

Click Here to Buy book on Amazon

221. The establishment of "Pingalwara" in Amritsar by Bhagat Puran Singh was a direct effect of which cause?
(A) A mandate from the British government.
(B) The desire to establish a new sect.
(C) Need to care for the disabled and destitute
(D) To create a political party for Dalits.

222. Identify the correct pair regarding Sikh religious terms:
(A) Pothi - A weapon used in Gatka
(B) Gatka - A musical instrument
(C) Rabab - A martial art form
(D) Gutka - A small prayer book with daily banis

223. Read the following case study and answer the question that follows:
A group of Sikh farmers uses the concept of "Langar" to sustain large-scale protests over several months (e.g., the 2020-2021 Indian farmers' protest). This demonstrates the application of Langar as:
(A) Mechanism for solidarity and collective action
(B) A tool for caste-based exclusion
(C) A purely ritualistic practice confined to Gurdwaras
(D) A profit-making catering business

224. Identify the incorrect pair regarding global Sikh diaspora representation:
(A) Jagmeet Singh - Prominent federal politician in Canada
(B) Bhagat Singh Thind - Figure in Komagata Maru
(C) Ujjal Dosanjh - First Sikh Premier of a Canadian province (British Columbia)
(D) Dalip Singh Saund - First Asian-American/ Sikh elected to the US Congress

225. Read the following case study and answer the question that follows:
A Sikh scholar writes a thesis arguing that the Khalsa identity, forged in the 18th century, was standardly formalized into the "Tat Khalsa" identity during the 19th-century colonial period. This thesis primarily discusses the impact of which movement?
(A) Namdhari Movement
(B) Singh Sabha Movement
(C) Nirankari Movement
(D) Ghadar Movement

226. Which of the following statements correctly describes the "Mina" sect in Sikh history?
(A) Prithi Chand followers with rival guruship
(B) They were loyal followers of Guru Arjan.
(C) They were a martial group that fought the Mughals.
(D) They were ascetic monks.

227. Except for one, all the following are traditional Sikh marital or family practices. Identify the exception:
(A) Arranged marriages within the community
(B) The Anand Karaj ceremony
(C) Dowry (forbidden by the Rehat Maryada)
(D) Monogamy

228. To demonstrate competency in historical analysis of Sikhism, one must recognize that the compilation of the Adi Granth in 1604 was crucial because:
(A) Served as a legal code for Mughal courts
(B) Military manual for the nascent Sikh army
(C) Introduced Sanskrit as the primary language
(D) Provided definitive scripture, preventing fraud

229. Which Sikh Guru compiled the daily prayer "Rehras Sahib"?
(A) Guru Nanak Dev alone.
(B) Guru Gobind Singh alone.
(C) Compilation of hymns from multiple Gurus
(D) Guru Tegh Bahadur alone.

230. Given below are two statements:
Statement I: The "Sikh Rahit Maryada" defines a Sikh as any person who faithfully believes in One Immortal Being, the ten Gurus, the Guru Granth Sahib, and the teachings of the ten Gurus.
Statement II: The "Sikh Rahit Maryada" also strictly mandates that a person must be born to Sikh parents to be considered a Sikh.
In the light of the above statements, choose the most appropriate answer:
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is

Downloaded from www.pdf.tube

(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

214. Match List I with List II:
List I: Concepts
P. Panth
Q. Sangat
R. Gurdwara
S. Khalsa
List II: Literal Meaning
1. The doorway to the Guru
2. Pure
3. The path or the entire Sikh community
4. Holy congregation
(A) P-3, Q-4, R-1, S-2
(B) P-1, Q-2, R-3, S-4
(C) P-4, Q-3, R-2, S-1
(D) P-2, Q-1, R-4, S-3

215. Which of the following statements regarding the "Dasam Granth" is incorrect?
(A) Compiled primarily by Bhai Mani Singh
(B) It contains the Jaap Sahib and Tav-Prasad Savaiye.
(C) It includes mythological texts like the Chandi Charitar.
(D) Forms central liturgical text in every sanctum

216. Consider the following statements about the "Amrit Sanchar":
I. Both men and women can receive Amrit.
II. An initiate must adopt the surname "Singh" (for men) or "Kaur" (for women).
III. The ceremony requires the presence of five initiated Sikhs (Panj Pyare).
IV. Initiates are forbidden from eating any meat.
Which of the statements given above are correct?
(A) I, II, and III only
(B) I and II only
(C) II, III, and IV only
(D) I, II, III, and IV

217. What is the most appropriate description of "Khanda"?
(A) The holy book of the Sikhs
(B) The headwear worn by Sikh women
(C) A double-edged sword emblem of the faith
(D) The community kitchen

218. Given below are two statements: one is labelled as Assertion (A) and the other is labelled as Reason (R).
Assertion (A): Sikhism does not recognize the priestly class (Brahmins) as mediators between humans and God.
Reason (R): Sikh theology emphasizes a direct, personal relationship with God through the Guru's teachings (Gurbani).
(A) Both (A) and (R) are true and (R) is the correct explanation of (A).
(B) Both (A) and (R) are true but (R) is not the correct explanation of (A).
(C) (A) is true but (R) is false.
(D) (A) is false but (R) is true.

219. The term "Gurmukhi" is defined as:
(A) The spoken language of Punjab
(B) The architectural style of Gurdwaras
(C) The martial art of the Khalsa
(D) The script used to write the scripture

220. Consider the following modern issues in Punjab affecting the Sikh community:
I. High levels of drug addiction among the youth.
II. Severe depletion of groundwater due to intensive agriculture.
III. Emigration to countries like Canada and Australia.
IV. Complete eradication of political factionalism.
V. The revival of organic farming initiatives by Sikh eco-groups.
Which of the above statements are accurate representations of current socio-economic issues?
(A) I, II, III, and V
(B) I, II, IV, and V
(C) II, III, IV, and V
(D) I, III, IV, and V

NODIA

(B) Kangha - Symbol of restraint and bondage
(C) Kara - Symbol of wealth and financial status
(D) Kachhera - Symbol of ascetic renunciation

240. Read the following case study and answer the question that follows:
A Sikh organization actively protests against female foeticide in Punjab, citing scriptural authority. Which Guru's composition ("So kyun manda aakhiye jit jammeh rajan" - Why call her bad, from whom kings are born) is most conceptually applicable here?
(A) Guru Angad
(B) Guru Nanak
(C) Guru Ram Das
(D) Guru Gobind Singh

241. Identify the incorrect pair regarding the geographical distribution of Sikhism:
(A) Punjab, India - Majority Sikh population
(B) Mecca, Saudi Arabia - Akal Takht location
(C) Nanded, Maharashtra - Significant historical Sikh presence (Hazur Sahib)
(D) Yuba City, California - Large Sikh farming diaspora

242. Read the following case study and answer the question that follows:
"Eco-Sikh" is a modern organization that launched the "Guru Nanak Sacred Forests" initiative to plant trees globally. This environmental activism is deeply rooted in the Sikh theological belief that:
(A) "Pavan Guru Pani Pita Mata Dharat Mahat"
(B) Nature is Maya and should be ignored
(C) The physical world is entirely separate
(D) Only agricultural crops are sacred

243. Which of the following statements correctly states the view of Sikhism on other religions?
(A) Sikhism is the only path to salvation
(B) It advocates for forceful conversion
(C) Sincere devotion to God leads to liberation
(D) It denies the existence of God in others

244. Except for one, all the following are key features of the "Khalsa" discipline. Identify the exception:
(A) Wearing the Panj Kakar (Five Ks)
(B) Abstaining from tobacco and intoxicants
(C) Maintaining daily prayers (Nitnem)
(D) Practicing strict asceticism and celibacy

245. To demonstrate competency in analyzing Sikh political structures, one must understand that the "Sarbat Khalsa" historically served as:
(A) Bodyguard of Maharaja Ranjit Singh
(B) Diplomatic mission sent to the British
(C) Assembly for collective Panthic decisions
(D) A committee to collect taxes

246. What is the fundamental difference between the "Nirankari" movement and the "Sant Nirankari Mandal"?
(A) Orthodox Granth focus vs living human guru
(B) The Nirankaris are Muslims, not Hindus.
(C) Both are exactly the same united group.
(D) Nirankaris reject formless nature of God.

247. Given below are two statements:
Statement I: The "Bhasaur Singh Sabha" (Panch Khalsa Diwan) advocated for radical changes, including the removal of the Ragmala from the Guru Granth Sahib.
Statement II: The Bhasaur Singh Sabha was completely accepted by the Akal Takht and its changes were implemented globally.
In the light of the above statements, choose the most appropriate answer:
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

248. The "Sikh Gurdwaras Act" of 1925 was a landmark legislation because it:
(A) Established SGPC for elected management
(B) Placed Gurdwaras under British Viceroy
(C) Banned reading of Guru Granth Sahib
(D) Forced Gurdwaras to pay tax to Mahants

249. In the context of modern Sikh issues, the "Nanakshahi Calendar" was introduced primarily to:
(A) Align festivals with Gregorian calendar
(B) Predict future agricultural harvests
(C) Create a distinct solar calendar for Panth
(D) Calculate astrological marriage horoscopes

Click Here to Buy book on Amazon

theological context. Scholars argued that any comprehensive study of the tradition requires an integrated approach that respects the absolute primary status of Sri Guru Granth Sahib while acknowledging the descriptive value of the Sikh Literature. The academic consensus drawn from the seminar emphasized that the Sikh Scripture (Sri Guru Granth Sahib) and the Sikh Literature form an inseparable matrix of knowledge, serving as the definitive spiritual and intellectual foundation for the community's beliefs.

Based on the above source, attempt the following five questions.

261. How does the academic scenario characterize the role of Sri Guru Granth Sahib?
(A) As a supplementary historical document for the community
(B) As an alterable text open to contemporary revisions
(C) As a lesser component of the broader Sikh Literature
(D) As the supreme spiritual authority within the tradition

262. According to the seminar, what function does the broader Sikh Literature serve?
(A) It replaces the teachings found in the Sikh Scripture
(B) It provides essential historical and theological context
(C) It challenges the central authority of the Sikh Scripture
(D) It serves as the unalterable primary spiritual authority

263. What approach do scholars recommend for a comprehensive study of the tradition?
(A) An approach that focuses solely on supplementary literary texts
(B) An approach that disregards the descriptive value of literature
(C) An integrated approach respecting the primary Scripture
(D) An approach that merges the Scripture and Literature into one

264. What word is used in the passage to describe the status of the Sikh Scripture (Sri Guru Granth Sahib)?
(A) Alterable
(B) Supplementary
(C) Descriptive
(D) Unalterable

265. The seminar concluded that the Sikh Scripture and the Sikh Literature collectively form what?
(A) An inseparable matrix of knowledge and definitive foundation
(B) A contradictory set of theological and philosophical guidelines
(C) A purely historical record devoid of spiritual significance
(D) An obsolete framework for understanding community beliefs

NODIA

Direction : Please read the following source carefully.

Sociological inquiries into community behavior frequently analyze the deep connection between the Sikh beliefs and the established code of conduct. A recent qualitative case study investigated how the Sikh beliefs are practically manifested through strict adherence to the code of conduct. The research highlights that the code of conduct is not merely a set of rules but a direct reflection of core Sikh beliefs. Participants in the study demonstrated that their daily actions, guided by the code of conduct, reinforce their internal Sikh beliefs. The academic scenario underscores that the integration of the Sikh beliefs and the code of conduct creates a uniform framework for personal and communal discipline. This framework ensures that the theoretical aspects of the Sikh beliefs are actualized in the lived reality of the practitioners. The case study concludes that separating the Sikh beliefs from the code of conduct results in an incomplete understanding of the faith's ethical system. Ultimately, the seamless translation of the Sikh beliefs into the prescribed code of conduct serves as the primary mechanism for maintaining the spiritual and moral integrity of the adherents in various social environments.

Based on the above source, attempt the following five questions.

266. How does the qualitative case study describe the code of conduct in relation to the Sikh beliefs?
(A) As an arbitrary set of rules disconnected from beliefs
(B) As a direct reflection of the core Sikh beliefs
(C) As a substitute for maintaining internal

how the community evolved significantly over these years. The development of the Sikh Panth between 1539 and 1708 was characterized by structural consolidation and the formalization of community practices. Researchers note that this specific era (1539-1708) represents a continuous phase of growth where the foundational ideals were translated into a distinct, organized community known as the Sikh Panth. The case highlights various phases within the development of the Sikh Panth, showing how the community adapted to both internal necessities and external pressures during the 1539-1708 period. The study asserts that the development of the Sikh Panth in this period was pivotal for cementing a cohesive collective identity. By the end of 1708, the development of the Sikh Panth had reached a transformative milestone, ensuring the long-term sustainability of the community. Therefore, the period of 1539-1708 remains the most crucial era for understanding the structural and communal development of the Sikh Panth.

Based on the above source, attempt the following five questions.

256. What primary process characterized the development of the Sikh Panth between 1539 and 1708?
(A) Extensive theoretical stagnation and cultural assimilation
(B) Structural consolidation and formal practices
(C) Immediate geographical dispersion and total isolation
(D) Complete reversal of all preceding foundational ideals

257. According to the researchers, what were the foundational ideals translated into during this era?
(A) A fragmented and temporary social movement of the time
(B) A highly secretive and isolated philosophical society model
(C) A series of theoretical texts without practical application
(D) A distinct, organized community called the Panth

258. The community's adaptation during the 1539-1708 period was a response to which of the following?
(A) Internal necessities and external pressures
(B) Only the changing internal financial structures of the group
(C) Solely the specific directives of neighboring communities
(D) Purely external philosophical debates from distant regions

259. What was the outcome of the development of the Sikh Panth by the end of 1708?
(A) It had reverted back to its unorganized initial phase of growth
(B) It had completely abandoned its cohesive collective identity
(C) A transformative milestone ensuring sustainability
(D) It had merged seamlessly into other socio-religious orders

260. Why is the 1539-1708 timeframe considered crucial by the study?
(A) It helps understand the structural and communal development
(B) It marks the end of all communal practices
(C) It details the geographic mapping of the region
(D) It provides a blueprint for modern technological advancements

Direction : Please read the following source carefully.

A university seminar on religious texts recently centered its discussions on the Sikh Scripture, specifically Sri Guru Granth Sahib, alongside the broader corpus of the Sikh Literature. The academic scenario presented to students evaluated the central role of Sri Guru Granth Sahib as the supreme spiritual authority within the tradition. Furthermore, the seminar examined how the Sikh Literature complements the teachings enshrined within the Sikh Scripture. The relationship between Sri Guru Granth Sahib and various forms of the Sikh Literature was analyzed to understand how they collectively guide the community. The case study demonstrated that while Sri Guru Granth Sahib remains the ultimate and unalterable Sikh Scripture, the supplementary Sikh Literature provides essential historical and

Downloaded from www.pdf.tube

273. How does the community revitalize the functional purpose of the Sikh institutions?
(A) By rewriting the structural guidelines of the institutions
(B) By isolating institutional practices from daily communal life
(C) By delegating institutional duties to external anthropologists
(D) By participating actively in ceremonies and festivals

274. According to the study, what acts as the dynamic expression of communal life?
(A) The ceremonies and festivals
(B) The stability of the architectural institutions
(C) The theoretical documentation of the heritage
(D) The arbitrary alterations of rituals

275. The academic conclusion states that the vibrancy of ceremonies and festivals directly correlates with what?
(A) The geographic location of the cultural anthropologists
(B) The introduction of arbitrary structural alterations
(C) The robustness of the Sikh institutions
(D) The reduction of traditional community formats

Direction : Please read the following source carefully.

A critical review in a contemporary sociology journal examines the complex landscape of the Sikh sects and their interaction with Modern socio-religious movements. The academic scenario explores how various Sikh sects have positioned themselves within the broader context of Modern socio-religious movements. The study highlights that the emergence and evolution of the Sikh sects often run parallel to the objectives of Modern socio-religious movements, which aim to address contemporary societal challenges. Researchers observe that some Sikh sects actively participate in these Modern socio-religious movements to advocate for reform, while others maintain a more traditional stance. The case study analyzes the ideological exchanges between the Sikh sects and Modern socio-religious movements, revealing a dynamic process of negotiation and adaptation. It is argued that understanding the diversity within the community necessitates a thorough investigation of both the historical Sikh sects and the current Modern socio-religious movements. The academic review concludes that the interplay between the distinct Sikh sects and overarching Modern socio-religious movements is a defining characteristic of the contemporary landscape, reflecting a continuous effort to balance internal doctrinal diversity with unified socio-religious progress.

Based on the above source, attempt the following five questions.

276. What does the contemporary sociology journal critically review?
(A) Sikh sects and Modern socio-religious movements
(B) The financial investments of all the historical Sikh sects
(C) The purely political campaigns of various traditional movements
(D) The rejection of all modern movements by the local community

277. According to the study, the emergence and evolution of the Sikh sects often run parallel to what?
(A) The decline of contemporary societal challenges
(B) The static nature of traditional historical doctrines
(C) The isolationist policies of neighboring regions
(D) The objectives of Modern socio-religious movements

278. How do different Sikh sects respond to Modern socio-religious movements?
(A) All sects completely reject modern movements of every type
(B) Some advocate reform; others remain traditional
(C) All sects uniformly merge into a single modern social movement
(D) They exclusively focus on historical debates over modern issues

279. The ideological exchanges between the Sikh sects and Modern socio-religious movements reveal what kind of process?
(A) A rigid process of strict isolation and denial

NODIA

spiritual faith
(D) As an outdated system requiring constant modification

267. What effect do the daily actions guided by the code of conduct have on practitioners?
(A) Create a total disconnect with historical traditions
(B) Reinforce their internal Sikh beliefs
(C) Replace the need for any theological understanding
(D) Prioritize social status over personal moral integrity

268. According to the passage, what does the integration of Sikh beliefs and the code of conduct create?
(A) A uniform framework for discipline
(B) A fragmented approach to personal spirituality
(C) A theoretical model devoid of practical application
(D) A system exclusively focused on external appearances

269. What is the consequence of separating the Sikh beliefs from the code of conduct, as per the case study?
(A) Provides a more modernized view of the faith
(B) Clarifies the distinction between theory and practice
(C) Incomplete understanding of ethics
(D) Enhances the moral integrity of the adherents

270. What is identified as the primary mechanism for maintaining spiritual and moral integrity?
(A) Exclusive focus on sociological inquiries and research data
(B) The theoretical discussion of general community behavior
(C) The separation of communal discipline from personal ethics
(D) Translation of beliefs into the code of conduct

Direction : Please read the following source carefully.

Cultural anthropologists recently conducted a comprehensive study examining the interrelated dynamics of the Sikh institutions, ceremonies, and festivals. The academic case focused on how these three elements function collectively to foster social cohesion and religious continuity. The research indicated that the Sikh institutions provide the necessary structural framework wherein various ceremonies and festivals are systematically organized and celebrated. By participating in these ceremonies and festivals, the community continually revitalizes the functional purpose of the Sikh institutions. The case study illustrates that the Sikh institutions are central to preserving the traditional formats of ceremonies and festivals, preventing arbitrary alterations. Furthermore, the study noted that ceremonies and festivals act as the dynamic expression of communal life, which is anchored by the stability of the Sikh institutions. Scholars argue that understanding the community requires analyzing how the Sikh institutions, ceremonies, and festivals intersect to create a vibrant, self-sustaining social ecosystem. The academic conclusion emphasizes that the vibrancy of the ceremonies and festivals directly correlates with the robustness of the Sikh institutions, highlighting a deeply symbiotic relationship vital for the perpetuation of the communal heritage.

Based on the above source, attempt the following five questions.

271. What is the primary focus of the comprehensive study conducted by cultural anthropologists?
(A) The financial management of various religious organizations
(B) The architectural differences in diverse community structures
(C) Dynamics of institutions, ceremonies, and festivals
(D) The individual psychological benefits of attending festivals

272. What role do the Sikh institutions play in relation to ceremonies and festivals?
(A) Restrict the total number of festivals that can be held
(B) Structural framework for their organization
(C) Focus solely on theoretical rather than celebratory functions
(D) Attempt to modernize and alter traditional ceremony formats

Click Here to Buy book on Amazon

250. Which prominent Sikh principle is most directly applied when Gurdwaras open their doors to provide shelter during natural disasters (like floods or earthquakes)?
(A) Sarbat Da Bhala (Welfare of all)
(B) Dasvandh (Practice of tithing)
(C) Miri (Concept of temporal power)
(D) Jivanmukti (Spiritual liberation)

Direction : Please read the following source carefully.

Researchers analyzing the foundational epoch of the Sikh tradition often begin by examining the complex socio-religious milieu in which the faith originated. A recent academic case study explores the life and mission of Guru Nanak, emphasizing how his teachings responded to the prevailing conditions of his time. The study highlights that understanding the socio-religious milieu is essential to grasp the transformative nature of his mission. Guru Nanak's mission was not isolated but deeply engaged with the social and religious dynamics surrounding him. The case study illustrates how his life became a testament to his unique spiritual and social mission, which sought to establish a new paradigm of equality and devotion. Scholars in this study argue that the mission of Guru Nanak actively challenged the entrenched socio-religious norms by offering a distinct path. By mapping the socio-religious milieu alongside the specific events of the life and mission of Guru Nanak, the research provides a comprehensive view of the origins of the tradition. This academic evaluation concludes that the life and mission of Guru Nanak cannot be decoupled from the socio-religious milieu, as the latter provided the essential context for his revolutionary teachings to take root.

Based on the above source, attempt the following five questions.

251. What does the academic case study emphasize regarding the life and mission of Guru Nanak?
(A) It was entirely disconnected from contemporary social dynamics
(B) It was a response to the prevailing conditions of his time
(C) It focused solely on political restructuring of the region
(D) It relied exclusively on the support of existing authorities

252. According to the passage, why is understanding the socio-religious milieu considered essential?
(A) To grasp the transformative nature of Guru Nanak's mission
(B) To memorize the chronological events of the time period
(C) To identify the financial strategies used by early adherents
(D) To evaluate the architectural development of the period

253. How do scholars in the study describe the interaction between Guru Nanak's mission and the entrenched norms?
(A) His mission passively accepted the entrenched norms
(B) His mission successfully merged with the entrenched norms
(C) His mission actively challenged the entrenched norms
(D) His mission completely ignored the entrenched norms

254. What paradigm did the unique spiritual and social mission of Guru Nanak seek to establish?
(A) A paradigm of hierarchy and social isolation
(B) A paradigm of economic supremacy and dominance
(C) A paradigm of absolute political centralization
(D) A paradigm of structural equality and devotion

NODIA

255. What is the final conclusion of the academic evaluation presented in the source?
(A) The socio-religious milieu is irrelevant to his teachings
(B) The socio-religious milieu was transformed before his birth
(C) The life and mission cannot be decoupled from the milieu
(D) The mission was exclusively theological without social roots

Direction : Please read the following source carefully.

An exhaustive historical analysis focuses on the critical period spanning from 1539 to 1708, a timeframe dedicated to the systematic development of the Sikh Panth. The academic case study charts the trajectory of this development, illustrating

(B) A process of rapid and complete assimilation
(C) A dynamic process of negotiation and adaptation
(D) A theoretical process with no practical outcomes

280. What continuous effort is reflected in the interplay between distinct sects and modern movements?
(A) The effort to eliminate all forms of internal doctrinal diversity
(B) The effort to return completely to ancient societal norms and laws
(C) The effort to distance the community from all societal challenges
(D) Balance internal diversity with unified progress

Direction : Please read the following source carefully.

Global migration studies increasingly focus on the experiences of the Sikh diaspora and their engagement with Modern Issues. A recent multinational case study analyzed how the Sikh diaspora navigates complex Modern Issues while residing outside their traditional geographic origins. The research demonstrates that the Sikh diaspora faces unique challenges that require them to address Modern Issues such as identity preservation, cultural assimilation, and transnational advocacy. The academic scenario highlights that the Sikh diaspora remains deeply connected to its roots, even as it actively responds to various Modern Issues in host countries. Scholars emphasize that understanding the trajectory of the community globally requires acknowledging how the Sikh diaspora conceptualizes and tackles these Modern Issues. The case study reveals that the strategies employed by the Sikh diaspora to mitigate Modern Issues often lead to innovative forms of community organization and global networking. Ultimately, the study concludes that the intersection of the Sikh diaspora and Modern Issues creates a dynamic global presence, where transnational members continually negotiate their socio-cultural boundaries while contributing significantly to the discourses surrounding contemporary Modern Issues in diverse international contexts.

Based on the above source, attempt the following five questions.

281. What is the main focus of the multinational case study mentioned in the text?
(A) Sikh diaspora experiences with Modern Issues
(B) The agricultural practices of the early community members
(C) The architectural designs of traditional geographic origins
(D) The linguistic shifts within the various host countries

NODIA

282. According to the research, which of the following is identified as a Modern Issue faced by the Sikh diaspora?
(A) The structural consolidation of the 16th century
(B) Identity preservation and cultural assimilation
(C) The translation of ancient agricultural texts
(D) The rejection of all forms of global networking

283. How does the Sikh diaspora relate to its traditional geographic roots while in host countries?
(A) It severs all connections to its roots to fully assimilate
(B) Deeply connected to roots and Modern Issues
(C) It replaces its traditional roots with the cultural norms of host countries
(D) It actively avoids addressing Modern Issues to protect its roots

284. What is a common outcome of the strategies employed by the Sikh diaspora to mitigate Modern Issues?
(A) Innovative community organization and networking
(B) Complete cultural erasure within all the host countries
(C) Isolation from all international socio-cultural discourses
(D) A return strictly to outdated organizational social models

285. The intersection of the Sikh diaspora and Modern Issues is concluded to create what?
(A) A stagnant and localized demographic group of individuals
(B) A uniform assimilation into host country

27. (B) I, II, and IV
The execution of the ninth Guru in Delhi was a historic event resulting from his defense of the right to religious freedom for all. He stood up against state-sponsored forced conversions, earning the title of the protector of India. This sacrifice was a pivotal moment that eventually led to the further militarization of the community to resist oppressive political regimes.

28. (B) The execution of Guru Arjan by the Mughal state
The transition toward a more militant stance was a direct response to the increasing hostility and persecution from the state authorities. Following the sacrifice of the fifth Guru, his successor realized that the community needed the means to defend itself physically. This shift was not a rejection of spiritual values but an adaptation to ensure survival against institutionalized injustice and violence.

29. (A) IV, II, I, III
The lineage of leadership followed a specific sequence during the seventeenth century. It began with the sixth Guru, who introduced the martial path, followed by the seventh and eighth Gurus. The line continued with the ninth Guru, who was the youngest son of the sixth, ultimately leading to the final human Guru who founded the Khalsa order for the community.

30. (D) Baisakhi of 1699 - Creation of the Khalsa by Guru Gobind Singh
A landmark event occurred at Anandpur Sahib when the tenth Guru established a new order of dedicated followers. This transformation provided the community with a distinct identity and a rigorous code of conduct. It finalized the evolution of the Panth into a collective of saint-soldiers, committed to upholding righteousness and resisting tyranny through both spiritual and physical means.

31. (A) Guru Gobind Singh
The tenth Guru formalized the idea that the collective community, when acting in accordance with spiritual principles, carries the authority of the guide. This shifted the focus from individual leadership to a democratic and consultative process within the Panth. This concept ensures that the community remains self-governing and capable of making important decisions through consensus and the guidance of the scripture.

32. (B) Guru Ram Das - Jahangir
Historical records show that different Gurus interacted with various rulers of the time. The fourth Guru was a contemporary of Akbar, who showed great respect for the community's egalitarian practices. The relationship with the subsequent ruler, however, became significantly more strained during the time of the fifth Guru, leading to a period of conflict and persecution for the growing faith.

33. (B) Guru Gobind Singh
On a significant spring festival, the tenth leader called for followers willing to offer their lives for the cause of truth. This dramatic event led to the initiation of the first five members of the new order. These individuals were given a unique uniform and a set of articles to maintain, marking a permanent change in the community's social and religious structure.

34. (A) Form community of saint-soldiers to uphold righteousness
The primary goal of establishing this disciplined order was to create a body of individuals who were spiritually grounded yet physically capable of defending the oppressed. This group was designed to act as a shield against injustice and to ensure the survival of the faith's values. Membership was based on commitment to these ideals rather than social standing or dietary preferences.

35. (C) Bhai Mani Singh
The five beloved ones were the first to respond to the call for sacrifice and were initiated into the new order by the Guru himself. While many prominent figures served the community during this period, only five specific individuals are recognized as the original members of this group. Other scholars and warriors played significant roles but were not part of that initial foundational group.

36. (D) Collective democratic resolution of the Khalsa
This process involves making major decisions through the consensus of the entire community gathered in the presence of the holy scripture.

Downloaded from www.pdf.tube

of conduct to navigate complex moral dilemmas in modern workplaces. The research indicated that the Sikh beliefs provide the foundational moral compass, while the code of conduct offers specific behavioral directives. The scenario highlighted that adherence to the code of conduct, inspired by the Sikh beliefs, promotes a high standard of integrity and equality in professional dealings. Scholars at the symposium argued that the Sikh beliefs and the code of conduct are inextricably linked, forming a cohesive ethical matrix that governs external interactions. The case study demonstrated that when the Sikh beliefs are internalized, the subsequent application of the code of conduct becomes an organic response to everyday challenges rather than an imposed duty. Consequently, the symposium concluded that the robust integration of the Sikh beliefs and the code of conduct equips practitioners with a resilient ethical paradigm for navigating contemporary professional spheres.

Based on the above source, attempt the following five questions.

291. What was the central focus of the academic symposium regarding the Sikh beliefs and code of conduct?
(A) Their historical evolution over the past centuries
(B) Their translation into various global languages
(C) Their practical application in professional environments
(D) Their integration into state-sponsored political systems

292. In the context of navigating moral dilemmas, what role do the Sikh beliefs play according to the research?
(A) They provide the foundational moral compass
(B) They offer specific behavioral directives
(C) They serve as an arbitrary set of workplace rules
(D) They replace standard corporate regulations entirely

293. Adherence to the code of conduct in professional dealings promotes which of the following?
(A) A competitive advantage in financial negotiations
(B) A rigid isolation from professional colleagues
(C) A disregard for external corporate guidelines
(D) A high standard of integrity and equality

294. When Sikh beliefs are thoroughly internalized, how does the application of the code of conduct manifest?
(A) As a heavily imposed external duty
(B) As an organic response to everyday challenges
(C) As a reluctant obligation in the workplace
(D) As an obsolete practice replaced by modern ethics

295. What does the robust integration of beliefs and the code of conduct ultimately equip practitioners with?
(A) A guaranteed pathway to professional promotion
(B) A theoretical model disconnected from daily actions
(C) A resilient ethical paradigm for contemporary spheres
(D) A rationale to bypass professional accountability

NODIA

Direction : Please read the following source carefully.

A comprehensive structural analysis of communal life often looks at the intersectionality of the Sikh institutions, ceremonies, and festivals. A recent socio-cultural academic review investigated how the synchronization of the Sikh institutions, ceremonies, and festivals ensures the transmission of heritage to younger generations. The case study observed that the Sikh institutions act as the primary custodians, providing the spaces and resources necessary for hosting ceremonies and festivals. The review emphasizes that ceremonies and festivals would lack organizational coherence without the steadfast backing of the Sikh institutions. Conversely, the Sikh institutions derive their ongoing communal relevance through the active public participation in these ceremonies and festivals. The academic scenario points out that the calendar of ceremonies and festivals is meticulously supported by the infrastructure of the Sikh institutions, creating a predictable and unifying rhythm for the community. Scholars conclude that the deliberate alignment of the Sikh

institutions, ceremonies, and festivals forms a triad of cultural preservation. This triad guarantees that the collective memory and spiritual milestones of the community are perpetually celebrated and formally institutionalized for future demographic cohorts.

Based on the above source, attempt the following five questions.

296. According to the socio-cultural academic review, what does the synchronization of institutions, ceremonies, and festivals ensure?
(A) The isolation of the community from wider society
(B) The modernization and alteration of historical texts
(C) The elimination of traditional communal hierarchies
(D) The transmission of heritage to younger generations

297. What role do the Sikh institutions play as primary custodians in this context?
(A) Spaces and resources for ceremonies
(B) Regulate the internal beliefs of the global diaspora
(C) Replace the need for public ceremonies and rituals entirely
(D) Focus on individual meditation over collective celebration events

298. What would happen to ceremonies and festivals without the backing of the Sikh institutions?
(A) They would become strictly private affairs
(B) They would lack organizational coherence
(C) They would be adopted by overarching modern movements
(D) They would evolve into new political institutions

299. How do the Sikh institutions derive their ongoing communal relevance?
(A) By isolating their infrastructure from the public domain and people
(B) Public participation in ceremonies
(C) By strictly focusing on administrative duties and protocols of old
(D) Through the exclusive study of supplementary literature and texts

300. The deliberate alignment of institutions, ceremonies, and festivals forms a triad that guarantees what?
(A) Institutionalizing collective memory
(B) The economic prosperity of the demographic cohorts in the region
(C) The HEART separation of spiritual milestones from communal life systems
(D) The gradual replacement of traditional practices with modern norms and laws

www.nodia.in

Click Here to Buy book on Amazon

ANSWERS

1. (B) Dominance of Vedic rituals and Islamic orthodoxy
   During the fifteenth century, the Punjab region was characterized by a complex interplay between Hindu traditions, marked by rigid Vedic rituals and caste structures, and the ruling Islamic establishment, which enforced its own religious orthodoxy. This socio-religious environment provided the backdrop for Guru Nanak's revolutionary teachings, which sought to challenge clerical dominance and ritualistic superficiality.

2. (C) Statement I is correct but Statement II is incorrect
   Guru Nanak founded a spiritual path that emphasized active participation in society rather than withdrawal into asceticism. His philosophy explicitly condemned the caste system and mechanical rituals, advocating for an egalitarian social order based on honest labor and householder life. Consequently, while he rejected discriminatory social structures, he did not promote isolation from the world for achieving spiritual enlightenment.

3. (A) P-2, Q-3, R-1, S-4
   The foundational pillars of the faith involve specific ethical and spiritual practices. Vand Chhako encourages sharing resources with the needy, while Kirat Karo emphasizes earning a livelihood through honest, hard work. Naam Japo involves constant meditation on the divine name, and Langar represents the community kitchen where people of all backgrounds eat together, fostering a sense of universal equality.

4. (D) He confined his travels strictly to the Punjab region.
   The long journeys undertaken by the founder, known as Udasis, were geographically extensive and aimed at interfaith dialogue. He traveled far beyond the borders of Punjab, reaching regions as diverse as Sri Lanka, Mecca, and various parts of the Indian subcontinent. These travels were intended to spread a universal message and engage with different religious leaders across Asia.

5. (A) I and III only
   The core teachings emphasize the absolute oneness of God and the necessity of a spiritual guide to attain liberation. Unlike traditional contemporary beliefs, this philosophy rejected the concept of God taking physical form and strictly condemned social evils like the practice of Sati. These principles established a distinct religious framework focused on monotheism and practical morality within society.

NODIA

6. (B) The divine word communicating God's truth
   In this spiritual tradition, the term represents the divine word or the sound current that serves as a medium for communicating truth from the Creator. It is viewed not as a magical spell or a secular text, but as the primary vehicle through which the Guru provides enlightenment to the seeker, leading them toward a state of spiritual realization.

7. (A) Both (A) and (R) are true and (R) is the correct explanation of (A).
   The establishment of a communal space in Kartarpur served as a pivotal development in the growth of the early community. This institution, known as the Dharamsal, was specifically designed to facilitate collective worship and the singing of divine hymns. It created a structured environment where followers could practice the teachings through community engagement and shared spiritual activities.

8. (A) The divine order or will of God
   This theological concept refers to the divine order or the supreme will of the Creator that governs the entire universe. Understanding and submitting to this cosmic law is considered essential for spiritual progress. It suggests that nothing happens outside the knowledge of the Divine, and living in accordance with this will helps an individual overcome their own ego.

9. (A) I, II, and IV
Life in the settlement founded by the first Guru was built on egalitarian principles where everyone participated in manual labor. Physical work, particularly in agriculture, was seen as spiritually elevating and beneficial. The communal kitchen became a central feature, though it did not enforce ascetic practices like fasting or exclude women from participating in collective devotional singing.

10. (A) Mandated people of all castes to sit and eat together
The institution of the community kitchen was strategically used to dismantle social hierarchies. By requiring individuals of all castes, including those formerly considered untouchable, to sit in the same row and consume the same food, it practically enforced social equality. This practice challenged the purity rituals and exclusionary traditions that were prevalent in contemporary medieval Indian society.

11. (A) IV, II, III, I
The life events began with employment at the state granary in Sultanpur, followed by the profound spiritual experience at the Kali Bein river. Subsequent years were spent on extensive missionary travels, including the significant visit to the Middle East. Finally, the community was formally established in Kartarpur, where the first Guru spent his remaining years teaching and farming.

12. (B) Sidh Gost - Dialogue with Nath yogis on spiritual concepts
This specific poetic work records a profound philosophical discussion regarding spiritual concepts and the nature of liberation. It features an interaction between the first Guru and the Nath yogis, who practiced extreme asceticism. The composition highlights the difference between the path of renunciation and the Guru's path of being spiritual while remaining active within the world.

13. (C) Serving subordinates and sharing credit for team success
Eradicating the ego involves shifting focus from personal power and recognition to selfless service and humility. In a modern professional context, this is demonstrated by leaders who prioritize the well-being of their team and avoid claiming individual glory. Such actions align with the theological goal of transcending self-centeredness to achieve a more harmonious and collaborative environment for everyone.

14. (D) Sufi Mystics - Promoted rigid adherence to Islamic legalism
During the medieval period, various religious groups shaped the social fabric of the Punjab region. While Nath Yogis emphasized physical discipline and Bhakti saints focused on devotion, Sufi mystics were generally known for their emphasis on the inward spiritual experience and divine love. They were often more flexible compared to the rigid legalism maintained by the orthodox religious judges.

15. (A) Sangat and Pangat
Providing food to all individuals regardless of their social background reflects the combined principles of the holy congregation and the communal row. These institutions ensure that worship and dining are conducted in a manner that upholds the dignity of every human being. This practice remains a cornerstone of the faith, emphasizing social justice and the rejection of discriminatory barriers.

16. (B) He appointed Bhai Lehna based on his devotion
The first Guru chose his successor based on spiritual merit and selfless devotion rather than hereditary lineage. By selecting his disciple, who was renamed for his close association with the Guru's own being, the tradition established that the leadership was a spiritual office. This decision bypassed the Guru's own sons, who had not fully embraced his specific philosophical vision.

17. (B) Sannyasa (Renunciation of the world)
The theological framework emphasizes achieving liberation while leading a normal life within society, known as Jivanmukti. Concepts such as divine grace and the ultimate spiritual realm are central to this belief system. However, the path of total renunciation or withdrawal from worldly responsibilities is specifically rejected in favor of maintaining a balance between spirituality and active social duty.

Downloaded from www.pdf.tube

18. (A) Formulating an egalitarian religious paradigm
The most significant contribution of the first Guru to sixteenth-century society was the creation of a social structure that rejected hierarchy. By promoting the equality of all people and emphasizing a direct connection to the Divine, he challenged existing social norms. His focus was on spiritual and social reform rather than military organization or the development of taxation systems.

19. (C) Guru Angad
The second Guru played a vital role in formalizing the script used for recording the sacred hymns. By standardizing this writing system, he made the teachings accessible to the common people, bypassing the need for scripts used by the elite clergy. This development was crucial for the preservation of the community's literary heritage and the spread of religious education.

20. (C) Statement I is correct but Statement II is incorrect
To manage the growing number of followers, the third Guru established a decentralized administrative structure. This system involved appointing representatives to preach the teachings in different regions. Notably, this organization was inclusive, and women were also appointed to lead these administrative units, reflecting the faith's commitment to gender equality in both spiritual and temporal matters.

21. (A) P-3, Q-4, R-1, S-2
Each leader contributed uniquely to the development of the community. The second Guru encouraged physical fitness through traditional wrestling, while the third Guru founded a new town with a sacred well. The fourth Guru established the city that became the spiritual center, and the fifth Guru meticulously compiled the first version of the central holy scripture for the faith.

22. (B) The system was solidified and praised by Guru Gobind Singh.
Initially, this system was created to facilitate the collection of community offerings and to oversee the expansion of the faith across distant locations. However, over time, the representatives became corrupt and exploited the followers. Consequently, the tenth Guru ultimately abolished the system and condemned the actions of its leaders, rather than praising or further solidifying their specific authority.

23. (A) I, II, and III only
The compilation process was a major milestone involving the gathering of hymns from the first five Gurus and several saints from diverse religious backgrounds. A prominent scholar served as the scribe during this project, which was completed in the early seventeenth century. While it is extensive, it does not include the works of the later Gurus who lived after its finalization.

24. (A) The integration of temporal and spiritual authority
This doctrine signifies the inseparable relationship between spiritual depth and worldly responsibility. It suggests that a person should be both a saintly individual devoted to God and a responsible citizen ready to act against injustice. This duality is symbolized by two swords, representing the need to protect the faith while also engaging in the political and social affairs of the world.

25. (A) Both (A) and (R) are true and (R) is the correct explanation of (A).
The construction of the throne of the Timeless One opposite the main sanctuary marked a significant shift toward political autonomy. It provided a dedicated space where the community could gather to discuss matters of administration, justice, and defense. This development emphasized that the faith was not limited to personal worship but also encompassed the collective well-being and sovereignty of its followers.

26. (A) The contribution of one-tenth of one's income for community causes
This term refers to the ethical obligation for followers to contribute a specific portion of their earnings to the community fund. These resources are utilized for social welfare projects, maintaining religious institutions, and supporting the communal kitchen. This practice reinforces the values of charity, selfless service, and the collective responsibility of the Panth to care for its members and others.

NODIA

His own poetic works are highly esteemed and are often used to explain and interpret the deeper meanings of the primary hymns.

46. (D) Belief in the universality of truth
The decision to include the writings of saints from other backgrounds was based on the belief that truth is not the exclusive property of any single religion or social group. It demonstrates a radical openness and respect for genuine spiritual experience, regardless of the person's original faith or caste. This inclusion reinforces the core value of universal brotherhood and the oneness of the Divine.

47. (C) IV, II, III, I
The development of the literary tradition followed a historical progression. It began with the interpretive works of a major scholar, followed by the first formal compilation of the scripture. Later, a final expanded version of the holy book was produced, and eventually, the collection of works associated with the tenth Guru was gathered into a separate volume by his close associates.

48. (B) Rahitnamas - Manuals outlining the Sikh code of conduct
These historical documents provide detailed instructions on the ethical and social behavior expected of a member of the community. They were written to help the faithful maintain their distinct identity and adhere to the principles established by the Gurus. Such texts cover various aspects of daily life, from personal hygiene and prayer to social interactions and the rules for the military order.

49. (B) A lingua franca used by medieval saints across North India
The language used in the scripture is a blend of various dialects and languages that were common across Northern India during the medieval period. This allowed the spiritual message to be understood by a wide audience regardless of their local region. It reflects the inclusive nature of the Bhakti and Sufi movements, which sought to reach the common people through their own vernaculars.

50. (A) Tulsidas - Author of Ramcharitmanas included in the Granth
While the scripture includes the works of many prominent saints from different backgrounds, not every famous medieval poet is represented. Figures like the Sufi mystic Sheikh Farid and the radical reformer Kabir have a significant presence. However, other well-known authors of the era, such as the one associated with the famous Hindi retelling of the Ramayana, do not have their hymns included.

51. (C) The evening liturgical prayer
The daily spiritual routine involves specific prayers recited at different times. This particular composition is meant to be read as the day ends and evening begins. It provides a moment for reflection and gratitude, helping the individual transition from the activities of the day to a state of calm. Such practices are essential for maintaining constant awareness of the Divine throughout life.

52. (D) It was finalized by Guru Gobind Singh at Sabo Ki Talwandi.
This version of the scripture is the one used by the community today. It was completed by the tenth Guru, who added the hymns of his predecessor to the existing collection. This finalized text was later declared the eternal Guru, ensuring that the spiritual guide for the followers would remain unchanged and accessible through the written word for all future generations.

53. (C) Raga Bhairavi
The scripture is organized into thirty-one primary musical measures, each chosen for its ability to create a specific spiritual atmosphere. While many classical Indian ragas are utilized, some popular ones found in other musical traditions were not included in the formal structure of the holy book. This deliberate selection helps maintain a consistent devotional tone throughout the reading and singing of the hymns.

54. (B) The timeless, eternal Supreme Being
This term is used to describe the Divine as being beyond the constraints of time and the physical cycle of birth and death. It emphasizes the eternal and unchanging nature of the Creator. In the opening statement of the faith, it serves to define God not as a historical figure or a localized

Click Here to Buy book on Amazon

It represents a move away from autocratic rule toward a more participatory form of governance. Historically, this allowed the different factions of the Panth to unite and act with a single purpose during times of external threat or internal transition.

37. (C) Sri Guru Granth Sahib
This holy book serves as the ultimate spiritual authority and the eternal guide for all followers. It is unique because it contains the actual writings of the founders and several other saints, rather than later accounts of their lives. It is treated with the utmost reverence as a living presence and remains the focal point of every religious gathering and sanctuary.

38. (C) Statement I is correct but Statement II is incorrect
The scripture opens with a fundamental statement of faith that defines the nature of the Divine. However, the internal arrangement of the hymns is not based on the date they were written. Instead, the vast majority of the text is organized according to musical measures, which determines how the verses should be sung during congregational worship to evoke specific emotions.

39. (A) P-2, Q-4, R-1, S-3
The scripture is structured with a morning prayer at the beginning, followed by the main body of text divided into thirty-one musical sections. Within these sections, one finds the contributions of various non-Sikh saints who shared similar spiritual visions. The entire holy book concludes with a specific poetic composition that lists the various musical measures used throughout the text.

40. (A) Holds same status as Guru Granth Sahib in daily liturgy
This collection contains works attributed to the tenth Guru and includes a wide range of content, from autobiographical accounts and prayers to mythological stories. While several of its compositions are central to the daily liturgy and initiation ceremonies, it does not hold the same absolute status as the primary scripture, which is considered the eternal living Guru of the community.

41. (A) I, II, and III only
The holy book is regarded as the successor to the human Gurus and is written in a specific standardized script. It represents a vast compilation of spiritual wisdom from various contributors, including six of the ten Gurus. Contrary to some other traditions, it does not advocate for withdrawal from the world but encourages finding the Divine through a balanced and ethical life.

42. (A) Hagiographical accounts of the life of Guru Nanak
These literary works consist of traditional biographies that detail the life and travels of the first Guru. They often combine historical facts with miraculous stories and moral lessons to inspire the faithful. While they are not considered primary scripture like the hymns, they provide important cultural and narrative context for understanding the early development of the faith and its founder.

43. (A) Both (A) and (R) are true and (R) is the correct explanation of (A).
The musical organization of the scripture is intentional and reflects the importance of singing as a form of meditation. By setting the divine words to specific ragas, the Gurus ensured that the spiritual message would reach the heart through the power of sound and emotion. This practice makes communal singing a primary method for seekers to connect with the divine teachings and experience peace.

44. (B) The utterances or words of the Gurus
This term refers specifically to the divine utterances and poetic compositions of the leaders of the faith. It is believed that these words were received through direct spiritual revelation and carry the power to transform the human mind. Reciting and reflecting on these verses is the central practice for followers, serving as the primary source of guidance and spiritual nourishment.

45. (A) I, II, and IV
This prominent figure was a scholar and poet who played a vital role in the early community. He served as the primary writer during the compilation of the first scripture and lived during the times of the third through the sixth Gurus.

Downloaded from www.pdf.tube

demographics
(C) Global presence with negotiated boundaries
(D) A complete withdrawal from diverse international contexts

Direction : Please read the following source carefully.

Another scholarly investigation into the structural history of the tradition centers on the development of the Sikh Panth from 1539 to 1708, focusing specifically on leadership transitions. The academic case study posits that the period of 1539-1708 was critical for the continuous development of the Sikh Panth because it established enduring administrative protocols. During the timeframe of 1539-1708, the development of the Sikh Panth relied heavily on the institutionalization of authority and community defense mechanisms. Researchers evaluating the development of the Sikh Panth (1539-1708) argue that each successive leadership phase within this period added a necessary layer of organizational complexity. The case illustrates that the development of the Sikh Panth (1539-1708) was not merely spiritual but deeply administrative, ensuring survival amidst changing political landscapes. Scholars maintain that the structural milestones achieved in the development of the Sikh Panth (1539-1708) are paramount for understanding the community's later resilience. The conclusion of this academic inquiry underscores that the intensive development of the Sikh Panth spanning 1539 to 1708 systematically transformed a localized spiritual following into a highly organized, self-sufficient socio-religious order.

Based on the above source, attempt the following five questions.

286. What specific aspect of the structural history does this scholarly investigation focus on during 1539-1708?
(A) The compilation of supplementary literary texts
(B) The global migration patterns of the community
(C) The philosophical debates with neighboring sects
(D) Leadership transitions and administrative protocols

287. The development of the Sikh Panth during 1539-1708 relied heavily on what factors?
(A) Complete decentralization and abolition of all authority
(B) Total assimilation into changing political landscapes here
(C) Institutionalized authority and defense
(D) Rejection of all administrative and defensive protocols

288. According to the researchers, what did each successive leadership phase add to the community?
(A) A layer of theoretical and doctrinal ambiguity
(B) Necessary organizational complexity
(C) A shift away from organized socio-religious order
(D) A reduction in self-sufficiency and resource management

289. Why was the deep administrative focus during 1539-1708 important according to the case study?
(A) It guaranteed rapid geographic expansion into new continents
(B) It eliminated the need for spiritual practices
(C) It replaced the primary scriptures with administrative texts
(D) It ensured survival amidst changing political landscapes

290. How is the transformation of the community from 1539 to 1708 described in the conclusion?
(A) A localized following into an organized order
(B) From a highly organized order into a scattered philosophical following
(C) From a defensive militia into a purely ascetic tradition of faith
(D) From a global diaspora into a localized spiritual following of old

NODIA

Direction : Please read the following source carefully.

In examining the ethical frameworks of religious communities, an academic symposium recently focused on the practical application of the Sikh beliefs and the code of conduct in professional environments. The presented case study explored how individuals utilize the Sikh beliefs and the code

deity, but as the universal and infinite reality that sustains everything.

55. (D) Monotheistic, formless, and omnipresent
The core theology teaches that there is only one Creator who exists within every part of the creation. This Being does not have a physical body and cannot be represented by images or idols. This perspective rejects the idea of multiple gods or divine incarnations, focusing instead on the direct realization of the infinite presence through meditation and ethical living in the world.

56. (C) Statement I is correct but Statement II is incorrect
The official code of conduct sets clear boundaries for personal behavior, including the avoidance of tobacco and specific types of meat to maintain discipline. Simultaneously, it strictly forbids any form of social discrimination. Practices such as separating people by caste during communal meals or worship are entirely contrary to the fundamental principles of equality that the code is designed to uphold.

57. (A) P-3, Q-4, R-1, S-2
Each of the five articles of faith carries a deep symbolic meaning. Unshorn hair represents the acceptance of the natural state, while a wooden comb signifies cleanliness and mental discipline. An iron bracelet serves as a reminder of restraint and the connection to the Guru, and a small sword symbolizes the commitment to justice and the protection of the weak.

58. (A) Salvation only achieved by renouncing family life
The faith is built on the concept of being a householder who remains spiritually connected while fulfilling social and familial duties. It rejects the idea that one must become a monk or live in isolation to reach God. Instead, it promotes the belief that true liberation is found through honest work, sharing with others, and constant remembrance of the Divine within society.

59. (B) I, II, and IV only
This philosophical term refers to the deceptive nature of the material world, which can distract individuals from the ultimate spiritual truth. It is seen as a force that feeds the human ego and leads to a self-centered life. However, it is not viewed as an evil independent of the Divine; rather, it is a part of creation that must be transcended through spiritual practice.

60. (B) Selfless service performed without reward
This practice involves performing actions for the benefit of others without any expectation of personal gain or reward. It is considered a vital part of spiritual growth, as it helps to diminish the ego and fosters a sense of compassion. Whether through manual labor in the communal kitchen or helping the community, it is a practical expression of love for the Creator.

61. (A) Both (A) and (R) are true and (R) is the correct explanation of (A).
The code of conduct discourages the modification of the human body through practices like piercing or tattooing. This stems from the theological belief that the body is a gift from the Creator and should be maintained in its natural, complete form. Such a stance reinforces the idea of self-acceptance and the rejection of superficial vanity in favor of focusing on inner spiritual development.

62. (D) One who follows the path guided by the Guru
This term describes an individual who has turned their mind toward the teachings and lives in accordance with divine wisdom. Such a person prioritizes spiritual growth and ethical conduct over worldly desires and ego. It is the ideal state for a follower, contrasting with those who are self-centered and ignore the guidance provided by the spiritual traditions and scriptures.

63. (A) I, II, and IV
The guidelines for a disciplined life include waking up before dawn for meditation and earning a livelihood through truthful means. Socially, the code takes a firm stand against practices like female infanticide, which were prevalent in the past. It also encourages the rejection of superstitions and ritualistic fasting, focusing instead on practical morality and a consistent connection with the Divine.

64. (B) Belief that God is formless and infinite
The rejection of statues and images in worship is rooted in the belief that the Supreme Being cannot be contained within any physical object. Since the Creator is infinite and exists

Click Here to Buy book on Amazon

102. (B) Khalsa College - Established under Singh Sabha influence
The establishment of major educational centers was a key achievement of the reform movements of the late nineteenth century. These institutions were designed to provide a high standard of education while instilling the community's values and history in the younger generation. They became important hubs for the intellectual and cultural life of the Panth and continue to play a significant role in education today.

103. (D) Linguistic reorganization for a Punjabi state
Following the independence of the country, there was a significant movement to create a state where the local language would be the primary medium of administration and education. This was part of a larger national trend of organizing states based on linguistic commonalities. For the community, this was also seen as a way to ensure the preservation of their cultural and linguistic heritage in their heartland.

104. (A) Radhasoamis - Strictly follow Rehat Maryada
While some groups share certain spiritual practices and respect the same scriptures, they may differ significantly in their adherence to the official code of conduct. Some may follow a living guide or emphasize specific yogic practices that are not part of the mainstream tradition. Therefore, they are often seen as separate entities from the orthodox Panth, which follows the finalized code and scripture.

105. (C) Singh Sabha Movement
Utilizing the power of the written word to standardize the scripture and spread correct information was a hallmark of the major nineteenth-century reform effort. By establishing printing presses and publishing houses, the movement was able to reach a large audience and ensure that every household had access to authentic religious texts. This was crucial for maintaining a unified and well-informed community identity.

106. (A) Asserted distinct Sikh identity and Khalsa discipline
This influential group within the reform movement was dedicated to purging the community of all external rituals and clearly defining what it meant to be a follower of the faith. They emphasized the importance of the disciplined order and the unique teachings of the Gurus, distinguishing the Panth from broader contemporary religious traditions. Their vision eventually became the dominant perspective within the modern community.

107. (D) Kuka Uprising
The campaign to reform the shrines involved several specific non-violent protests, such as the struggle over the keys to the treasury and the peaceful march at a sacred garden. While there were other significant historical uprisings in the nineteenth century, they were distinct movements with different goals and methods, occurring before the formal and organized effort to reclaim the Gurdwaras began.

108. (B) Establishing Pingalwara for the care of the destitute
This remarkable individual is remembered for his lifelong commitment to serving the most vulnerable members of society. He founded an institution that provides shelter, medical care, and dignity to the homeless and disabled. His work is seen as a modern embodiment of the principle of selfless service, demonstrating that the faith's values are best expressed through practical compassion for all humanity.

NODIA

109. (C) Canada
Over the past century, a significant number of people from the community have migrated and settled in various countries across the globe. Among these nations, one particular North American country has become home to the largest and most influential portion of the diaspora. They have established a strong presence in the economic, social, and political life of their new home while maintaining deep ties.

110. (A) Both Statement I and Statement II are correct
The incident involving a chartered ship in 1914 serves as a stark reminder of the challenges faced by early immigrants. Most of the passengers were from the community, and their denial of entry highlighted the discriminatory laws designed to restrict non-white immigration. This event had a profound impact on the political consciousness of the diaspora, fueling the desire for independence and justice.

STUDYING FROM PDFs?

THINK AGAIN.

If you are studying only from PDFs,
you are wasting valuable time.

Research shows that learning from

PRINTED BOOKS has up to

4× HIGHER RETENTION

than studying from screens.

PRINT BOOK = BETTER MEMORY

PDF = LOWER RETENTION

Those who study from **PRINTED BOOKS**
move **AHEAD.**

Others are left **BEHIND**
in competition.

In competitive exams,
being average is not enough.

STAY ONE STEP AHEAD.

74. (C) Statement I is correct but Statement II is incorrect
These special seats of authority represent the temporal and political leadership of the community. They are places where important decisions affecting the entire Panth are discussed and finalized. While they are central to the faith's structure, there are actually five such recognized locations across India, each with its own historical significance related to the lives and actions of the Gurus.

75. (A) P-2, Q-1, R-4, S-3
The annual calendar is marked by events that celebrate historical milestones and the lives of the leaders. The spring festival marks the creation of the disciplined order, while another commemorates the release of a Guru from imprisonment. Martial arts displays provide an occasion for physical training, and special days dedicated to the birth or sacrifice of the Gurus inspire the community's faith.

76. (B) Issues only spiritual decrees regarding interpretations
As the highest seat of temporal authority, this institution deals with a wide range of issues, including political, social, and ethical matters concerning the community. It is not limited to purely spiritual interpretations of the scripture. Its role is to provide leadership and guidance on any subject that impacts the collective identity and well-being of the Panth globally.

77. (A) I, II, and III only
the traditional wedding ceremony involves the couple walking around the holy scripture four times while specific hymns are sung. These verses describe the stages of spiritual and emotional union. The process is entirely focused on the religious commitment between the partners and the Creator, specifically rejecting the use of horoscopes or astrological charts to determine the timing of the event.

78. (D) A sacred pudding distributed to the congregation
This sanctified food is prepared with equal portions of flour, sugar, and clarified butter, and is distributed to everyone at the end of a religious service. It symbolizes the equality of the congregation, as everyone receives the same portion regardless of their status. The practice reinforces the concept of sharing and the sweetness of the divine message received during worship.

79. (A) Both (A) and (R) are true and (R) is the correct explanation of (A).
The spring festival was redefined by the tenth Guru to focus on military readiness and strength. Instead of the traditional play with colors, he introduced mock battles and martial competitions. This transformation served to build the courage and discipline of the followers, ensuring they were prepared to face the challenges of the time while celebrating in a spirit of community.

80. (B) The sacred pool adjacent to a Gurdwara
Many historical sanctuaries feature a large pool of water where followers can perform ritual cleansing before entering the main hall. These pools are not just architectural features but are also associated with spiritual healing and the importance of cleanliness. They often symbolize the inner washing of the mind through the divine word, reflecting both physical and spiritual purity within the tradition.

81. (A) I, II, III, and V
Every sanctuary is identified by the presence of the holy scripture and a distinctive flag flying outside. They also include a hall where free meals are served to all visitors. Respect is shown by covering the head and removing shoes. However, in accordance with the rejection of idolatry, there are no statues or physical images of the Gurus used for worship.

82. (A) Continuous movement due to persecution
The practice of reading the entire scripture without interruption became common during the eighteenth century when the community was frequently on the move. Due to constant threats from hostile forces, they would organize these continuous readings during brief periods of respite. This allowed them to complete the entire holy book and draw spiritual strength before continuing their journeys or entering into battle.

83. (A) II, I, IV, III
Life events are marked by specific religious rites starting from infancy. Soon after birth, a name is chosen from the scripture. Later in life, an

Downloaded from www.pdf.tube

individual may choose to undergo the formal initiation into the disciplined order. Marriage is celebrated through a specific congregational ceremony, and the final journey of life is concluded with simple and dignified funeral rites.

84. (D) SGPC - Formed to manage Gurdwaras in Punjab
This democratically elected body was established in the early twentieth century following a period of intense struggle to reclaim control of the historical shrines. Its primary role is to oversee the administration, religious services, and maintenance of the Gurdwaras in the region. It serves as a central organization for the religious and educational affairs of the community in its heartland.

85. (C) Taking the message into the public sphere
This tradition involves a procession where the holy scripture is carried through the streets, accompanied by singing and martial arts displays. It is a way for the community to celebrate publicly and share its spiritual message with the wider world. Such events foster a sense of pride and visibility, demonstrating the values of the faith to the general public in a festive manner.

86. (B) Takht Sri Damdama Sahib - Delhi
Each of the five seats of temporal authority is located in a place of great historical significance. While there are prominent shrines in the national capital, the specific seat known as the "Place of Respite" is actually located in southern Punjab. It was here that the tenth Guru finalized the expanded version of the holy scripture during a period of relative peace.

87. (D) Hukamnama (or Vak Laina)
This practice involves opening the holy scripture at random and reading the first hymn on the left-hand page to receive guidance for the day or a specific situation. It is viewed as receiving a "divine command" from the living Guru. This ritual is a standard part of morning and evening services and is often used by individuals seeking spiritual direction during important life events.

88. (A) Wailing and beating of chest are discouraged
The funeral rites focus on the themes of resignation to the divine will and the immortality of the soul. Mourners are encouraged to maintain a sense of calm and to sing hymns rather than engaging in loud displays of grief. The body is typically cremated, and the building of elaborate monuments over the ashes is specifically forbidden to maintain the focus on spiritual reality.

89. (C) Fasting for 24 hours prior to the ceremony
The initiation ritual involves specific physical and spiritual preparations, such as the stirring of the sweetened water with a double-edged sword while reciting the foundational prayers. However, practices like ritual fasting or other forms of extreme physical asceticism are not part of the process. The focus is on the mental and spiritual commitment of the individual to follow the Guru's path.

90. (A) Saffron (Kesri) or Blue
The flag of the community is a visible symbol of its presence and sovereignty. It is traditionally wrapped in a cloth of specific colors that hold historical and spiritual significance. These colors represent sacrifice, purity, and the martial spirit of the Panth. Seeing the flag from a distance informs travelers that a sanctuary is nearby where they can find food, shelter, and peace.

NODIA

91. (D) Baba Ram Singh
This reformist leader initiated a movement in the nineteenth century that emphasized a return to the simple and disciplined lifestyle taught by the Gurus. His followers were known for their distinct white turbans and their active resistance to British colonial rule, including the boycott of foreign goods and services. He focused on moral purification and social reform within the community during a challenging period.

92. (C) Statement I is correct but Statement II is incorrect
This movement began as an effort to remove the Hindu rituals and idol worship that had crept into the community's practices over time. The founder emphasized the core teaching that God is formless and should be worshipped without images. Therefore, the movement was a call for purification and a return to the original monotheistic and non-ritualistic essence of the faith.

93. (A) P-3, Q-4, R-1, S-2
Various groups have shaped the community's history through different focuses. One group emphasized the formless nature of the Divine, while another used social boycott as a tool against colonial rule. A major reform movement worked to define a distinct modern identity through education, and an ascetic group maintained ties to earlier traditions while managing several of the community's historical shrines.

94. (D) It opposed Western education and the press.
This movement was actually a pioneer in adopting modern methods to preserve and promote the faith's heritage. It established schools and colleges that integrated traditional spiritual teachings with Western scientific education. They recognized that the printing press and modern schools were essential tools for defending the community's identity against the challenges posed by other active religious and social movements of the time.

95. (B) I, III, and IV only
The campaign to reclaim historical shrines from corrupt hereditary managers was a significant non-violent struggle. It involved several key protests and tragic events where many followers sacrificed their lives. The movement ultimately succeeded in convincing the government to pass a law that gave control of the Gurdwaras to an elected body of the community, ensuring transparent and religious management.

96. (B) Umbrella group focused on education/reform
Founded in the early twentieth century, this organization served as the primary voice for the community's interests during the colonial era. Its main focus was on the promotion of education, the publication of religious literature, and the social upliftment of the followers. It acted as a unifying platform for various local reform groups and worked to formalize a coherent and modern communal identity.

97. (A) Both (A) and (R) are true and (R) is the correct explanation of (A).
The leaders of the reform movement understood that control over the narrative was vital for the survival of the faith. By publishing extensively in the vernacular language, they were able to educate the masses and clarify the core doctrines. This intellectual awakening was necessary to counter the influence of other proselytizing groups and to establish a firm, distinct identity in the minds of the people.

98. (A) Hereditary managers and priests of Gurdwaras
These individuals were in charge of the community's historical shrines for several generations, particularly during the eighteenth and nineteenth centuries. Over time, many of them began to treat the shrines as personal property and introduced rituals that were contrary to the Gurus' teachings. Their refusal to reform led to the organized protest movement that eventually resulted in the democratic management of these holy sites.

99. (A) I, II, III, and IV
The history of the community is marked by several influential figures who led different social and political initiatives. Some focused on literary and spiritual revival, while others led movements for social reform or the recognition of linguistic rights. These leaders helped navigate the Panth through different eras, ensuring the preservation of its values and the achievement of its political and cultural goals.

100. (D) Alienated Sikhs from British loyalism
The tragic events of the early twentieth century, where many innocent people were killed by state or state-supported forces, caused a profound shift in political attitude. The community, which had previously maintained a relatively cooperative relationship with the colonial government, became increasingly disillusioned. This anger fueled the broader struggle for independence and led to a surge in nationalist activities and movements within the Panth.

101. (A) II, IV, III, I
The social reforms began in the mid-nineteenth century with a focus on spiritual purity, followed by a movement that emphasized social discipline and resistance. Later, an intellectual and educational revival took place to define the community's identity more clearly. Finally, a large-scale political and social agitation occurred to gain control over the religious institutions, shaping the modern structure of the Panth.

Click Here to Buy book on Amazon

awakening of the period and helped to formalize a modern and confident communal identity through the medium of the Punjabi language.

138. (A) Universalism and Altruism
The concluding lines of the standard congregational prayer express a desire for the well-being of all of humanity, not just for the members of the faith. This reflects a commitment to the welfare of the entire world and a rejection of narrow communalism. Such a perspective encourages followers to act for the benefit of everyone and to see the divine light in every person, regardless of their background.

139. (D) Megh - The opening Raga of the Guru Granth Sahib
The scripture follows a specific musical arrangement, with different sections assigned to various classical measures. Some of these are associated with specific times of day or particular spiritual moods. The opening section of the holy book, however, consists of foundational prayers that are not set to a specific musical measure, serving as an introduction to the vast collection of hymns that follow in the main body.

140. (B) Unborn and self-existent
These specific terms from the opening statement of faith define the Creator as being beyond the cycle of birth and death and having no origin other than itself. This theological stance emphasizes that God is the source of everything but has no beginning or end. It clarifies the monotheistic understanding of a supreme reality that is independent of the laws that govern the physical and biological world.

141. (C) Bards whose eulogies are in the Granth
The holy scripture includes the compositions of a group of poets who were contemporaries of the Gurus. Their verses specifically praise the spiritual stature and the divine light present in the various leaders of the community. These contributions add a unique historical and devotional dimension to the text, emphasizing the continuity of the spiritual guidance provided by the line of Gurus during their lives.

142. (D) Asa Di Var
While there is a standard set of prayers that are recited by individuals every day, there are also many other important compositions used in congregational settings. Some are specifically meant for early morning worship in the presence of the community but are not part of the individual's mandatory daily routine. These longer works are vital for communal spiritual life but represent a different category of liturgical practice.

143. (A) Sovereign Sikh confederacies in Punjab
Following the decline of central Mughal authority, the community organized itself into several independent military and administrative groups. Each group controlled its own territory and had its own leader, but they often united under a single banner to face common enemies. This decentralized structure allowed the Panth to survive and eventually gain political control over large parts of the Punjab region.

NODIA

144. (B) Guru Arjan
The sacrifice of the fifth leader marked a critical turning point in history. He was executed by the orders of the ruler of the time after refusing to compromise his faith or pay a heavy fine. This event demonstrated the community's commitment to its principles even in the face of death and directly led to a shift toward a more militant stance to defend the faith against state oppression.

145. (A) Both Statement I and Statement II are correct
The seventh leader maintained the military traditions established by his predecessor while also focusing heavily on compassion and healing. He kept a large force for defense but sought to avoid unnecessary conflict. Simultaneously, he established centers for medical care and research, demonstrating the faith's commitment to serving humanity and alleviating suffering through both spiritual and practical means.

146. (A) P-2, Q-1, R-3, S-4
The history of the community is marked by several significant military engagements. Some were fought during the time of the sixth Guru, while others took place during the various phases of the tenth Guru's life. These battles represent the ongoing struggle for survival and the defense of the faith's principles against both local and imperial powers, involving great acts of bravery and sacrifice by the followers.

111. (A) P-3, Q-2, R-1, S-4
The history of the global community includes various organizations formed to address different needs. One group was dedicated to a revolutionary struggle against colonial rule, while others focus on international advocacy and the protection of civil rights in their new countries. Historical events like the ship incident also continue to shape the collective memory and the pursuit of social justice globally.

112. (B) Turban never faced challenges in the West
While the community has successfully integrated and flourished in many Western countries, they have often faced significant hurdles regarding their visible identity. In many instances, the wearing of the turban and maintaining of unshorn hair has led to legal and social battles in workplaces, schools, and the military. These challenges have required persistent advocacy and legal action to ensure religious freedoms are respected.

113. (A) I, II, and III only
In the aftermath of major global events, members of the community have often been targeted due to misconceptions about their appearance. This led to a rise in discrimination and violence, prompting the formation of dedicated organizations to educate the public and protect the rights of those affected. Throughout these challenges, the community has remained committed to its identity rather than abandoning its articles of faith.

114. (A) Movement introducing Sikhism and Kundalini Yoga
This organization was founded in the late twentieth century to share the teachings of the faith along with specific physical and spiritual disciplines with a Western audience. It has led to the conversion of many people from non-Indian backgrounds, creating a unique and diverse segment of the global Panth. The group emphasizes a healthy and spiritual lifestyle based on the core principles of the Gurus.

115. (A) Both (A) and (R) are true and (R) is the correct explanation of (A).
Legal restrictions on visible religious symbols in certain European countries have directly impacted the ability of the community to practice their faith freely. These laws, often aimed at maintaining secularism in public institutions, have forced followers to choose between their education or jobs and their mandatory articles of faith. Such issues remain a significant point of concern and advocacy for the global diaspora today.

116. (D) Maintaining active social/economic homeland ties
In the study of migrant communities, this concept describes how individuals maintain strong social, economic, and political connections with their original country while living abroad. For this community, this involves supporting development projects in their home villages, participating in homeland politics, and ensuring that the cultural and religious links between the diaspora and the heartland remain vibrant and mutually beneficial.

117. (A) I, II, III, and V
The contemporary global community faces several complex challenges, including the need to pass on their language to younger generations and ensuring their identity is respected in professional settings. They are also concerned with the ongoing economic shifts in their home region. At the same time, they are utilizing modern technology to connect with their spiritual heritage through online platforms and resources.

118. (B) Recruitment to build the Uganda Railway
A significant wave of migration occurred when large numbers of people from the region were hired as laborers and technicians to work on major infrastructure projects in the British colonies. These individuals eventually settled in the region, forming vibrant communities that contributed significantly to the local economy and society. Their presence in East Africa remains a notable part of the faith's global historical narrative.

119. (A) IV, I, II, III
The history of the diaspora began with the arrival of workers in the Pacific Northwest, followed by the formation of revolutionary groups in North America. Tragic incidents involving immigration laws marked the early twentieth century. Much later, the community achieved significant political milestones, such as having their first

NODIA

everywhere, focusing on a limited form is seen as a misunderstanding of the Divine nature. This theological stance ensures that the seeker's devotion remains directed toward the ultimate, formless reality.

65. (A) II, IV, I, III
The daily prayer cycle starts in the early morning with the fundamental statement of faith, followed by a composition praising the divine attributes. As the day transitions into evening, a specific set of hymns is recited to provide spiritual strength. Finally, just before sleep, a concluding prayer is said to bring peace and prepare the mind for rest, completing the spiritual journey.

66. (A) Amrit Sanchar - The initiation ceremony into the Khalsa
This formal ritual marks the entry of a follower into the disciplined order of the faith. It involve drinking a sanctified liquid prepared with sugar and water while reciting specific prayers. Those who undergo this ceremony commit to following the code of conduct and wearing the five articles of faith, signifying their total dedication to the principles of the Guru.

67. (C) Rejection of superstitions and omens
The faith teaches that all days and times are created by the Divine and are therefore equally good. Following astrological predictions or avoiding certain activities on specific dates is considered a form of superstition that distracts from true faith. By treating every moment as an opportunity for spiritual connection, followers are encouraged to live with confidence and without fear of omens.

68. (D) Consuming dairy products - Prohibited
The four major prohibitions for an initiated member include the removal of hair, the consumption of meat slaughtered through specific ritual methods, and marital infidelity. These rules are designed to maintain the integrity and discipline of the community. General dietary choices, such as consuming milk or dairy, are not restricted and do not constitute a violation of the fundamental code of conduct.

69. (C) Sachiar (Truthful living)
Leading a life based on truth involves more than just speaking correctly; it requires integrity in all social and professional dealings. In a business environment, this means practicing fairness, transparency, and the equitable sharing of success. This concept is central to the ethical framework of the faith, where "truth is high, but higher still is truthful living," as taught by the founders.

70. (B) Equal rights in all religious and temporal activities
The official guidelines explicitly support the full participation of women in every aspect of the community's life. This includes reading the scripture in public, leading congregational prayers, and being initiated into the military order. There are no restrictions based on gender for serving in the communal kitchen or holding leadership positions, reflecting a commitment to the fundamental dignity of all people.

71. (D) Ahankar (Ego)
Spiritual progress is achieved by cultivating positive qualities like truthfulness, contentment, and compassion. These virtues help the individual overcome the negative tendencies of the mind. Pride or ego is considered the greatest obstacle to realizing the Divine, as it creates a sense of separation from others and the Creator, and is therefore something to be conquered rather than emphasized.

72. (A) Temporal obligations and spiritual devotion
Understanding this doctrine requires an integration of two seemingly different aspects of life. It teaches that one should not abandon the world for spirituality, nor should one become so absorbed in worldly power that they forget God. True mastery involves fulfilling one's responsibilities as a citizen and protector while maintaining a deep, internal connection to the Divine at all times.

73. (C) The Sangat and Gurdwara
The holy congregation and the physical sanctuary are the primary centers for collective religious activity. In these spaces, followers gather to sing hymns, listen to discourses, and serve one another without regard for social rank. This institutional setup ensures that the community remains focused on communal worship and practical service, which are seen as essential for both individual and collective spiritual health.

Downloaded from www.pdf.tube

to make collective decisions would reside with the disciplined community. this ensured that the faith would be guided by the eternal word and the collective wisdom of the Panth rather than an individual.

129. (A) P-4, Q-3, R-1, S-2
The literary heritage of the faith includes diverse compositions with different purposes. One work record a dialogue with scholars, while others are structured around the letters of the alphabet or provide a message of peace and comfort. A famous historical letter serves as a moral challenge to a powerful ruler, demonstrating the range of spiritual, philosophical, and political themes in the writings.

130. (A) Binding only on leaders, not common Sikhs
These collective resolutions were historically intended to unite the entire community and were considered binding on every member. They were passed through a consensus process in the presence of the holy scripture to ensure they were in accordance with spiritual principles. This system allowed the various military groups to coordinate their actions and maintain unity, representing the highest form of democratic and religious decision-making within the Panth at that time.

131. (D) I, II, III, and IV
A variety of texts are linked to the court and time of the tenth Guru. Some are prayers used in daily worship, while others are epic poems that inspire courage and describe the struggle against tyranny. There are also works that provide moral lessons or recount historical events. Together, they form a significant body of literature that reflects the martial and spiritual spirit of that era.

132. (D) Khalsa belongs to God, Victory belongs to God
This standard salutation used by followers serves as a constant reminder of their relationship with the Divine. It suggests that the community and its actions are dedicated to the Creator and that any success or victory achieved is due to divine grace. This perspective encourages humility and a sense of mission, reinforcing the idea that the Panth exists to serve the higher purposes of God.

133. (A) Both (A) and (R) are true and (R) is the correct explanation of (A).
The teachings explicitly reject the practice of withdrawing from the world to find God. Instead, the Gurus taught that a person should live as a householder, fulfilling their social and economic duties while keeping their mind focused on the Divine. This balanced path is seen as more challenging and spiritually rewarding, as it requires practicing truth and compassion in the midst of everyday life.

134. (B) One who attains liberation while still living
This theological term describes a state where an individual has achieved spiritual freedom and union with the Divine while still performing their duties in the physical world. Such a person is not affected by ego or worldly desires and lives in a state of eternal peace. This concept emphasizes that the ultimate goal of faith is achievable here and now through grace and right living.

135. (A) I, II, and IV
The management of religious affairs involves a democratically elected body and a spiritual leader who can issue significant edicts. Those who violate the community's code of conduct may be required to perform acts of service or penance to be forgiven. However, the system also allows for individuals to be restored to the community after they have fulfilled the required penance and shown genuine remorse.

136. (A) Need to protect peasantry from plunderers
During the turbulent eighteenth century, when the central authority was weak, the local military confederacies provided security to the farmers. In exchange for a portion of the harvest, the warriors ensured that the peasants were protected from bandits and invaders. This system helped to establish a stable economic base for the growing community and fostered a strong relationship between the military and the agricultural classes.

NODIA

137. (C) Bhai Vir Singh - Figure of the Singh Sabha movement
The late nineteenth and early twentieth centuries saw the rise of individuals who used literature to revitalize the community's spirit. One such prominent author wrote novels and poetry that emphasized the history and values of the Panth. His work was instrumental in the intellectual

representatives elected to national parliaments in Western countries, reflecting their growing influence and integration.

120. (A) Gora Sikhs - White Western converts to Sikhism
The spread of the faith beyond its original cultural boundaries has led to the emergence of followers from diverse ethnic backgrounds. This term is often used to describe those of European descent who have embraced the teachings and the disciplined lifestyle of the Panth. This phenomenon highlights the universal appeal of the Guru's message and the increasingly multicultural nature of the global community.

121. (C) Freedom of religious expression and civil rights
When individuals seek the right to maintain their articles of faith while serving in state institutions, they rely on the fundamental legal principles that protect religious freedom. These cases are often landmark moments that ensure that a person does not have to sacrifice their spiritual commitments to serve their country. Such advocacy is a key focus for organizations working to protect the rights of the diaspora.

122. (A) Vatican City - Hosts the largest Gurdwara in Europe
While the community is present in almost every corner of the world, their major population centers and historical landmarks are found in specific locations. Some cities in North America and Europe are particularly well-known for their large and active diaspora populations, which play a major role in the local cultural and political landscape. However, some locations are incorrectly associated with the faith's institutional presence.

123. (D) Both (A) and (C)
Following a tragic act of violence, the community's reaction was characterized by a lack of bitterness and a commitment to helping others. By opening their doors and providing food to their neighbors, they demonstrated a spirit of eternal optimism and a desire for the welfare of all people. This response is seen as a powerful modern example of how the faith's core values guide its followers.

124. (B) Facilitated transnational networking and streaming
The digital age has transformed how the community connects across the globe. It allows for the live streaming of services from the most sacred shrines and provides access to a wealth of educational and spiritual resources. This technology has helped to unite the diaspora with the heartland and has created new opportunities for the preservation of the language and teachings among younger generations worldwide.

125. (C) The abolishment of the Langar system
While there are ongoing discussions within the community about various practical and social issues, such as seating arrangements or the role of women in specific religious services, the fundamental institutions remain unchallenged. The practice of serving free communal meals is so central to the faith's identity and values that there is no debate about its necessity or its continuation in any context.

126. (D) High levels of civic engagement and mobilization
The remarkable representation of the community in national and regional politics in some countries is a result of their active participation in the democratic process. By organizing effectively and mobilizing their members, they have been able to advocate for their interests and contribute to the broader society. This success is a testament to the community's commitment to civic responsibility and their ability to integrate while maintaining their identity.

127. (A) Guru Arjan
The fifth Guru was responsible for founding several new settlements that served as centers for spiritual and economic development. He constructed a large sacred pool in one of these towns, which became a significant pilgrimage site. These initiatives were part of his larger effort to build the community's infrastructure and to provide places of gathering and healing for the growing number of followers.

128. (A) Both Statement I and Statement II are correct
The tenth leader made a historic decision to end the line of human succession. He declared that after him, the spiritual guidance would be found in the finalized holy scripture, while the authority

Click Here to Buy book on Amazon

147. (C) Excommunicated and never forgiven by Guru
This group of warriors is honored for their ultimate sacrifice and their return to the Guru after a period of doubt. Although they had initially left during a difficult siege, they were inspired to rejoin the struggle. They died fighting heroically in a final major battle, and the Guru himself tore the letter of desertion, signifying their full forgiveness and their status as liberated souls.

148. (A) I, II, and III only
Following the death of the tenth Guru, a military leader was sent from the south to lead the community in the north. He succeeded in establishing a brief but significant period of independent rule, marked by revolutionary changes such as the distribution of land to the peasants. While he was a powerful and inspired leader, he did not take the title of the eleventh spiritual Guru.

149. (C) Rows for eating Langar, symbolizing equality
This institution ensures that everyone who visits the communal kitchen sits together in long rows on the floor. This arrangement removes all distinctions of social status or wealth, as everyone occupies the same level and consumes the same meal. It is a practical expression of the belief in human equality and a rejection of the discriminatory practices that often governed communal dining in the past.

150. (A) Both (A) and (R) are true and (R) is the correct explanation of (A).
The major nineteenth-century reform movement was a strong advocate for the social and intellectual upliftment of women. This was based on the original teachings of the Gurus, which emphasize that both men and women possess the same divine light. By establishing schools for girls, the movement sought to ensure that every member of the community had the opportunity to grow and contribute fully to society.

151. (D) Singing hymns from Granth in specific ragas
This core spiritual practice involves the melodic recitation of the sacred verses in specific musical measures. It is the primary form of congregational worship and is seen as a way to engage the heart and mind in meditation. The music serves to enhance the emotional impact of the words, helping the individual and the community to experience a deeper connection with the divine message.

152. (A) I, II, and III
One of the five primary seats of authority is located in the town where a major historical transformation took place. This site is particularly significant because it was the location where the disciplined order was first established in the late seventeenth century. To this day, it remains a major spiritual center and houses various historical artifacts related to the military and spiritual leadership of that era.

153. (C) Symbolized faith is open to all four castes
The architectural layout of the most sacred shrine was a deliberate statement of inclusivity. By having entrances on every side, it symbolized that people from all directions and all social backgrounds were welcome to enter and worship. This design stood in stark contrast to other religious structures of the time that often restricted access based on caste or creed, reinforcing the faith's universal message.

154. (D) All of the above
Various scholars and historians have contributed to the preservation and understanding of the faith's heritage. Some were contemporaries of the Gurus who helped compile and protect the scriptures, while others were later researchers who wrote monumental dictionaries or historical accounts. These individuals, both from within the community and from outside, have provided essential resources for the academic and spiritual study of the tradition.

155. (D) Guru Tegh Bahadur's martyrdom for others
The act of standing up for the rights of a different religious group is a core value rooted in the sacrifice of the ninth leader. By giving his life to protect the freedom of others to practice their own faith, he established a precedent of selfless defense of human rights. This principle continues to inspire followers today to advocate for justice and religious freedom for everyone, everywhere.

156. (B) Singh Sabha - Engaged in armed rebellion
The relationship between the community and the colonial administration was multifaceted. While there were significant military conflicts that

NODIA

present in all cultures and that the entire human race should be recognized as one single family.

175. (A) Site of Baoli with 84 steps by Guru Amar Das
The town established by the third leader features a unique and large well with many steps leading down to the water. This site became an important pilgrimage destination and a symbol of spiritual purification. The project was part of a larger effort to provide the community with its own sacred spaces and to foster a sense of unity among the growing number of followers in the region.

176. (B) Kumbh Mela
The community celebrates a variety of events that are rooted in its own historical and spiritual narrative. These include days marking the creation of its disciplined order, the release of its leaders from captivity, and special anniversaries related to the Gurus' lives. While they may live alongside other traditions, they do not participate in large-scale ritual festivals that are not part of their own specific heritage.

177. (B) Movement for independent Sikh statehood
This term refers to a political movement that emerged in the twentieth century, seeking to establish a sovereign nation for the community. The movement has various factions and has been a subject of significant debate and conflict both within the country and in the global diaspora. It represents one of the major political aspirations that have shaped the contemporary history and identity of the Panth.

178. (A) Secular movement to overthrow British rule
Founded by immigrants in North America in the early twentieth century, this group was dedicated to ending colonial rule through revolutionary means. While many of its members were from the community, the movement was known for its secular and inclusive approach, bringing together people of different backgrounds for a common political cause. It played a significant role in the broader struggle for national independence and justice.

179. (C) Statement I is incorrect but Statement II is correct
The official code of conduct for communal worship is designed to maintain the purity and focus of the religious services. It specifies that only the hymns from the finalized scripture and the works of certain recognized scholars should be sung or read during the congregation. This ensures that the spiritual guidance provided in the sanctuary remains strictly in line with the foundational teachings of the Gurus.

180. (A) P-2, Q-3, R-4, S-1
The study of the faith's history and literature has been advanced by several key writers. Some wrote early historical novels to inspire the youth, while others produced massive works of translation and academic analysis that brought the religion to a global audience. These individuals have provided the tools for both followers and researchers to explore the deep spiritual and social impact of the tradition.

181. (C) Opposed saffron robes and followed Khalsa
This group of scholars emerged as a specialized class within the community, focusing on the study and exposition of the scriptures. They often traveled to traditional centers of learning to master classical languages and philosophies, integrating these into their interpretations. Contrary to some other groups, they typically wore distinctive clothing and maintained a lifestyle that combined the community's values with traditional academic and ascetic forms.

182. (A) I, II, and III only
This group traces its origin to the son of the first Guru and follows a lifestyle of renunciation. During the eighteenth and nineteenth centuries, they were responsible for the management of many historical shrines because they were often less targeted by the state authorities than the mainstream initiated followers. However, their ascetic practices remained at odds with the householder ideal taught by the primary spiritual lineage.

183. (D) Stanza or step in a poetic composition
This term is used to describe the individual sections or stanzas within a larger poetic composition in the scripture. It literally means a "step," suggesting that each verse helps the seeker move one step closer to spiritual understanding. This structural device is common in many of the major hymns, providing a rhythmic and logical progression to the divine message as it is read or sung.

Downloaded from www.pdf.tube

ritual methods used by other traditions. To ensure that everyone can eat together without conflict, the communal kitchen always serves strictly meat-free meals.

166. (B) Discourse or exposition on Sikh scripture
During a religious service, it is common for a learned individual to provide a detailed explanation of the hymns being read or sung. This process helps the congregation understand the historical context, linguistic nuances, and spiritual lessons contained within the scripture. It is an essential part of religious education, ensuring that the followers can apply the teachings to their daily lives in a meaningful way.

167. (A) Both (A) and (R) are true and (R) is the correct explanation of (A).
The theology clearly states that the Supreme Being is beyond the limits of human form and does not take physical birth. Since the Creator is eternal and infinite, the idea of divine incarnations is rejected. This monotheistic focus ensures that devotion is directed toward the formless and omnipresent reality that sustains the universe, rather than toward any specific physical representation or individual.

168. (A) Resolution passed by the Sarbat Khalsa
In the eighteenth century, major decisions affecting the entire community were made through a collective assembly. These resolutions were passed in the presence of the holy scripture to ensure they were in accordance with spiritual principles. This system allowed the various military groups to coordinate their actions and maintain unity, representing the highest form of democratic and religious decision-making within the Panth at that time.

169. (A) I, II, III, and V
The opening statement of faith lists several key characteristics of the Divine. It describes God as the Creator, fearless, and without enmity toward anyone. The Creator is also seen as timeless and existing beyond any physical form. These attributes provide a comprehensive monotheistic vision of a supreme reality that is both the source of all life and a model for human behavior.

170. (A) Belief in a living human guru
The tension between the mainstream community and this specific group arose from a fundamental theological difference regarding spiritual authority. While the Panth recognizes only the finalized scripture as the eternal Guru, this group continued to follow a series of living human leaders. This practice was seen as a direct challenge to the historic decree that ended the line of human succession for the community.

171. (D) Jathedar - Leader of Takht or Sikh group
Various roles within the community involve different responsibilities, from singing hymns and reading scriptures to leading congregational activities. The individual appointed to a position of leadership, particularly at one of the five primary seats of authority, carries significant influence. They are responsible for guiding the Panth in matters of discipline, policy, and the collective defense of its religious and social interests.

172. (B) Miri-Piri and protection of the weak
The small sword carried by initiated followers is far more than a physical tool; it is a symbol of the commitment to uphold justice and to protect those who cannot protect themselves. This aligns with the doctrine that combines spiritual devotion with a readiness to act against oppression in the worldly realm. It serves as a constant reminder of the ethical responsibility to stand for truth.

173. (C) Guru Amar Das - Kartarpur
Many of the early leaders established new towns that became important spiritual and social hubs. While some founded settlements along the banks of rivers or in central regions, others built communities that focused on egalitarian living and collective worship. Each of these cities has its own unique place in the history of the faith, reflecting the growth and the physical expansion of the Panth.

174. (D) The Dasam Granth
This specific poetic work is known for its universal message of human brotherhood and its praise for the Timeless Creator. It is included in the larger collection of writings associated with the tenth leader. The composition uses a variety of languages and styles to emphasize that God is

NODIA

led to the annexation of the region, there were also periods of cooperation and distinguished service in the state's forces. The major reform movement of the era, however, focused on intellectual, religious, and social changes rather than participating in armed uprisings against the government.

157. (C) SGPC (Shiromani Gurdwara Parbandhak Committee)
This central organization was the result of a long and disciplined struggle by the community to gain the right to manage its own holy sites. Following the passage of a significant legislative act, it became the legally recognized body for overseeing religious and administrative affairs in the heartland. It remains a powerful institution that represents the religious interests and the collective will of the followers in the region.

158. (D) Believe in Gurus but not Khalsa discipline
This term refers to individuals who have a deep faith in the teachings of the Gurus and the holy scripture but do not yet maintain the full outward appearance and discipline of the initiated order. They are an integral part of the wider community and contribute to its spiritual and social life. Their presence highlights the different levels of commitment and practice within the diverse population of followers.

159. (A) Arya Samaj
The history of the region in the late nineteenth century was marked by various groups working for social and religious reform. While several movements emerged within the Panth to revitalize its own identity and institutions, there were also other active organizations from different religious backgrounds. These external groups sometimes challenged the community's distinct identity, prompting a stronger focus on defining and preserving the original teachings.

160. (B) 1940s
For a long time, the rules for personal and communal behavior were found in various historical documents. To provide a clear and unified standard for all followers, a comprehensive and official code of conduct was developed and finalized by the central religious body. Its publication in the mid-twentieth century was a major step in ensuring consistent practice and maintaining a unified identity across the global community.

161. (B) Japji Sahib
The fundamental statement of faith, asserting the oneness of the Divine, is the very first phrase of the entire scripture. It serves as the opening for the main morning prayer, establishing the theological foundation for all the hymns that follow. This brief but powerful expression is the most recognizable symbol of the faith, appearing at the beginning of almost every major composition and document.

162. (A) Both Statement I and Statement II are correct
The verses used during the wedding ceremony were composed by the fourth leader and are rich in spiritual symbolism. Each of the four parts describes a specific step in the soul's journey as it moves from worldly awareness toward a complete and loving union with the Creator. This reflects the belief that the marital relationship is a sacred partnership that supports the spiritual growth of both individuals.

163. (A) P-4, Q-1, R-2, S-3
The physical handling and environment of the holy scripture involve several specific objects that signify respect and devotion. Offerings are placed in a dedicated box, while beautiful fabrics are used to cover the book. A special whisk is used during the reading, and the scripture rests on a small ceremonial bed, all reflecting its status as the living spiritual guide.

164. (D) Only men are allowed to join the Khalsa
The disciplined order established in the late seventeenth century was revolutionary in its inclusivity. From its inception, it was open to both men and women, who received the same initiation and were expected to follow the same code of conduct. This equality was a fundamental part of the new identity, which sought to remove all previous social and gender-based hierarchies within the community of followers.

165. (A) I, II, and III only
The code of conduct for the community includes specific rules to maintain physical and spiritual discipline. It prohibits substances that alter the mind and requires that any meat consumed be prepared in a certain way, specifically forbidding

Click Here to Buy book on Amazon

184. (A) Both (A) and (R) are true and (R) is the correct explanation of (A).
The campaign to reclaim the shrines in the early twentieth century was notable for its commitment to peaceful protest. Despite facing severe violence from the state and other forces, the participants remained disciplined and non-violent, drawing inspiration from both their own spiritual traditions and the broader national struggle for freedom. This approach gained them widespread sympathy and ultimately led to the achievement of their institutional goals.

185. (C) The unstruck, continuous divine melody
This spiritual concept refers to a continuous, subtle sound that is believed to be present within every person. It is not produced by any physical means but can be experienced through deep meditation and divine grace. Realizing this internal sound current is seen as a sign of spiritual progress and a way to connect directly with the infinite reality of the Creator.

186. (A) I, III, and IV only
This group, while sharing some heritage with the Panth, maintains several distinct beliefs and practices. They place a high value on the guidance of a living teacher and focus on specific internal meditation techniques. While they emphasize ethical living and a specific diet, they are generally viewed as a separate spiritual movement rather than a part of the orthodox community that follows the finalized code and scripture.

187. (D) Post-war labor shortages and policy changes
Following the major global conflicts of the mid-twentieth century, several Western countries faced a significant need for workers to rebuild their economies. This led to a major wave of migration from the heartland of the community as people sought new opportunities abroad. These immigrants formed the foundation of the modern diaspora, establishing homes, businesses, and sanctuaries that have become vital parts of their new host nations.

188. (B) Jivanmukti - Liberation while alive through God's grace
The ultimate goal of the spiritual path is to achieve a state of union with the Divine and freedom from the cycle of birth and death. This tradition teaches that this can be accomplished while still living in the world and fulfilling one's responsibilities. It is not an escape from reality but a transformation of consciousness that allows an individual to live in a state of grace.

189. (C) Guru Gobind Singh (from Akal Ustat)
The principle of seeing the entire human family as one is a central theme in the writings of the tenth leader. It challenges all forms of social, racial, and religious division. Modern organizations that provide relief and assistance to all people regardless of their background are putting this theological vision into practice, demonstrating the continuing relevance of the Gurus' message of universal brotherhood and compassion.

190. (D) Rehras Sahib - Entirely composed by Guru Angad
The evening prayer is a compilation of hymns from various sources, including several of the early leaders. It was not written by a single person but was gathered over time to provide a comprehensive spiritual resource for the community as the day ends. This multi-contributor approach is characteristic of the faith's scriptures and daily liturgy, reflecting the shared spiritual vision of the successive Gurus.

191. (A) Max Arthur Macauliffe
A British official in the late nineteenth century became so dedicated to the study of the community's history and scriptures that he eventually resigned his post to focus on research. Working closely with local scholars, he produced a monumental multi-volume work that remains one of the most significant English-language resources for understanding the religion. His efforts were crucial for presenting the faith accurately to the Western world.

192. (B) Release of Guru Hargobind and 52 kings
This significant day commemorates a moment of moral victory and compassion. The sixth leader, who had been imprisoned in a fort, refused to leave unless fifty-two other local rulers were also set free. This event is celebrated with lights and festivities, serving as a reminder of the importance of working for the freedom of others and standing against arbitrary power and injustice.

Downloaded from www.pdf.tube

century showed interest in the community's egalitarian values, they were not primary scholars of its history.

211. (C) Establishing Gurdwaras and advocacy groups
For those living outside the heartland, maintaining their distinct identity involves creating institutions that provide a sense of community and support. Sanctuaries serve as hubs for religious, social, and cultural life, while dedicated organizations work to protect their rights and educate the public. This approach allows the diaspora to integrate into their host countries as successful citizens while preserving their unique spiritual and cultural heritage for future generations.

212. (D) Guru Ram Das
As the community expanded, the fourth leader established a more structured system for managing its affairs and collecting contributions from distant followers. This system involved appointing representatives who would act on his behalf in different regions. It played a vital role in the growth and the physical development of the Panth's institutions, although it was eventually abolished by a later leader after the representatives became corrupt.

213. (C) Statement I is correct but Statement II is incorrect
The ninth leader was responsible for establishing a new town that would later become a major spiritual and political center. This site, originally named after his mother, provided a safe haven for the community during a period of increasing pressure. However, other famous historical documents, such as a major letter written to a ruler, were the work of his successor and were composed during a different phase of the struggle.

214. (A) P-3, Q-4, R-1, S-2
The basic vocabulary of the faith includes terms that describe its core institutions and identity. One refers to the entire collective of followers, while another describes the local gathering for worship. The physical sanctuary is identified as the entry point to the Guru's teachings, and the name of the disciplined order signifies a state of dedication and commitment to a pure and ethical way of life.

215. (D) Forms central liturgical text in every sanctum
This collection of writings contains many significant prayers and historical accounts that are vital to the community's spiritual life. However, it does not hold the same absolute and singular status as the primary holy scripture. While its compositions are used in specific rituals and ceremonies, the primary scripture remains the only eternal Guru and the central focal point of every sanctuary, occupying the place of highest honor and authority.

216. (A) I, II, and III only
The initiation ceremony is an inclusive and disciplined process that marks a total commitment to the path. Both men and women are eligible and take on common surnames to symbolize the removal of their old caste identities. The ritual requires the leadership of five initiated members, but it does not mandate a meat-free diet, as individual dietary choices are not the primary focus of the ceremony's rules.

NODIA

217. (C) A double-edged sword emblem of the faith
This distinctive symbol represents the combination of spiritual and temporal authority within the faith. It consists of a central double-edged blade surrounded by a circular throwing weapon and two curved swords. Together, they signify the commitment to justice, the protection of the weak, and the inseparable link between devotion to the Divine and the willingness to act for the well-being of the world.

218. (A) Both (A) and (R) are true and (R) is the correct explanation of (A).
The theology emphasizes that every individual has direct access to the Divine and does not need a specialized class of mediators to pray or perform rituals on their behalf. Any member of the community, regardless of their background or status, can lead congregational services and read from the scripture. This democratic and egalitarian approach removes the power of a professional clergy and fosters a sense of personal spiritual responsibility.

219. (D) The script used to write the scripture
This standardized writing system was developed by the early leaders to ensure that the sacred hymns could be accurately recorded and easily read by the common people. It was designed

with equal respect and dignity in all communal spaces.

202. (A) Mental state of eternal optimism and joy
This concept describes a mental state that remains positive and resilient even in the face of great difficulty or suffering. It is a spiritual stance that trusts in the goodness of the Divine and the ultimate victory of truth. Maintaining this spirit is seen as essential for a follower, allowing them to serve others and to uphold their principles without being overcome by despair or fear.

203. (A) I, II, III, IV, V
A standard religious gathering follows a specific sequence that moves from the collective experience of music to the intellectual understanding of the teachings. It concludes with a formal community prayer and the distribution of a sanctified snack. Finally, everyone gathers to share a meal, completing the experience of spiritual nourishment and social bonding that is central to the communal life of the followers.

204. (B) Agrarian distress and lack of opportunity
In recent decades, the heartland of the community has faced significant economic challenges, particularly in the agricultural sector which was previously its backbone. This has led many young people to seek a better life in other countries, resulting in a large-scale movement of the population. This trend is driven by practical socio-economic realities rather than religious edicts or forced expulsions, significantly impacting the global distribution of the community.

205. (C) Harmandir Sahib - Amritsar
The most sacred shrine of the faith is located in a city that was founded by the fourth Guru and became the spiritual heart of the Panth. This sanctuary, built in the middle of a large pool, is a symbol of spiritual peace and universal equality. While there are other major historical sites across the country, this particular location remains the most significant destination for followers and visitors alike.

206. (D) Vand Chhako (Sharing) and Seva
Providing help to those in need during a crisis is a direct application of the principles of sharing and selfless service. These actions demonstrate that the faith's values are meant to be lived out through practical assistance to others. By mobilizing resources to help anyone suffering, the community fulfills its ethical obligation to work for the welfare of all humanity, illustrating the deep connection between spirituality and social responsibility.

207. (A) Vaisakhi - Banned globally outside of India
The community's most significant festival is celebrated with great enthusiasm and public parades in many cities around the world. These events are often large and vibrant, showcasing the culture and faith of the diaspora to their neighbors. While there may be local challenges in some countries regarding specific religious symbols, the celebration of the festival itself is a well-established and legal part of the multicultural fabric in many Western nations.

208. (B) The assassination of Indira Gandhi
A major military event at the center of the community's spiritual life in the late twentieth century caused a profound sense of trauma and anger. This led to a sequence of tragic political consequences, including the death of the national leader who had ordered the action. These events remain a deeply sensitive part of modern history, reflecting the complex and often painful relationship between the community and the state during that period.

209. (B) Divisions persist socially despite rejection
Although the teachings of the Gurus and the official doctrine of the faith strictly prohibit all forms of caste discrimination, some social divisions have unfortunately persisted in practice. In many villages and social interactions, people may still be categorized by their historical background. Addressing this gap between the high spiritual ideals of equality and the daily social reality remains an important internal challenge for the community today.

210. (A) B.R. Ambedkar
The study of the faith's history and philosophy has been the work of many dedicated researchers, both from within the tradition and from the international academic community. They have produced extensive documentation, dictionaries, and analytical works that are essential for any serious student of the religion. While other prominent social reformers of the twentieth

Click Here to Buy book on Amazon

193. (A) I, II, and III only
The foundational morning prayer describes a series of stages or "realms" through which the soul passes on its journey toward the ultimate truth. These include the realms of duty, knowledge, and spiritual effort, each representing a deeper level of awareness and commitment. Understanding these stages helps the seeker to map their own spiritual progress and to move toward a state of complete union with God.

194. (A) A foreign land or exile
In the literature of the diaspora, this term is frequently used to describe the experience of living away from one's original home. It captures the feelings of nostalgia, alienation, and the challenge of maintaining one's identity in a different cultural environment. This theme is central to the songs and stories of those who migrated, reflecting the emotional and social reality of the global community.

195. (C) Kahan Singh Nabha
A prominent scholar at the turn of the twentieth century wrote a highly influential book that argued for the distinctness of the community's identity. This work was a response to efforts by other groups to categorize the Panth as a subset of a larger tradition. It became a foundational text for the reform movement, helping to solidify the modern understanding of the faith as a separate and independent religious path.

196. (C) Statement I is correct but Statement II is incorrect
In the eighteenth century, the military forces were organized into two main divisions to manage different generations and responsibilities. While one group consisted of experienced veterans and the other of younger warriors, their roles were complementary. Both participated in the defense of the community and the management of territorial affairs, ensuring that the Panth remained strong and capable of facing constant external challenges and threats.

197. (A) P-3, Q-4, R-1, S-2
The history of the community involves various groups that utilized different strategies to achieve their goals. Some were focused on reclaiming religious institutions through non-violence, while others engaged in revolutionary or armed struggles for political freedom. In the post-independence era, the focus shifted to the reorganization of territory based on language, demonstrating the community's ongoing engagement with its social and political environment.

198. (B) Act permanently barred them from voting
The question of who should have the right to vote in the elections for the central religious body has been a subject of significant legal and social debate. While there have been periods of change and specific legislative updates that affected this right, it is a complex issue that reflects the ongoing discussions about identity and communal boundaries. It is not characterized by a single, unchanging, and permanent legal prohibition across all history.

199. (A) I, II, and IV only
Formed in response to a surge in discrimination and violence in a major Western country, this organization focuses on defending the legal rights of the community. It works through the courts and through public education to ensure that every individual can practice their faith without fear of profiling or hate crimes. Its activities are focused on civil rights and integration rather than advocating for separate political statehood.

200. (A) All-Iron/All-Steel
This term is used in the martial and spiritual traditions of the community to signify strength, purity, and the rejection of elaborate ornamentation. It is often associated with the material used for common utensils and weapons, reminding the followers of the values of simple living and the constant readiness for selfless service. It symbolizes a disciplined life that is as strong and unyielding as the metal it refers to.

201. (A) Both (A) and (R) are true and (R) is the correct explanation of (A).
The core teachings and the primary scripture explicitly reject the idea that a person's birth or social rank determines their relationship with the Divine. Instead, they emphasize that God's presence is in everyone and that one's spiritual value is based on their own deeds and character. This principle is practically applied through institutions that ensure all people are treated

NODIA

to be simple and phonetic, bypassing the more complex and restricted scripts used by the elite of the time. This innovation was essential for the spread of literacy and the preservation of the community's literary and spiritual heritage.

220. (A) I, II, III, and V
The heartland of the community is currently facing a set of difficult and interconnected challenges. These range from widespread social issues among the youth to environmental crises involving the depletion of natural resources. In response, many individuals and groups are initiating projects for sustainable development and social reform. These issues significantly shape the priorities and the collective efforts of the Panth both at home and in the diaspora.

221. (C) Need to care for the disabled and destitute
The establishment of a major social welfare institution in the mid-twentieth century was a response to the clear need for compassion and practical assistance for the most marginalized members of society. The founder saw the care of the homeless and the sick as a religious duty and a modern expression of the values taught by the Gurus. His work continues to provide vital support and to inspire others to selfless service.

222. (D) Gutka - A small prayer book with daily banis
For daily meditation and prayer, followers often use small, portable collections of the primary hymns. These books allow individuals to maintain their spiritual routine regardless of where they are. They are treated with great respect and are an essential tool for personal devotional life, ensuring that the divine word is always accessible for reflection and guidance throughout the day.

223. (A) Mechanism for solidarity and collective action
The practice of serving free food can be a powerful tool for building unity and supporting social movements. By providing for the basic needs of participants in a peaceful and organized manner, the community demonstrates its commitment to collective well-being and social justice. This application of a traditional institution shows how spiritual values can provide a strong foundation for practical engagement with important contemporary issues and struggles.

224. (B) Bhagat Singh Thind - Figure in Komagata Maru
The history of the community in North America includes many influential figures who fought for the rights of immigrants and for citizenship. Some were part of tragic incidents involving immigration laws, while others achieved success in the political arena or led significant legal battles. Each of these individuals has contributed to the story of the diaspora, although they are associated with different specific events and achievements across the twentieth century.

225. (B) Singh Sabha Movement
The major nineteenth-century reform effort was instrumental in clarifying the boundaries of the community's identity and purging it of external influences. It emphasized the unique teachings of the Gurus and the importance of the disciplined initiated order. This intellectual and social awakening helped to formalize the modern understanding of what it means to be a follower of the faith, shaping the institutional and cultural life of the Panth into the present day.

226. (A) Prithi Chand followers with rival guruship
During the early history of the community, there were several groups that challenged the official line of succession. One such group was formed by the elder brother of the fifth Guru, who established a competing leadership and even produced rival hymns. These factions often created significant internal conflict and confusion, necessitating the compilation of the official scripture to ensure the integrity and the purity of the spiritual guide for the Panth.

227. (C) Dowry (forbidden by the Rehat Maryada)
The official code of conduct and the teachings of the Gurus emphasize simple and ethical living, specifically condemning the practice of demanding or giving wealth during a marriage. While some traditional social customs may persist in practice, they are not part of the religious requirements and are actively discouraged. The focus of a wedding is on the spiritual commitment of the couple rather than on material exchanges or social status.

Downloaded from www.pdf.tube

228. (D) Provided definitive scripture, preventing fraud
The creation of a formal and authorized collection of hymns was a critical step in preserving the purity of the message. By gathering the works of the leaders and other saints into a single volume, the fifth Guru ensured that the followers would have a consistent and authentic source of guidance. This prevented other groups from spreading unauthorized or altered verses and provided a clear focal point for the communal life of the Panth.

229. (C) Compilation of hymns from multiple Gurus
The standard evening prayer is a gathering of spiritual poetry from several of the leaders, creating a comprehensive resource for reflection as the day transitions into night. It reflects the shared vision and the continuity of the spiritual guidance provided by the different generations of the Panth's leadership. This multi-contributor structure is a common feature of the community's liturgy and highlights the unity of the teachings across time.

230. (C) Statement I is correct but Statement II is incorrect
The official definition of a follower focuses on their personal faith and their commitment to the teachings rather than their family background. Anyone who believes in the one Divine being, the ten leaders, and the finalized scripture is considered a part of the Panth. This inclusive approach ensures that the community remains open to all seekers and is based on conviction rather than biological descent or inheritance.

231. (A) P-3, Q-1, R-2, S-4
The vocabulary for the Divine includes several different names and descriptions that highlight various aspects of the supreme reality. Some emphasize the wondrous nature of the Creator, while others focus on its timelessness and the oneness of the entire creation. Together, they form a monotheistic vision of God as being both the ultimate truth and a source of constant inspiration and guidance for the seeker on the spiritual path.

232. (A) Succeeded Guru Hargobind as Seventh Guru
This prominent scholar and poet was a vital figure in the early community, but he did not serve as one of the spiritual leaders in the main line of succession. His contributions were primarily intellectual and literary, providing the first major interpretive works that explained the deeper meanings of the primary hymns. His life and writings are highly respected and continue to be studied as essential resources for understanding the foundational principles of the faith.

233. (A) I, II, and III only
Living in a globalized world, the members of the diaspora face a set of modern hurdles that require persistent effort to overcome. These include the pressure to assimilate into host cultures, which can lead to the loss of their language, and the need to defend their right to wear their articles of faith in professional settings. They must also deal with misconceptions and prejudice that can arise in multicultural societies, requiring constant advocacy and education.

234. (A) An edict issued by the Akal Takht
In the modern era, this term refers to a formal declaration or order issued by the highest seat of temporal authority. Such edicts can address a wide range of social, religious, and political issues affecting the entire Panth. They are considered binding on all followers and provide a mechanism for maintaining unity and providing leadership on important contemporary challenges, ensuring that the community acts in accordance with its core principles and values.

235. (A) Both (A) and (R) are true and (R) is the correct explanation of (A).
The physical environment of the holy scripture is designed to reflect its status as the supreme spiritual authority. By placing it on an elevated throne and using traditional symbols of royalty, the community accords it the same respect and honor that would be given to a living sovereign. This practice reinforces the belief that the book is not just a collection of texts but is the eternal presence of the Guru for all generations.

236. (B) Voluntary labor for community projects
This practice involves the community coming together to perform physical work for public benefit, such as building sanctuaries, cleaning sacred pools, or creating infrastructure for the needy. It is a practical expression of the principle of selfless service and allows individuals to

NODIA

contribute directly to the collective well-being. This voluntary efforts often result in massive projects being completed through the dedication and the shared labor of the followers.

237. (A) I, II, and III
The ethical framework of the faith is built on three fundamental pillars: working honestly, sharing one's resources with others, and keeping the mind focused on the Divine. At the same time, the teachings explicitly reject social practices that involve the oppression of women or the veiling of individuals. These principles guide the followers to lead a life that is both spiritually grounded and socially responsible, contributing to a just and compassionate society.

238. (D) Act as centers for communal mobilization
In countries around the world, the sanctuaries serve as more than just places of worship; they are the primary sites for social gathering and cultural preservation. They provide a space where the community can organize to support one another, advocate for their rights, and engage with the broader society. These institutions are vital for maintaining the identity and the strength of the Panth in a diverse and often challenging global environment.

239. (A) Kirpan - Symbol of self-defense and justice
Each of the articles of faith worn by an initiated member has a deep and specific symbolic meaning. The small sword represents the ethical commitment to uphold justice and to protect those who are vulnerable. It is a constant reminder of the responsibility to act for the good of others. Other articles similarly signify discipline, restraint, and the natural state of the human body, together forming a unified and disciplined identity for the follower.

240. (B) Guru Nanak
The first leader took a radical stand for the dignity and equality of women, challenging the social norms of his time that viewed them as inferior. His famous verses remind everyone that women are the source of all humanity and even of the kings and leaders who rule the world. These teachings provide a powerful spiritual basis for modern efforts to end discrimination and violence against women, reinforcing their fundamental value and right to life.

241. (B) Mecca, Saudi Arabia - Akal Takht location
The historical and spiritual landmarks of the faith are located in specific regions that are tied to the lives and actions of the Gurus. The highest seat of temporal authority is situated in the spiritual heartland of the community in northern India. While the founders traveled extensively to many other parts of the world, including significant visits to the Middle East, the permanent institutional centers are found within their own historical territories and centers of leadership.

242. (A) "Pavan Guru Pani Pita Mata Dharat Mahat"
The spiritual tradition teaches a deep respect for the natural world, viewing the air, water, and earth as vital and sacred elements that sustain all life. This perspective encourages followers to act as responsible stewards of the environment. Modern initiatives to restore forests and protect nature are a direct expression of this theological belief, demonstrating that the faith's values include a commitment to the well-being of the planet and all its inhabitants.

243. (C) Sincere devotion to God leads to liberation
The teachings advocate for a respectful and inclusive view of other spiritual paths. They emphasize that the quality of one's devotion and the truthfulness of one's life are what lead to spiritual realization, rather than the specific name of the religion one follows. This pluralistic approach encourages dialogue and mutual respect among different faiths, based on the belief that the one Divine Being can be found by anyone who seeks with a pure heart.

244. (D) Practicing strict asceticism and celibacy
The disciplined order of the faith requires its members to maintain a specific appearance and to follow a rigorous code of conduct, including daily prayers and the avoidance of intoxicants. However, it explicitly rejects the idea of withdrawing from society or remaining unmarried. The members are expected to be active householders, fulfilling their social and familial responsibilities while remaining fully dedicated to their spiritual and martial commitments as saint-soldiers.

245. (C) Assembly for collective Panthic decisions
During the eighteenth century, the entire community would gather twice a year to discuss and resolve major issues. These assemblies

Click Here to Buy book on Amazon

296. (D) The transmission of heritage to younger generations
The coordination between organizational structures and communal activities is vital for cultural continuity. This synchronization ensures the effective transmission of heritage to younger generations. By aligning institutions with ceremonies and festivals, the community creates a consistent and engaging environment where traditional values and collective memories can be passed down, ensuring the faith remains vibrant for future cohorts.

297. (A) Spaces and resources for ceremonies
Institutions act as the essential backbone of communal life by providing the necessary physical and logistical support. As primary custodians, they offer the spaces and resources required for hosting traditional ceremonies and festivals. This infrastructure is critical because it provides a dedicated environment where the community can gather to celebrate its spiritual milestones and maintain its unique cultural identity.

298. (B) They would lack organizational coherence
Without the steady support of formal institutions, communal celebrations would face significant challenges. The research emphasizes that ceremonies and festivals would lack organizational coherence without this structural backing. Institutions provide the stability and planning necessary to ensure that events are conducted in a traditional and orderly manner, preventing them from becoming fragmented or losing their historical and communal significance.

299. (B) Public participation in ceremonies
The ongoing significance of organizational structures is directly linked to the people they serve. Institutions derive their communal relevance through the active public participation in ceremonies and festivals. This engagement ensures that the institutions remain focused on the needs and spiritual life of the community, creating a feedback loop where structural support and active practice reinforce each other's importance.

300. (A) Institutionalizing collective memory
The alignment of institutions, ceremonies, and festivals creates a powerful mechanism for cultural preservation. This triad guarantees that the community succeeds in institutionalizing collective memory. By formally organizing spiritual milestones and traditional celebrations within a stable structural framework, the community ensures that its history and values are perpetually remembered and celebrated, providing a firm foundation for future demographic generations.

www.nodia.in

NODIA

Rather than conforming to existing religious or social hierarchies, his mission actively challenged established norms. By offering a distinct path centered on spiritual and social equality, his teachings provided a radical alternative to the conventional socio-religious structures that were dominant during that specific era.

254. (D) A paradigm of structural equality and devotion
The spiritual and social mission of Guru Nanak aimed to introduce a groundbreaking framework for human interaction. This new paradigm emphasized the importance of sincere devotion and the establishment of structural equality among all individuals. By prioritizing these values, the mission sought to dismantle social barriers and foster a community bonded by shared spiritual commitment and mutual respect.

255. (C) The life and mission cannot be decoupled from the milieu
The academic evaluation concludes that a full understanding of Guru Nanak's life and mission requires keeping them connected to the surrounding environment. The socio-religious milieu provided the essential soil for his revolutionary teachings to take root and flourish. Decoupling these elements would obscure the historical reality and the specific impact his mission had on contemporary social structures.

256. (B) Structural consolidation and formal practices
Between 1539 and 1708, the development of the community was marked by a shift toward more formal organization. This era focused on structural consolidation and the standardization of communal practices. Such systematic growth allowed the movement to transition from a decentralized group into a cohesive and well-defined entity, establishing the foundational governance and traditions seen in the Panth.

257. (D) A distinct, organized community called the Panth
During this significant historical phase, abstract spiritual and social ideals were put into practical application. This process resulted in the formation of a distinct and highly organized community known as the Panth. This transformation ensured that the foundational principles were not merely theoretical concepts but were instead embodied in the daily lives and collective structures of the dedicated practitioners.

258. (A) Internal necessities and external pressures
The evolution of the community during this period was a dynamic process shaped by multiple factors. The Panth adapted its structures and practices to address pressing internal requirements while simultaneously responding to significant external pressures. This dual focus allowed the community to remain resilient and relevant, ensuring its survival and growth amidst the complex political and social challenges.

259. (C) A transformative milestone ensuring sustainability
By the conclusion of the year 1708, the community reached a pivotal stage in its historical development. This period represented a transformative milestone that solidified the collective identity and institutional framework of the group. These structural achievements were essential for ensuring the long-term sustainability and continuity of the Panth, providing a firm foundation for its future expansion.

NODIA

260. (A) It helps understand the structural and communal development
This specific timeframe is regarded as essential because it encompasses the most intensive phase of institutional growth. Studying this era allows researchers to trace the evolution of formal leadership and the establishment of community norms. It provides the necessary historical context for understanding how the Panth developed its unique structural and communal identity, which remains foundational to its existence.

261. (D) As the supreme spiritual authority within the tradition
Sri Guru Granth Sahib is recognized as the ultimate source of guidance for the community. Within the tradition, it holds the position of supreme spiritual authority, serving as the eternal guide for all practitioners. Its teachings are considered final and unalterable, distinguishing it from supplementary texts and establishing it as the absolute center of spiritual life and community belief.

279. (C) A dynamic process of negotiation and adaptation
Interaction between different sects and modern movements is characterized by a fluid exchange of ideas. This interaction reveals a dynamic process of negotiation and adaptation, where groups adjust their perspectives in response to contemporary issues. Such a process shows that the community is not static but is constantly evolving through dialogue between historical doctrines and modern social realities.

280. (D) Balance internal diversity with unified progress
The ongoing interaction between various sects and modern movements reflects a commitment to collective advancement. It highlights a continuous effort to balance internal doctrinal diversity with a unified approach to socio-religious progress. This balance is a defining feature of the contemporary landscape, allowing the community to respect its internal differences while working together toward common goals in a modern context.

281. (A) Sikh diaspora experiences with Modern Issues
The research focuses on the experiences of community members living outside their traditional homelands. This multinational case study specifically analyzes how the Sikh diaspora engages with various modern issues in their host countries. By examining these global experiences, the study provides insight into how the community maintains its identity and contributes to social discourses while navigating the complexities of migration.

282. (B) Identity preservation and cultural assimilation
Members of the diaspora face specific challenges as they integrate into new societies. Identity preservation and cultural assimilation are identified as key modern issues that require careful navigation. These challenges involve maintaining traditional values and practices while simultaneously adapting to the social and cultural norms of different host countries, a process that shapes the unique trajectory of the global community.

283. (B) Deeply connected to roots and Modern Issues
Even while residing in diverse international contexts, the diaspora maintains a strong bond with its cultural and spiritual origins. They remain deeply connected to their roots while actively addressing modern issues within their local environments. This dual engagement allows them to bridge their traditional heritage with the contemporary challenges of their host societies, creating a resilient and globally connected community.

284. (A) Innovative community organization and networking
The methods used by the diaspora to tackle modern challenges often result in new ways of connecting. These strategies lead to innovative forms of community organization and global networking. Such developments allow members to support each other across international borders and advocate for their interests, demonstrating the community's ability to adapt its structures to the requirements of a globalized world.

285. (C) Global presence with negotiated boundaries
The study concludes that the interaction between the diaspora and modern issues results in a vibrant international profile. This intersection creates a dynamic global presence where members continually negotiate their socio-cultural boundaries. This ongoing process of negotiation allows the community to remain distinct yet integrated within diverse international contexts, contributing significantly to contemporary discourses on a wide variety of topics.

286. (D) Leadership transitions and administrative protocols
This investigation highlights the importance of organizational growth during a critical historical period. It specifically focuses on leadership transitions and the establishment of enduring administrative protocols. By examining how authority was institutionalized, the study explains how the community developed the necessary governance structures to survive and thrive amidst the shifting and often challenging political landscapes of the time.

287. (C) Institutionalized authority and defense
The growth of the Panth during this era was supported by the creation of formal

Downloaded from www.pdf.tube

environments, maintaining both individual discipline and the collective's moral standards.

271. (C) Dynamics of institutions, ceremonies, and festivals
Anthropologists focused their research on the complex interactions between organizational structures and communal celebrations. By examining the dynamics of institutions, ceremonies, and festivals, they sought to understand how these elements collectively support social cohesion and religious continuity. This holistic approach reveals how the structural and celebratory aspects of the community intersect to maintain a vibrant and enduring cultural heritage.

272. (B) Structural framework for their organization
Institutions serve a vital function by providing the necessary organizational support for communal activities. They offer the structural framework that allows ceremonies and festivals to be planned and executed effectively. By providing physical spaces and logistical resources, these institutions ensure that traditional practices are maintained in a consistent manner, preventing arbitrary changes and preserving the integrity of communal celebrations.

273. (D) By participating actively in ceremonies and festivals
The functional relevance of institutions is maintained through the active engagement of the people they serve. By participating in various ceremonies and festivals, community members breathe life into these organizational structures. This interaction ensures that the institutions do not become stagnant or purely administrative, but instead remain deeply connected to the dynamic spiritual and social life of the practitioners.

274. (A) The ceremonies and festivals
Ceremonies and festivals are identified as the active and visible manifestations of the community's shared identity. They act as the dynamic expression of communal life, allowing individuals to come together in celebration and spiritual observance. These events are anchored by the stability of established institutions, creating a balance between organizational permanence and the vibrant, living traditions of the people.

275. (C) The robustness of the Sikh institutions
The study concludes that there is a symbiotic relationship between organizational strength and the vitality of communal events. The vibrancy of ceremonies and festivals is directly tied to the robustness of the institutions that support them. Strong institutions provide the security and resources needed for cultural practices to flourish, thereby ensuring the successful continuation and health of the community's heritage.

276. (A) Sikh sects and Modern socio-religious movements
The journal provides a critical analysis of the relationship between internal community divisions and broader social trends. It specifically examines how various Sikh sects interact with and position themselves within modern socio-religious movements. This review highlights the complexities of the contemporary landscape, where traditional group identities must navigate and respond to the challenges and reform goals of modern societal shifts.

277. (D) The objectives of Modern socio-religious movements
Researchers observe that the growth and changes within different sects often mirror wider social developments. The emergence and evolution of these groups frequently run parallel to the objectives of modern socio-religious movements. Both are often aimed at addressing contemporary challenges, showing that the community's internal diversity is influenced by and engaged with the broader goals of modern societal progress and reform.

278. (B) Some advocate reform; others remain traditional
The community displays a wide spectrum of responses when engaging with modern social shifts. While some sects actively embrace modern socio-religious movements to advocate for reform and change, others choose to maintain a more traditional stance. This diversity in response highlights the internal negotiation occurring within the community as different groups determine how to best balance modernization with traditional values.

NODIA

262. (B) It provides essential historical and theological context
The broader corpus of literature serves an important descriptive role that complements the primary scripture. It offers vital historical insights and theological explanations that help practitioners understand the application of faith in various contexts. While it does not replace the supreme authority, this literature provides the necessary framework to interpret the tradition's development and its collective experiences.

263. (C) An integrated approach respecting the primary Scripture
Scholars advocate for a holistic method of study that recognizes the hierarchy of texts. This integrated approach prioritizes the absolute authority of the primary scripture while also acknowledging the value of supplementary writings. By balancing these sources, researchers can achieve a comprehensive understanding of the faith, respecting the central spiritual foundations alongside the historical and descriptive literary records.

264. (D) Unalterable
The scripture is defined by its permanence and stability within the community. Unlike other forms of literature that may evolve or provide descriptive accounts, the core scripture is considered unalterable. This characteristic reinforces its role as the definitive and eternal spiritual guide, ensuring that the fundamental teachings remain preserved and consistent across generations, serving as a stable anchor for the faith.

265. (A) An inseparable matrix of knowledge and definitive foundation
The relationship between primary scripture and supplementary literature is deeply interconnected. Together, they create a comprehensive matrix of knowledge that provides the definitive intellectual and spiritual foundation for the community. This synergy ensures that spiritual truths are supported by historical and theological context, offering a complete framework that guides the beliefs and actions of the adherents throughout their history.

266. (B) As a direct reflection of the core Sikh beliefs
The code of conduct is more than a simple list of regulations; it serves as a practical manifestation of the community's underlying spiritual principles. It is described as a direct reflection of core beliefs, ensuring that internal faith is expressed through visible, ethical behavior. This connection maintains a bridge between abstract theology and the daily lived experiences of the practitioners.

267. (B) Reinforce their internal Sikh beliefs
When individuals align their daily behavior with the established code of conduct, they experience a strengthening of their spiritual conviction. These actions serve to reinforce internal beliefs, creating a cycle where practice and faith support each other. This integration of external discipline and internal spirituality ensures that the ethical system remains vibrant and meaningful in the lives of the community members.

268. (A) A uniform framework for discipline
Merging spiritual tenets with practical behavioral guidelines results in the creation of a consistent structure for practitioners. This uniform framework for personal and communal discipline ensures that all members have a clear and shared understanding of how to conduct themselves. It provides a stable basis for ethical living, making the theoretical aspects of the faith tangible in reality.

269. (C) Incomplete understanding of ethics
Severing the link between spiritual principles and the prescribed code of conduct leads to a fragmented perspective on the tradition. Without the practical directives of the code, the underlying beliefs lack their intended application, resulting in an incomplete understanding of the ethical system. True comprehension requires seeing how these elements work together to form a cohesive moral and spiritual guide.

270. (D) Translation of beliefs into the code of conduct
The preservation of moral and spiritual integrity relies on the active transformation of faith into action. Translating core beliefs into the lived reality of a code of conduct serves as the primary mechanism for this consistency. This process ensures that practitioners remain true to their spiritual foundations across different social

Click Here to Buy book on Amazon

systems. Its development relied heavily on the institutionalization of authority and the establishment of robust community defense mechanisms. These factors provided the stability needed to protect the community's interests and ensure that its foundational spiritual ideals could be practiced safely within a complex social environment.

288. (B) Necessary organizational complexity
As the community evolved through various leadership phases, its structure became more sophisticated. Researchers argue that each successive leadership phase added a necessary layer of organizational complexity to the group. This increasing sophistication was vital for managing the growing needs of the community, allowing it to transition from a simple following into a highly structured and self-sufficient socio-religious order.

289. (D) It ensured survival amidst changing political landscapes
The emphasis on administration and organization was crucial for the long-term viability of the community. This deep administrative focus ensured survival amidst changing political landscapes, which were often volatile. By building strong internal protocols and defensive measures, the Panth was able to protect its members and maintain its unique identity, even when faced with significant external pressures and shifting regional power.

290. (A) A localized following into an organized order
The conclusion describes the historical era as a period of profound systematic change. The community was transformed from a localized spiritual following into a highly organized and self-sufficient socio-religious order. This transformation was the result of deliberate administrative and leadership efforts, which established the structural milestones necessary for the community's resilience and long-term sustainability throughout its subsequent history.

291. (C) Their practical application in professional environments
The symposium explored how religious values are utilized in everyday work life. Specifically, it focused on the practical application of core beliefs and the code of conduct within professional environments. This investigation highlighted the way individuals use their faith-based ethical framework to guide their behavior and decision-making when facing the diverse and complex moral challenges found in modern workplaces.

NODIA

292. (A) They provide the foundational moral compass
Within the context of moral decision-making, spiritual tenets serve a fundamental purpose. The research indicates that these beliefs provide the foundational moral compass for individuals. This internal guide helps practitioners evaluate their choices and maintain their integrity, ensuring that their actions in the professional sphere remain aligned with the core ethical principles and spiritual values of their tradition.

293. (D) A high standard of integrity and equality
Following the prescribed code of conduct has a direct impact on how individuals interact with others in professional settings. This adherence promotes a high standard of integrity and equality in all dealings. By practicing these values, individuals ensure that their professional conduct is characterized by fairness and honesty, reflecting the deep-seated spiritual commitment to treating all people with respect.

294. (B) As an organic response to everyday challenges
When the underlying principles of the faith are fully integrated into a person's character, the application of ethical rules changes. The code of conduct manifests as an organic response to everyday challenges rather than an external or imposed duty. This seamless integration means that ethical behavior becomes a natural expression of the individual's internalized values, facilitating consistent moral action.

295. (C) A resilient ethical paradigm for contemporary spheres
The strong combination of internal faith and practical behavioral guidelines provides individuals with a powerful tool for navigating life. This robust integration equips practitioners with a resilient ethical paradigm for contemporary spheres. It allows them to approach complex modern situations with a clear and stable moral framework, ensuring they can maintain their spiritual and ethical integrity across diverse environments.

represented the collective will of the Panth and were the highest form of decision-making. They allowed for the coordination of different groups and ensured that the community remained unified and focused on its common goals. This traditional system reflects the deep-rooted democratic and consultative nature of the faith's governance.

246. (B) Orthodox Granth focus vs living human guru
The tension between different groups often arises from fundamental disagreements about spiritual leadership. While the mainstream community and some reform groups hold strictly to the finalized scripture as the only Guru, others continue to follow living human teachers. This difference in authority is the primary reason for the separation between various movements, leading to distinct institutional identities and occasionally causing significant friction within the broader social and religious landscape of the region.

247. (C) Statement I is correct but Statement II is incorrect
In the early twentieth century, a specific group within the reform movement advocated for very radical interpretations and changes to the traditional practices and texts. These proposals were highly controversial and were ultimately rejected by the central religious authorities and the majority of the community. This event highlights the internal debates over identity and tradition and the role of the central institutions in maintaining a unified and orthodox standard for the Panth.

248. (A) Established SGPC for elected management
This legislative act was a major victory for the community after years of peaceful struggle. It provided a legal framework for the democratic management of historical shrines, taking control away from hereditary and often corrupt managers. This ensured that the religious institutions would be overseen by representatives elected by the followers themselves, leading to more transparent and spiritual administration and serving as a model for religious self-governance in the region.

249. (C) Create a distinct solar calendar for Panth
The introduction of a specific calendar was intended to give the community its own coherent system for marking religious festivals and historical anniversaries. By moving away from lunar systems that were shared with other traditions, the Panth sought to establish a more stable and distinct solar-based timekeeping method. This reflects the ongoing effort to define a unique and independent identity in all aspects of communal life, from theology to the measurement of time.

250. (A) Sarbat Da Bhala (Welfare of all)
Providing refuge and assistance to everyone during a catastrophe is the most direct application of the principle of working for the welfare of the entire human family. This value guides the community to act selflessly and to use its resources for the benefit of all, regardless of their background or belief. Such actions demonstrate the practical and compassionate nature of the faith, showing that true spirituality is expressed through helping others in their times of need.

251. (B) It was a response to the prevailing conditions of his time
The study emphasizes that Guru Nanak's spiritual and social mission was deeply intertwined with the context of his era. His teachings were a direct response to the specific socio-religious conditions of the time. Understanding this milieu is vital because it highlights the transformative and revolutionary nature of his message within the contemporary landscape of the period.

252. (A) To grasp the transformative nature of Guru Nanak's mission
Grasping the socio-religious milieu is fundamental for comprehending the depth of Guru Nanak's mission. This context provides the necessary backdrop for seeing how his teachings sought to change existing social dynamics. Without this perspective, the revolutionary impact of his spiritual message and his efforts to establish a new paradigm of devotion and equality cannot be fully appreciated.

253. (C) His mission actively challenged the entrenched norms
Scholars observe that the mission of Guru Nanak was proactive in its engagement with society.

Downloaded from www.pdf.tube

VISIT:

www.pdf.tube

Download PDFs for:

- ✓ Recommended Textbook Resources
- ✓ Mock Tests with Solutions
- ✓ Chapterwise Question Bank
- ✓ Previous Year UGC-NET Exam Papers
- ✓ Previous Year Assistant Professor Exam Papers

NODIA

Nodia Editions LLP

125, Sector 6, Vidhyadhar Nagar, Jaipur 302039

MRP. ₹730.00